

Ranks of the Divine Seekers

Volume 1

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Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 1

By

Ibn Qayyim al-Jawziyya

Translated, Annotated and Introduced by

Ovamir Anjum



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رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Translation Notes

This is a full, unabridged translation of the original text of Ibn Qayyim al-Jawziyya's *Madārij al-Sālikīn*. The English translation of the Qur'anic verses is my own, given the exegetical nature of the text. I have consulted primarily Marmaduke Picktall's *The Noble Qur'an* in addition to other widely-used translations, such as those by Yusuf Ali and Saḥīḥ International.

Since this translation is being published face-to-face with the original Arabic text, all Arabic words have been rendered into their English equivalents, including those that are commonly left in Arabic, such as Allah (God); the names of the Qur'anic Sūras (e.g., al-Fātiḥa as *The Opening*), Sharī'a as "Law", etc. The exceptions are as follows. Only those words that have no widely accepted English equivalent or might otherwise be confusing have been kept in Arabic, such as 'Sunna' to denote the practice or role model of the Prophet; 'Sūra' to denote the chapters of the Qur'an and avoid conflation with chapters of the treatise being translated. Another case where the Arabic has been left untranslated is where the original text addresses the linguistic aspects of the term in question (such as the meanings of the word 'Allāh'). There are other obvious exceptions, such as proper names. Where the Arabic original had to be maintained the transliteration scheme employed has been that recommended by the *International Journal of Middle Eastern Studies*.

Literal fidelity has been maintained wherever possible. Repetition and rhyme are standard devices in classical Arabic, and among other literary purposes, served to preserve the meaning and self-correction in a world where manuscript copyists frequently erred. I have kept the original meaning and repetition; only in cases where the original Arabic terms are synonymous, at least in the given context, or where subtleties would be too distracting and unidiomatic to translate, have I preferred conciseness over literal fidelity.

The Manuscripts and the Arabic Editions

The complete title of the original text is *Madārij al-sālikīn bayna manāzil iyyāka na'budu wa-īyyāka nasta'in* (Ranks of Divine Seekers between the Stations of 'You alone we worship and You alone we seek for help'; the last phrase being the Quranic verse, 1:4). Ibn Qayyim al-Jawziyya's earliest biographers, in particular Ibn Rajab, identify his commentary on *Manāzil* as *Marāḥil al-sā'irīn* (Stages of the Travelers) instead of *Madārij al-sālikīn*. The primary edition used here is *Madārij al-sālikīn*, edited by Nāṣir al-Sa'awī, 'Alī al-Qar'awī, Ṣāliḥ

al-Tuwayjirī, Khālīd al-Ghunaym, and Muḥammad al-Khuḍayrī, al-Riyāḍ and al-Qaṣīm (Dār al-Ṣumayʿī, 1432/2011). Henceforth, this edition is referred to as *Madārīj*(S).

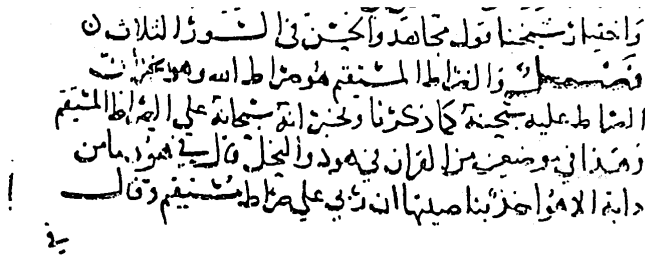
Rashīd Riḍā (d. 1934) declared *Madārīj* to be the finest work on Sufism and ethics that he had known, and edited the first modern edition (Cairo: Maṭbaʿat al-Manār, 1912–1915). The editions that I have consulted and extensively used prior to the availability of M1 are as follows: one was edited by ʿImād ʿĀmir, 3 vols. (Cairo: Dār al-Ḥadīth, 1996), based on Muḥammad Ḥamid al-Fiqrī's original edition (Beirut: Dār al-Kitāb al-ʿArabī, 1392–1393/1972–3), which reproduced al-Fiqrī's gloss. Al-Fiqrī's edition is available online: <http://arabic.islamicweb.com/Books/taimiya.asp?book=81> (last accessed April 2010). In addition, I have used another edition for cross-checking, edited by Muḥammad al-Muʿtaṣim al-Bagh-dādī (Beirut: Dār al-Kitāb al-ʿArabī, 1994). This edition claims to be based on three manuscripts, one in Dār al-Kutub al-Miṣriyya, MS. 5899 (dated 823/1420), as well as two others, MS. 20523 and 20531. Another reputable edition in circulation but which I have not used is edited by ʿAbd al-ʿAzīz ibn Nāṣir al-Julayyil (Riyāḍ: Dār Ṭayba, 2002). In contemporary Arabic religious reading circles, *Madārīj* is often read in abridged form, one popular abridgement being a two-volume edition largely shorn of complex philosophical and theological polemics: *Tahdhīb madārīj al-sālikīn*, ed. ʿAbd al-Munʿim Ṣāliḥ al-ʿAlī al-ʿIzzī, 4th ed. (Beirut: Muʿassasat al-Risāla, 1412/1991).

Conventions

- As noted in the introduction, *Madārīj* is Ibn al-Qayyim's critical commentary on an earlier text, al-Harawī's *Manāzil al-sāʿirīn* (referred to as *al-Manāzil* in the text). Ibn al-Qayyim first quotes *al-Manāzil* and then proceeds to comment on it; these quotations have been set off from the commentary.
- Qurʾanic references appear as [sūra number:verse number] throughout. E.g. the third verse of the first Sūra, *al-Fātiḥa* [1:3]. However, if the context is not obvious, the standard format [Q. 1:3] is employed to indicate a Qurʾanic sūra and verse number.
- The Hadith found in the major canonical collections are referred to in the footnotes in an abbreviated manner, with only the abbreviated name of the compiler and the ḥadith number, e.g., Bukhari #2121.
- In the case of well-known Arabic words, strict transliteration has been avoided; e.g., Muhammad, Qurʾan, Islam, etc., rather than Muḥammad, Qurʾān, Islām, except when these words are parts of a proper name, e.g., Abū Muḥammad.

- All section numbers as well as headings have been inserted by the translator and are not part of the original text. As the author's (or the copyists') use of section-marker *faṣl* is not always consistent, the translator has omitted it and replaced with numbered headings.

An image from the main (Syrian) manuscript:



Translation of the same passage:

whereas our Shaykh [Ibn Taymiyya] has preferred the opinions of Mujāhid and al-Ḥasan in all three cases.

1.4 The Meaning of God being on the Straight Path

The straight path is the path of God, yet He declares that the path is on Him, the Exalted, as we have mentioned, and also that the Exalted is on the straight path, and this appears twice in the Qur'an, once in Sūra *Hūd* and once in *The Bee*; in *Hūd* He says, "There is no creature that crawls, but He takes it by the forelock. Surely my Lord is on a straight path" [11:56], and said in

Abbreviations

These are the most commonly used sources in the footnotes and glossary, and hence are cited in an abbreviated form. The full corresponding references can be found in the bibliography.

Aḥmad	Ibn Ḥanbal, Aḥmad. <i>Musnad al-imām Aḥmad b. Ḥanbal</i>
Bukhārī	al-Bukhārī, <i>al-Jāmi' al-musnad al-ṣaḥīḥ al-muktaṣar</i>
Muslim	Muslim, <i>al-Musnad al-ṣaḥīḥ al-muktaṣar</i>
Tirmidhī	al-Tirmidhī, <i>Sunan al-Tirmidhī</i>

<i>Madārij</i> (Ş)	Ibn Qayyim al-Jawziyya, <i>Madārij al-Sālikīn</i> (Riyadh: Dār al-Şumay‘ī)
<i>MF</i>	Ibn Taymiyya, <i>Majmū‘ al-fatāwā</i>
<i>Siyar</i>	al-Dhahabī, <i>Siyar a‘lām al-nubalā’</i>
<i>Tafsīr al-Ṭabarī</i>	Ṭabarī, <i>Jāmi‘ al-bayān</i>
<i>EI2</i>	Encyclopedia of Islam, Second Edition (Brill).

Translator's Introduction

1 *Madārij* and Its Author

Madārij al-sālikīn (Ranks of Divine Seekers; henceforth *Madārij*) is one of Ibn Qayyim al-Jawziyya's (d. 751/1350)¹ most well-known (and arguably the most developed) spiritual works. It was composed as an expanded commentary on a terse Sufi classic, *Manāzil al-sā'irīn*, authored three centuries earlier by the renowned Ḥanbalite Sufi master, Abū Ismā'īl 'Abdallāh al-Harawī al-Anṣārī (d. 481/1089). Al-Harawī's original treatise consists of one hundred spiritual stations (*maqāmāt*), each treated in a paragraph or so; *Madārij*, on the other hand, comprises weighty volumes. While formally written as a commentary, *Madārij*'s extensive prologue, critique, reordering, and reorientation of al-Harawī's work suggest that it could be equally seen as an independent work in its own right. Widely read and admired among contemporary Arabic readers for its piercing spiritual and psychological insight, literary charm, and its potential to bridge the division between modern Sufis and Salafis, *Madārij* has hitherto received little attention in Western scholarship.²

- 1 According to Ibn Kathīr, Ibn al-Qayyim's disciple and hence our most reliable reporter on the subject, Ibn al-Qayyim died on Thursday, 13 Rajab 751, corresponding to 16 September 1350 (Ibn Kathīr, *al-Bidāya* 18:523). Ibn Rajab reports his date of death to be Thursday 23 Rajab, but that date would fall on a Saturday; Ibn Kathīr's report, therefore, is more reliable (Ibn Rajab, *Dhayl* 5:176).
- 2 This introduction reproduces parts of the translator's previously published chapter, "Sufism without Mysticism? Ibn Qayyim al-Jawziyya's Objectives in *Madārij al-Sālikīn*," in *A Scholar in the Shadow: Essays in the Legal and Theological Thought of Ibn Qayyim al-Jawziyyah*, ed. Caterina Bori and Livnat Holtzman (Rome: Istituto per l'Oriente C.A. Nallino, 2010), 153–180; it should be noted that the original argument concerning the importance of *Madārij* as a scripturally-grounded Sufi exposition has been significantly expanded and nuanced here. The entire volume *Scholar in the Shadow* brings together leading scholarship on Ibn Qayyim al-Jawziyya's various writings with a thorough introduction by the editors. For a recent article with comprehensive bibliographical information, see Livnat Holtzman, "Ibn Qayyim al-Jawziyya," *Essays in Arabic Literary Biography*, Joseph E. Lowry and Devin Stewart (Wiesbaden, 2009), 201–223. Another pertinent recent monograph is Miriam Ovadia, *Ibn Qayyim al-Jawziyya and the Divine Attributes* (Brill, 2018); see also the important volume of Birgit Krawietz and Georges Tamer (ed.), *Islamic Theology, Philosophy and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya* (De Gruyter, 2013), the editorial introduction to which includes a detailed review of scholarship on Ibn al-Qayyim. In older scholarship, still worthy of attention is Joseph N. Bell, *Love Theory in Later Hanbalite Islam* (State University of New York Press, 1979), esp. 98–101. In Arabic, see 'Abd al-'Azīm 'Abd al-Salām Sharaf al-Dīn, *Ibn Qayyim al-Jawziyya: 'aṣruhu wa-manhajuhu* (Cairo: al-Dār al-Duwalīyya, 2004).

This introduction delineates the main project of the *Madārij*. It begins by introducing its author and his influential teacher, Ibn Taymiyya (d. 728/1328),³ their deeply sympathetic yet critical relationship to Sufism, and the contexts in which *Madārij* and *Manāzil* were produced. The introduction builds on advances in modern scholarship while questioning the scholarly use of analytic categories such as 'mysticism' to capture the diverse phenomena that came to be labeled as Sufism. This allows us to see the historical problem of Sufism and its internal critics in a new light, and more specifically to properly understand the project of *Madārij*.

The final entry of Ibn Rajab's (d. 795/1392) massive biography of Ḥanbalite scholars, *Dhayl*, is about our author, Ibn Qayyim al-Jawziyya. The editor informs us that Ibn Rajab lived for four decades after his teacher, but found no better person with whom to bless the conclusion of his treatise. Ibn Rajab introduces him as

Muḥammad ibn Abū Bakr, of Zur'a, then of Damascus, the exegete, the grammarian, the knower (of God, *'arif*), Shams al-Dīn, Abū 'Abdallāh ibn al-Qayyim al-Jawziyya, who studied Kalam and grammar (*naḥw*), and mastered the spiritual science (*'ilm al-sulūk*), the discourses of the Sufis, their allusions and subtleties (*kalām ahl al-taṣawwuf wa-ishārātihim wa-daqa'iqihim*).⁴

Born to a family of humble means in 691/1292 in the village of Zur'a, just outside Damascus, Ibn Qayyim al-Jawziyya was the son of the superintendent of the Ḥanbalite seminary established by Muḥyī al-Dīn, the son of the celebrated Ḥanbalite scholar of Baghdad, 'Abd al-Raḥmān b. al-Jawzi (d. 597/1201). This is

3 On Ibn Taymiyya's thought, see Ovamir Anjum, *Politics, Law, and Community in Islamic Thought: The Taymiyyan Moment* (Cambridge: Cambridge University Press, 2012); Wael Hallaq, *Ibn Taymiyya Against the Greek Logicians* (Oxford: Clarendon Press, 1993); Jon Hoover, *Ibn Taymiyya's Theodicy of Perpetual Optimism* (Leiden: Brill, 2007); Thomas E. Homerin, "Ibn Taymiyya's *al-Ṣūfiyyah wa-l-Fuqarā'*," *Arabica* 32:2 (1985): 219–244; Yossef Rapoport and Shahab Ahmed (eds.), *Ibn Taymiyya and His Times* (Karachi: Oxford University Press, 2010); Caterina Bori, "Ibn Taymiyya: una vita esemplare. Analisi delle fonti classiche della sua biografia," *Supplemento* no. 1 alla *Rivista degli Studi orientali*, vol. LXXVI (Istituti editoriali e poligrafici internazionali, 2003).

4 Ibn Rajab, *al-Dhayl 'alā ṭabaqāt al-ḥanābila* (Mecca: Maktabat al-'Abikān, 1325/[2004]), 5:170–179, esp. 172. For other biographies, see: Ibn Ḥajar al-'Asqalānī, *al-Durar al-kāmina* (Haydarabad: Dār al-Nashr), 5:137; Ibn al-'Imād, *Shadharāt al-dhahab* (Damascus: Dār al-Nashr-Dār Ibn Kathīr, 1406/[1985]), 6:168; Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 18:523; al-Ṣafādī, *al-Wāfi bi-l-wafayāt*, 2:195–196; and Holtzman, "Ibn Qayyim al-Jawziyya," 222–223, for a more comprehensive list.

how our author came to be known as Ibn Qayyim al-Jawziyya, “the son of the superintendent of Jawziyya,” or, for short, Ibn al-Qayyim. His enormous influence and warm reception in the contemporary Islamic world stands in sharp contrast to his humble origins, his unassuming character, modest professional achievement, the marginalization of his Ḥanbalite community in Damascus, and his persecution by the establishment ‘ulama of his own lifetime. The refutations and persecution directed against him toward the end of his life by Taqī al-Dīn al-Subkī (d. 756/1355), the Shāfi‘īte-Ash‘arite chief-judge, suggest that he had already attained enough clout to merit such reaction by the chief establishment scholar. His books came to be widely read and appreciated in his own lifetime, his responsa (*fatāwa*) sought, and his legal opinions valued by the experts.⁵

Ibn al-Qayyim discovered Ibn Taymiyya when he was about twenty-one, and, exhilarated, devoted himself fully to his teachings as well as his reform project for the next fifteen years, staying by his side even in captivity until the latter's death in 728/1328. As Ibn Ḥajar al-‘Asqalānī (d. 852/1449), an encyclopedic Sunni Hadith scholar (and an Ash‘arite and hence a somewhat hostile witness), wrote, noting the strong link between the two men,

[Ibn al-Qayyim] was stout-hearted, vastly learned, knowledgeable of the varying opinions and schools of the Predecessors, and overwhelmed by his love for Ibn Taymiyya to the point that he would not disagree with any of his opinions, supporting them all, and being the one who edited his books and spread his teachings.⁶

That he agreed with all of his Shaykh's opinions is not correct. As noted below, he disagreed with his teacher on a number of minor issues in positive law as well as theology. Ibn Ḥajar was correct about his extraordinary loyalty, however, and goes on to mention Ibn al-Qayyim's humiliation when he was beaten and paraded round the city on a donkey before being thrown in prison with Ibn Taymiyya and released only after his teacher's death. Another conflict between him and the powerful chief judge al-Subkī occurred later and lasted through the last decade of Ibn al-Qayyim's life. It started in 741/1341, when al-Subkī played a major role in blocking the Mamluk emir al-Fakhrī's (d. 742/1343) attempt to retrieve Ibn Taymiyya's books (sealed since his imprisonment in 728/1328). Only after the Mamluk emir threatened to sack al-Subkī did he back down and allow

5 Ibn Ḥajar, *al-Durar*, notes that his works “were all in high demand by people of different communities” (5:139); see also Holtzman, “Ibn Qayyim,” 214.

6 Ibn Ḥajar, *al-Durar* 5:138.

the books to be released, which were subsequently sent to Ibn al-Qayyim and one of Ibn Taymiyya's brothers.⁷

Ibn al-Qayyim's impressive education reflects the variety and quality of learning opportunities available in Damascus at the time. In Ḥanbalite jurisprudence, he studied al-Khiraqī's *Mukhtaṣar*, an abridgement of Aḥmad b. Ḥanbal's views on juristic questions and the school's foundational text; inheritance law with his own father, who was a jurist of modest repute, and later with Ibn Taymiyya; *al-Muḥarrar*, an advanced text in Ḥanbalite law authored by Ibn Taymiyya's grandfather, Majd al-Dīn; and other texts with Ibn Taymiyya's brother, Sharaf al-Dīn b. Taymiyya.⁸ In legal methodology (*uṣūl al-fiqh*), he studied the great Ḥanbalite scholar Ibn Qudāma's (d. 631/1223) *Rawḍat al-nāẓir*; under Ibn Taymiyya, he read the Ash'arite master Fakhr al-Dīn al-Rāzī's (d. 607/1210) *al-Maḥṣūl fī 'ilm uṣūl al-fiqh*, which was the key text for advanced students in all four schools of jurisprudence at the time. In addition, Ibn al-Qayyim was exposed to a wide variety of literature from various schools under the direction of Ibn Taymiyya, including al-Āmidī's *Kitāb al-Iḥkām fī uṣūl al-aḥkām*. In speculative theology (Kalam), Ibn al-Qayyim studied al-Rāzī's *Kitāb al-arba'in fī uṣūl al-dīn* and *Muḥaṣṣal afkār al-mutaqaddimīn wa-l-muta'akhkhirīn min al-'ulamā' wa-l-ḥukamā' wa-l-mutakallimīn*. He studied sections of these works with the Ḥanafī scholar Ṣafī al-Dīn al-Hindī (d. 715/1315), a Shāfi'ite-Ash'arite who had recently moved from Delhi and was to debate Ibn Taymiyya publicly in 705/1306. Later, Ibn al-Qayyim studied these texts with Ibn Taymiyya, and the effect of his wide theological learning, especially his deep understanding of al-Rāzī's thought from various perspectives and its implications on religious life and spiritual psychology, is fully evident in his various writings.⁹ In addition, Ibn al-Qayyim was familiar with Greek philosophy and medicine, as evident in his books *Kitāb al-rūḥ* and *al-Ṭibb al-nabawī*—although, like the great Ash'arite critic and consumer of philosophy before him, Abū Ḥamid al-Ghazālī (d. 505/1111), he seems to have been largely self-taught on the subject.¹⁰ In medicine, he was well regarded and is known to have dis-

7 Bori and Holtzman, introduction to *A Scholar in the Shadow*, 22; Ovadia, *Ibn Qayyim al-Jawziyya and the Divine Attributes*, 33; Ibn Ḥajar, *al-Durar*, 5:138–139.

8 Ovadia, *Ibn Qayyim al-Jawziyya and the Divine Attributes*, 24.

9 Ovadia, *Ibn Qayyim al-Jawziyya and the Divine Attributes*, 25.

10 Y. Tzvi Langermann, "The Naturalization of Science in Ibn Qayyim al-Jawziyyah's *Kitāb al-Rūḥ*," in *A Scholar in the Shadow*, eds. Bori and Holtzman, 203–220, writes: "In sum, it seems evident to me that Ibn al-Qayyim is no opponent of rationality or rationalism. His method of argumentation and sources of authority are certainly different from those one finds in the Islamic philosophical tradition, but underlying them there is a consistent appeal to reason in the broadest sense. Despite his differences with his illustrious prede-

cussed complex issues with expert physicians.¹¹ In *Madārij*, his vast and diverse learning (in speculative theology, jurisprudence, Hadith, history, medicine, and most of all Qur'anic exegesis) is placed in the service of his project to elucidate the proper affective response to God.

Nearly all of his extant works were authored well after the death of Ibn Taymiyya, when our author would have been over thirty-seven years of age. Ibn al-Qayyim, in other words, was a late bloomer, which is perhaps why we find all of his writings quite mature, without any significant shifts in his fundamental positions. Scholars divide his oeuvre into three phases.¹² In the early phase we can place *I'lām al-muwaqqi'in*, a highly original and mature work in legal theory seen by many as among the best in the field, along with shorter treatises on legal issues and commentary on Hadith. In his middle phase, we find a number of works on theology, such as *Ijtimā' al-juyūsh* (a critique of the *Jahmiyya*) and *al-Qaṣida al-nūniyya* (a poem of theological polemic); on political jurisprudence, *al-Ṭuruq al-ḥukmiyya* (a critique of legal formalism); and on religious and spiritual advice, such as *al-Dā' wa-l-dawā'* and *Rawḍat al-muḥibbīn* (both on the nature of profane love and curing illicit passion), *Ḥādī l-arwāḥ* (a comprehensive treatise on descriptions of Paradise), and *Miftāḥ dār al-sa'āda wa-manshūr wilāyat al-'ilm wa-l-irāda* (lit., Key to the abode of felicity and manifesto of the sainthood of knowledge and will). This last, perhaps the first of Ibn al-Qayyim's works to directly engage with the subject matter of Sufism, already indicates the author's abiding concern both with devotional and spiritual experience and with basing such devotion on not only the will (*irāda*) of the devotee but also scriptural knowledge (*'ilm*). In the last phase, his critique of speculative theology and its detriment to religious life became more pronounced. One theological treatise is *Shifā' al-'alīl*, which addresses the question of predestination and causality (natural as well as moral-salvific) and how both must be affirmed; these topics reappear frequently in *Madārij*, as shown below, in the course of his critique of al-Harawī's denial of causality. Perhaps his most significant theological work is *al-Ṣawā'iq al-mursala*, an erudite tome on the divine attributes critiquing negationist theology, particularly in its developed, Rāzian form; this

cessor, Ibn al-Qayyim maintains an essentially Ghazalian stance" (217), namely that even though Greek philosophy is a threat, it raises some real issues and has some serious benefits that must be dealt with seriously.

11 On his medical knowledge, see Irmeli Perho, "Ibn Qayyim al-Jawziyyah's Contribution to the Prophet's Medicine," in *A Scholar in the Shadow*, ed. Bori and Holtzman, 183–202.

12 Here, I follow Livnat Holtzman's chronology of his works, which builds on internal textual evidence; see Holtzman, "Ibn Qayyim," 205.

work has been the subject of a few excellent recent studies.¹³ *Ṭarīq al-hijratayn* (or *Safar al-hijratayn*) is a characteristic Sunni treatise emphasizing worship according to the Sunna and critique of certain erroneous spiritual notions; both *Miftāḥ* and *Ṭarīq* are referenced in *Madārij* in the prefatory section on worship (see below, Prolegomenon §5.7.1). *Ighāthat al-lahfān* is a traditional treatise concerned with the devotional states of the heart, but also delves at length in the last two-thirds into the author's pet jurisprudential concerns of stratagem in law (*hīla*), triple divorce, and visitation of tombs as instances of innovations (*bida'*) that are satanic tricks. *Madārij*, the subject of this translation, is the author's penultimate work. Ibn al-Qayyim's only major work that refers to it and hence must have been completed after it is *Zād al-ma'ād*, a unique work on the Prophetic Sunna that combines biographical literature (*sīra*) with the author's encyclopedic stock of Hadith to provide a remarkably detailed picture of the Prophet's life and teachings (*ḥady*) in every aspect of life. A treatise on Prophetic medicine, *al-Ṭibb al-nabawī*, a harmonization of Greek medicine with Prophetic medical advice and practices, comprises the fourth of the five volumes of *Zād*. Like al-Ghazālī and Ibn Taymiyya, Ibn al-Qayyim was remarkably open to foreign knowledge in areas that he believed did not contradict revelation.

Of Ibn al-Qayyim's character, his student Ibn Rajab speaks in a frank and intimate rather than a formulaic or hagiographic register. Ibn al-Qayyim was a man given to:

... outstanding devotions and night vigils, exceptionally long prayers, deep and constant remembrance, repentance, humility and complete surrender before God, the likes of which I have not seen; nor have I seen any greater in knowledge, in the knowledge of the meanings of the Qur'ān and the Sunna, and the realities of faith. He was not infallible, of course, but I have not seen the likes of him in this respect. He faced and firmly withstood persecution several times. He was imprisoned with the Shaykh Taqī al-Dīn [Ibn Taymiyya] during his last imprisonment in the citadel. During their imprisonment, they were separated from each other, and Ibn Qayyim al-Jawziyya was released from captivity only after the death of the Shaykh [Ibn Taymiyya]. While in prison, Ibn Qayyim al-Jawziyya occupied himself with the recitation of and reflection on the Qur'ān, which opened up tremendous benefits to him, and attained a great deal

13 In addition to Miriam Ovadia's comprehensive monograph (Brill, 2018), see also Yasir Qadhi, "Unleashed Thunderbolts," in Holtzman and Bori (2010).

of inner tastes (*adhwāq*) and truthful epiphanies (*al-mawājīd al-ṣaḥīḥa*). This experience also earned him mastery of the inner sciences (*ʿulūm ahl al-maʿārif*) and entry into their depths, which he infused into his writings. He performed Major Pilgrimage many times and stayed for a while in Mecca, whose people expressed wonder at his intense devotions and frequent circling [of the Kaʿba].¹⁴

Another disciple of Ibn al-Qayyim, the formidable Shāfiʿī exegete and historian Ibn Kathīr similarly notes Ibn al-Qayyim's remarkable piety and character:

He became a unique authority (*farīd^{an} fi bābih*) in a number of fields due to his devotion to learning day and night, and his prayers and devotions: he had a beautiful recitation [of the Qur'an] and character, compassionate temperament, he did not envy, harm, badmouth, or hate anyone. I was among his closest and dearest companions, and I never saw anyone of the scholars more devoted to worship than him.¹⁵

It is noteworthy that Ibn Rajab not only emphasizes Ibn al-Qayyim's traditional devotion and worship but comments on his mastery of the discourse of inner knowledge (*maʿārif*) and his attainment of spiritual tastes (*adhwāq*) and true epiphanies (*al-mawājīd*, sing. *wajd*). One of the key concerns of *Madārij* is grappling with the crucial concept of *maʿrifa*, which I have rendered neutrally as "inner knowledge" (but which is often translated into English as *gnosis*, a crucial element of *mysticism*—a topic to which we shall soon return). At the same time, neither any of the biographers nor the author himself claim him to be a "Sufi." All this suggests that Ibn al-Qayyim embodied what he advocated in *Madārij*: harmony between traditions of devotional experience and scripture, with the preference for the earlier, simpler devotion of the Predecessors yet without wishing to do away with the precious gems of Sufism.

Throughout *Madārij*, the primary spiritual inspiration and intellectual influence on the author remains Ibn Taymiyya. As Bell writes, "Throughout the evolution of the scholar's thought the fundamental theological positions remain the same, faithfully reflecting the doctrine of his teacher. It is, for the most part, only the style and the scope of his writings which set them apart from the compositions of Ibn Taymiyya."¹⁶ Ibn al-Qayyim's close relationship with

14 Ibn Rajab, *al-Dhayl* 5:172–173.

15 Ibn Kathīr, *Bidāya* 18:523.

16 Bell, *Love Theory*, 103.

his teacher is also frequently evident. He often mentions Ibn Taymiyya's spiritual virtues and opinions to cap off or decide between the positions of the greatest early Sufi masters. He reserves his choicest invocation, *qaddasa Allāhu rūḥah* (may God sanctify his soul), almost exclusively for Ibn Taymiyya, as if to leave his readers in no doubt about his extraordinary love and reverence for his teacher.¹⁷ An anecdote helps illustrate this connection. In a different work, Ibn al-Qayyim writes,

Shaykh al-Islām, God be pleased with him, said to me, when I presented to him one objection (*irād*) after another, “Do not make your heart like a sponge for objections and doubts, such that it cannot ripen but with them, but rather like polished glass, so doubts may pass over its surface but do not stay within: its purity makes you see them, and its firmness allows you to repel them.” Or something to this effect. I do not know of any other advice that has helped me repel doubts like this one.¹⁸

In fact, in contrast with the common view of Ibn Taymiyya's sharp temper, our author's view of his teacher's disposition is starkly different. He writes, “An eminent associate of [Ibn Taymiyya] said [regarding him], ‘I wish we treated our friends like he treats his enemies!’”¹⁹

Nevertheless, much recent scholarship has stressed that Ibn al-Qayyim was not an uncritical or slavish disciple. For instance, he disagreed with his Shaykh on whether the Prophet combined major pilgrimage (*ḥajj*) with minor pilgrimage (*ʿumra*) in one ritual consecration (*iḥrām*)—a configuration that is called *qirān* (lit., combined)—or separated the two consecrations in a configuration called *tamattuʿ* (lit., enjoyment of the non-consecrated period in between the two). He also disagreed with Ibn Taymiyya on whether the souls of the dead can meet those of the living (Ibn Taymiyya preferred the opinion that they do not, but Ibn al-Qayyim disagreed).²⁰ A few other such disagreements may be

17 In *Madārij* alone, the invocation *qaddasa Allāh rūḥah* appears dozens of times after each time Ibn Taymiyya's name is mentioned, but only thrice for al-Harawī, and twice for the venerable Imām al-Shāfiʿī. Furthermore, the invocation *radīya Allāh ʿanhu* (God be pleased with him), which is typically reserved for the Companions of the Prophet, is accorded to Ibn Taymiyya about half a dozen times on particularly compassionate occasions.

18 Sharaf al-Dīn Ibn Qayyim al-Jawziyya, 102, quoting *Miftāḥ dār al-saʿāda* (Cairo: Maṭbaʿat al-Saʿāda, 1905), 1:148.

19 *Madārij*(§), 2282; § 39, the station of *al-Futuwwa*.

20 Aḥmad al-Ṣamʿānī, “Ḥayāt al-muʿallif” (Introductory material to Ibn Qayyim al-Jawziyya, *Shifāʾ al-ʿalīl*), 50.

found, but they remain minor compared to his overwhelming agreement with his Shaykh. His particular genius lay in grasping, synthesizing, and presenting in a series of coherent and voluminous treatises of encyclopedic learning his master's enormous challenge to the reigning ideas in nearly every field. Ibn al-Qayyim's contribution is best appreciated not in the coin of his originality or difference from his teacher. Rather, his genius lay in his recognition of his master's real project behind his digressive writings and tumultuous public engagements. It is as if in Ibn al-Qayyim, Ibn Taymiyya got another lease on life, this time incarnated in the unassuming persona of an academic willing to spend decades in patient writing, rather than Ibn Taymiyya's larger-than-life figure of the celibate warrior-saint.

1.1 *Ibn Taymiyya and Sufism*

At the center of Ibn Taymiyya's broader concerns was the very subject matter of *Madārij*: the possibility and necessity of worshipping God, an act that both religious philosophy and theology had great difficulty conceptualizing. His and Ibn al-Qayyim's visions coincided particularly on the question of the nature of human response to God, which is perhaps why one does not come across any spiritual or theological issue in *Madārij* on which the author contradicted Ibn Taymiyya's teachings. Rather than imitation in any usual sense, the agreement between the two men's teachings seems to be a result of their extraordinary accord of mind and heart.²¹ Ibn al-Qayyim, in short, fully shared and promoted his teacher's reformist mission. As demonstrated below, on nearly every question raised in *Madārij*, his answer is based on Ibn Taymiyya's scattered comments, insights, and devotional practices; yet the development, argumentation, and deployment are Ibn al-Qayyim's own. With discerning, compassionate, and elegant literary style, he patiently engages al-Harawī's rhyming and sometimes frustrating ecstatic prose, which borders on what a less committed critic would have considered hopelessly vague or heretical.

A careful reading of *Madārij* decisively dispels the myth that Ibn al-Qayyim and Ibn Taymiyya rejected Sufism *per se*. In his ode *al-Qaṣīda al-nūniyya*, properly titled *al-Kāfiya al-shāfiya fī l-intiṣār al-firqa al-nājiya* (lit., Sufficient cure in support of the saved sect), Ibn al-Qayyim includes in "the army of truth" the following:

21 I suggest, in fact, that the relationship between the two may be best understood as perhaps the type of intense spiritual affection that we have become familiar with in the case of Rumi and Shams-i Tabrizi; see Shams-i Tabrizi, *Me and Rumi: The Autobiography of Shams-i Tabrizi*, trans. and ed. William Chittick (Louisville: Fons Vitae, 2004).

All of the Companions of the Messenger
 Are the battalion of Islam, possessing knowledge and faith
 And those who succeed them in righteousness
 One generation after another, across the ages
 The Folk of Hadith, all of them, and Imams
 Of Fatwa and Masters of inner knowledge
 Who know their Lord and Prophet
 And know the merits of action, all in their proper place
 The Sufis of the Prophetic Sunna
 Not those given to ecstatic outbursts and nonsense
 This is their speech summoned before us
 Without lies or concealment²²

The ode goes on to name the enemies of the saved sect: Greek philosophy, its masters like Aristotle, and its importers and normalizers like Ibn Sīna; negationists (*ummat al-ta'īl*), among them the followers of Ja'd b. Dirham and Jahm b. Safwān, usually labeled the Jahmiyya; the Mu'tazila; and the Rāfiḍa.²³ Addressing the Ash'arites, he says that the best of their army is the great Abū l-Ḥasan al-Ash'arī himself, who affirmed divine attributes, but that the later Ash'arites have distanced themselves from his position.²⁴ The Sufis are clearly more comfortably placed inside the orthodox group, provided that they follow the Sunna and not oppose religious knowledge (again as favorably compared to the later Ash'arites, who are seen as having largely abandoned the commitment to scripture that their own eponym demonstrated, at least in regard to certain divine attributes). One should not, of course, forget the particular circumstances of Ibn al-Qayyim's lifelong persecution at the hands of certain Ash'arites, which may have contributed to his bitterness. After all, the author displays remarkable charity toward the ideas of al-Harawī in *Madārij*, which may be, in their antinomian and monist tendencies, farther from Ibn al-Qayyim's own than those of his contemporary Ash'arites.

On scholarly evidence, both documentary and literary, there can be no debate about Ibn Taymiyya's Sufi credentials and the infusion of a profound love-theology in virtually every aspect of his writings. It is only because Western academics as well as recent Muslim movements—including Ibn Taymiyya's champions in modern-day Salafis as well as his adversaries—continue to

22 Ibn al-Qayyim, *al-Qaṣīda al-nūniyya* (Cairo: Maktabat Ibn Taymiyya, 1417), 223–224.

23 On these figures and schools, see the Glossary.

24 Ibid., 225.

equate Sufism with 'mysticism' (an expansive category including the likes of al-Harawī and Muḥyī al-Dīn ibn 'Arabī) that they insist on seeing Ibn Taymiyya as an adversary of Sufism. In doing so, they prefer ideology over all available evidence. Yet, whether the reformers thought that Sufism in their time was itself beyond repair (having become so mixed up with heresies in practice and thought) is a question that lies beyond our scope here.

Purported documentary evidence for Ibn Taymiyya's formal Sufi credentials as an initiate of the Qādiriyya order, along with references to his own writings, was furnished by George Makdisi in an important 1974 article.²⁵ Makdisi did not elaborate the conceptual texture of Sufism, but did point out Ibn Taymiyya's high praise of a number of both Ḥanbalite and non-Ḥanbalite Sufis and his censure of al-Harawī and Ibn 'Arabī. He furthermore suggested that *Madārij* was a Sufi treatise which proved Ibn al-Qayyim was more favorable to al-Harawī than was his teacher; this, as we show below, is overstating the case. The only difference between Ibn Taymiyya and Ibn al-Qayyim in their attitude toward al-Harawī is the latter's more detailed engagement and more sympathetic style.

Both Ibn Taymiyya and Ibn al-Qayyim consistently praised a number of Sufi authorities, most noteworthy among them being al-Junayd (d. 298/910), the acknowledged first master of the Sufi path (*sayyid al-tā'ifa*), and 'Abd al-Qādir al-Jilānī (d. 561/1166). The latter was particularly respected by Ibn Taymiyya, who was moved to write a commentary on his treatise and held him in high esteem. These "true" Sufis stressed renunciation and orthodox devotional practices and probed psychological discourses without promoting antinomianism or ecstatic utterances, thus subordinating their gnosis (*ma'rifa*) to scriptural knowledge (*'ilm*). In fact, both Ibn Taymiyya and Ibn al-Qayyim were even willing to countenance heretical outbursts (*shaṭaḥāt*) as a sign of weakness or immaturity if uttered in a state of ecstasy, rather than declare them to be outright heresy.²⁶ This may be contrasted to the stern attitude of Abū Ḥamid al-Ghazālī to such ecstatic behavior:

25 George Makdisi, "Ibn Taymiyya: A Sufi of the Qadiriya Order," *American Journal of Arabic Studies* 1 (1974): 118–129; and idem, "The Hanbali School and Sufism," *Boletín de la Asociación Española de Orientalistas* 15 (1979): 115–126.

26 For Ibn Qayyim al-Jawziyya's apology for the *shaṭaḥāt* of several righteous Sufis, see *Madārij*(§), 424, §19, the station of *al-Rajā'*. For the various ways in which Sufi masters addressed this issue, see Carl Ernst, "*Shaṭaḥāt* or *Shaṭḥiyyāt*," in *EI2*. For Ibn Taymiyya's complex view of the intoxicated mystic al-Ḥallāj (d. 309/922), see Yahya Michot, "Ibn Taymiyya's Commentary on the Creed of al-Ḥallāj," in *Sufism and Theology*, ed. Ayman Shehadeh (Edinburgh: Edinburgh University Press, 2007), 123–136. These studies establish at a minimum that a simple assignment of mystical or ecstatic essence to Sufism and then opposing it with an externalist shari'a is fraught with difficulties.

None can stop these idiots from such claims or from saying ridiculous and confused things, for if you try to, they retort, "Your attempt to prevent us is because of knowledge (*ilm*) and disputation (*jidāl*), and knowledge is a veil (from higher realities) and disputation is an act of the (appetitive) self. These words of ours cannot be seen except from within by the unveiling of the light of the Truth (*bi mukāshafat nūr al-ḥaqq*).²⁷ The evil of things like this has spread far and wide, as has their harm to the commoners, to the extent that it would be better to execute anyone who says things of this kind than to save ten lives!²⁷

Thomas Michel's brief study of Ibn Taymiyya's commentary on some statements from 'Abd al-Qādir al-Jīlānī's *Futūḥ al-ghayb* focuses on Ibn Taymiyya's substantive attitude towards Sufism and shows what role Sufism played in Ibn Taymiyya's vision of Islam.²⁸ Michel confirms what many scholars have observed, stating, "Ibn Taymiyya teaches no doctrinaire rejection of the Ṣūfī tradition"; he concludes that Ibn Taymiyya "integrates the Ṣūfī striving for *ḥaqīqa* into the total Islamic response to God." In addition, Ibn Taymiyya fuses his "activist and voluntarist" approach to "the cherished Ṣūfī concepts of private inspiration and intuitive perception," culminating in a system like that of al-Ghazālī in scope but different in nature.²⁹

Recent studies allow us to make an even stronger statement: nearly all the important early Sufis were (or, more precisely, thrived in the ranks of) traditionalists, the party of Hadith and Sunna.³⁰ Laury Silvers sums up the matter perceptively:

The Iraqi community that would become known as "Sufis" grew out of a ritually scrupulous and theologically uncompromising trend within the broader Ahl al-Hadith movement that included Ahmed b. Hanbal

27 Abū Ḥāmid al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, 5 vols., ed. Sayyid 'Imrān (Cairo: Dār al-Ḥadīth), 1:50.

28 Thomas Michel, "Ibn Taymiyya's *Sharḥ* on the *Futūḥ al-Ghayb* of 'Abd al-Qādir al-Jīlānī," *Hamdard Islamicus* 4 (1981), 2, 4.

29 Michel, "Ibn Taymiyya's *Sharḥ* on the *Futūḥ al-Ghayb*," 9, 12.

30 It has become conventional to refer to the Ahl al-Sunna from the second/eighth to the fourth/tenth centuries as the traditionalists, the Ahl al-Hadith, or the Hadith folk. At the core of this broad, mainstream religious enterprise that defined itself against rebellion, sectarianism, foreign influences, and excessive rationalism was the professional scholarship of Hadith experts (*muḥaddiths*, *traditionists*). Some time during the third/ninth century they came to be known as Ahl al-Sunna wa-l-Jamā'a. For more, see Glossary, "Sun-nīs."

(d. 241/855) and his followers, Hasan al-Basri (d. 110/728), Rabi'a al-'Adawiyya (d. ca. 184/801), and others, including an odd band of renunciants derisively named "Sufis" for the harsh wool clothing they wore. The wool wearers are reported to have been more than willing to set others straight when their conscience demanded it. In particular, they were well known for being hard-line devotees of the Ahl al-Hadith culture penchant of "enjoining the good and forbidding the wrong."³¹

What Ibn Taymiyya, Ibn al-Qayyim, al-Dhahabī and other traditionists³² were doing was less entering into a new discourse than reclaiming the tradition of piety that they saw as their own, one that they wished to safeguard from what they saw as foreign influences (for example, the influence of Ibn 'Arabī and of Kalam) and from the gullibility of some of their own "intoxicated Sufis" like al-Harawī.

This account of the traditionalist reformer's relationship Sufism is not quite complete yet. Its plot takes another twist when we realize that they never emphasize their own Sufi credentials, and considered even the most characteristically 'Sufi' innovations (such as thematizing the divine path into stations and levels) as nonessential. One possible reason may be that seeing that the Sufi tradition had gone too far, they wished to reclaim what they saw as its essence, love of God and the will to obey Him in action.³³ Nowhere in *Madārīj*

31 Laury Silvers, *A Soaring Minaret: Abu Bakr al-Wasiti and the Rise of Baghdadī Sufism* (Albany: SUNY Press, 2010), 2–3.

32 The Sunna and Hadith movement that I have called here the *traditionalists* had its roots in the circles of disciples of the Companions and their own disciples in the main cities during the Marwanid period toward the beginning of the second/eighth century, when the Ahl al-Hadith/al-Sunna were strong enough to penalize dissenters, as evidenced by the case of Abū Ḥanīfa (d. 150/767) and his teacher on the question of *irjā'*. Abū Ḥanīfa's epistle to 'Uthmān al-Battī defends his being from *ahl al-sunna* and *ahl al-'adl* (which latter should be read literally as meaning 'just' and 'fair', though some scholars have missed this point: see Ulrich Rudolph, *Al-Māturīdī and the Development of Sunnī Theology in Samarqand*, trans. Rodrigo Adem (Leiden: Brill, 2015), 24, 28, 48). By the end of the century, the Ahl al-Sunna had become recognized as Ahl al-Hadith, a label which, in Christopher Melchert's view, lost its importance in about the fourth/tenth century, as the enterprise of Hadith preservation became absorbed into other formations such as the Hanbalis and traditionals in other schools. "[T]heir own name for themselves, *ahl al-sunna*, was claimed by virtually all parties except the Shi'is." Melchert, "The Piety of the Hadith Folk," *International Journal of Middle East Studies* 34, no. 3 (2002): 434.

33 One leading scholar of Ibn al-Qayyim, Livnat Holtzman, has commented that he "certainly surpassed his master in [Sufism]," becoming "more and more absorbed in Sufi thought as the years went by" ("Ibn Qayyim al-Jawziyya," 217). This, however, is an unwarranted speculation.

or elsewhere does Ibn al-Qayyim declare himself a Sufi. It seems that he (like his teacher, Ibn Taymiyya, who did have an early formal affiliation with the Qādiriyya order) had discovered that although Sufism as a whole was a whole-some devotional tradition on par with schools in jurisprudence, many Sufi doctrines and practices deserved to be rejected or critiqued; inasmuch as Sufism had certain distinctive doctrines, the devotional life of the Prophet, the Companions, and the Predecessors had been superior.³⁴ The “true” Sufis preserved some of that spirit, for which they deserved credit. *Madārīj* reflects this understanding. The challenge remained to separate the good Sufis from the bad ones, just as in jurisprudence one must distinguish the good *taqlīd* from the bad kind; the same is true in politics. Ibn al-Qayyim claimed no more, no less. This point is made explicitly and repeatedly in *Madārīj* (see below). While al-Dhahabī (who effectively held the same views on Sufism as the two reformers) was willing to label the Companions’ and the Predecessors’ practice as *taṣawwuf*, as synonymous with devotion in worship, Ibn al-Qayyim strictly avoided this anachronism.

2 The Formation of Sufism

In order to appreciate what *Madārīj* is trying to do vis-à-vis Islamic devotional traditions, we must understand the long conversation of which it is a part. This requires paying attention to the emergence of Sufism, to Islamic and foreign ideas and practices on which Sufism drew, and to the diversity and conflicts that persisted among circles that identified with Sufism. In this section, we explore these questions briefly and, in doing so, introduce the chief Sufi and pre-Sufi authorities frequently invoked in *Madārīj*.

34 This precise conclusion is reached by a recent, through study of al-Wāsiṭī, a senior Sufi master and a companion (disciple?) of Ibn Taymiyya older than him in age, who reached the same conclusions about the Sufi orders of his time (the Shādhiliyya, the Akbrariyya, the Rifā’iyya) as our traditionalist reformers and joined them, while carving out his own “Muḥammadan way” (*tarīqa Muḥammadīyya*) influenced by Ibn Taymiyya but a product of his own journey and judgment. See Arjan Post, “The Journey of a Taymiyyan Sufi: Sufism through the eyes of Imad al-Dīn Aḥmad al-Wāsiṭī (d. 711/1311)” (Ph.D. Dissertation, Utrecht University, 2017), 256–259.

2.1 *First/Seventh Century: Renunciant-Warrior Piety*

The proper affective and devotional response to God³⁵ was identified in early Islam through various keywords: Qur'anic terms such as *tazkiya* (purification), *taqwā* (fear of displeasing God), *'ibāda* (servitude, worship), *ihsān* (pursuit of excellence; charity), *islām* (submission, surrender), and less frequently, *qunūt* (standing with devotion in worship), *nusuk* (ritual worship; sacrifice), *tabattul* (exclusive devotion, celibacy), and so on. Many of these were incorporated into the Sufi vocabulary of al-Harawī's *Manāzil*.³⁶

Over the course of the first/seventh century, terms such as *qurrā'* (Qur'an reciters), *'ubbād*, and *nussāk* (each meaning those devoted to worship) were employed to refer to certain Companions and Successors. Ibn al-Jawzī (d. 597/1200) devotes his work *Ṣifat al-ṣafwa*, for instance, to the Companions and Successors given to *al-'ilm wa-l-zuhd wa-l-ta'abbud* ("knowledge, renunciation, and worship"), three concepts typically associated but not always mutually necessary. For instance, the Companion Abū Dharr is known for his utter devotion and renunciation, but not knowledge and wisdom. During the first century, the mode of piety was practical (as opposed to theoretical or discursive), and the ideal believer was an renunciant warrior, whereas monasticism and reclusion were derided. Ibn al-Jawzī depicts the pious character of over 150 Companions in *Ṣifat*, of whom one-sixth are women.

The label "*zuhd*" developed some time during the second/eighth century and became a staple of Ahl al-Hadith discourse on piety, but has no mention in the Qur'an or Hadith. In its early form, it is best translated as *renunciation*, which meant detachment from excessive worldly pleasures even while possessing wealth, earning a living, and engaging in marriage and family life. In its later forms, ideas of self-deprivation, prolonged fasting, celibacy, and rejection of property as a training for the body became prevalent. This shift, which has often escaped scholarly notice, justifies translating later *zuhd* as *asceticism*.

A related form of piety that became legendary during the first century was that of the Khārijites. They were known even among the Companions for their constant prayer and fasting, valor, fearlessness, resolve, and military prowess; their renunciant-warrior piety recalled the piety of Christian monks seeking

35 Properly naming this affective response to God is crucial: its modern rendering as "mysticism" or "spirituality" obscures our understanding, for such categories borrow from ancient Gnosticism, itself a child of Neoplatonism, a dualist opposition between piety as non-material spirit and matter as its opposite.

36 A number of scholars have noted the development of these terms: e.g., Ibn al-Jawzī, *Talbīs Iblīs* 1:145.

martyrdom, with whom they had some contact.³⁷ Their murderous brutality, fanaticism, and practice of indiscriminate killing (*isti'rāḍ*) of their opponents cast fear into the hearts of contemporary Muslims. The only Khārijites who survived into the medieval period were the relatively moderate Ibāḍīs, who continued to display similar forms of piety but refrained from indiscriminate killing.

The renunciant-warrior ethos of early Islam was a widespread mode of piety, ranging from the Prophet to Companions like 'Umar and 'Alī, to Hadith scholars and warriors like 'Abdallāh b. al-Mubārak (d. 181/797) and beyond. It continued to be the dominant model for the first two centuries.

2.2 *Second/Eighth Century: Fear and Weeping*

Over the course of the second/eighth century, the regnant terms were *zuhd* (often coupled with *wara'*, scrupulousness in adhering only to what is licit) and *bukā'/bakkā'ūn* (weeping/weepers in lament of one's sins and fear of God). The Qur'an associated intimate fear of God (*khashya*) exclusively to knowers of God (*'ulamā'*). Even though the renunciant-warrior model now gradually loses ground to a less activist mode of piety, devotion is still embodied rather than theoretical.³⁸ Here follow some key pious figures of this century.

Al-Ḥasan al-Baṣrī (b. 21/642, d. 110/728). Some Western scholars have called him the "archetypal Sufi," but this is anachronistic. Not only the term but the conceptual content of that term was not yet available; accordingly, the canonical Sufi biographers such as al-Sulamī, al-Kalābādhī, and al-Qushayrī do not include him or any figure of his generation in their lists of Sufi forebears. He is highly revered as a bridge between the Companions and later generations. Abū Ṭālib al-Makkī sees al-Ḥasan as the most distinguished predecessor of his path: "He was our leader in this doctrine ... and we walk in his footsteps and we follow his ways and from his lamp we have our light."³⁹ Al-Ḥasan became the subject of much pious legend.

37 See Thomas Sizgorich, *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia: University of Pennsylvania Press, 2009), 196; Alexander Knysh, *Islamic Mysticism: A Short History* (Leiden: Brill, 2000), 19.

38 For a useful summary of these developments, see Knysh, *Islamic Mysticism*, 8–14.

39 Abū Ṭālib al-Makkī, *Qūt al-qulūb* (Beirut: Dār al-Kutub al-'Ilmiyya, 2005), 1:257; Knysh, *Islamic Mysticism*, 13. Al-Makkī's chief authorities are all Sufis, chiefly, Sahl al-Tustarī and al-Junayd, yet he does not claim to be a Sufi in the treatise. This confirms Carl Ernst's view (see below) that "Sufism" as a label for a unified ideology is an invention of the Orientalists: "Sufis" like al-Makkī identified with their pious circles through chains of authorities, as in Hadith and Fiqh, yet the term Sufism had not yet gained any great recognition.

Al-Ḥasan was the most senior and revered among the Successors (*tābiʿūn*, those who succeeded the Companions). His father was taken captive during the Islamic conquest of Iraq, brought to Medina, and manumitted, where he married a woman named Khayra. Al-Ḥasan was born to them two years before the end of ʿUmar's reign. He was raised in or near Medina, and recalled entering the apartments of the Prophet's wives as a boy. Some reports have it that his mother frequented the house of the Prophet's wife Umm Salama, who may have nursed him.⁴⁰ He met and reported from a large number of Companions. In 42/662, he moved to Basra, which was a garrison town; he joined the Muslim army and took part in the conquest of eastern Iran, and returned to settle in Basra. He likely participated in the 82/702 rebellion of Ibn al-Ashʿath against Ḥajjāj b. Yūsuf, the Umayyad caliph ʿAbd al-Malik b. Marwān's viceroy over Iraq. After the failure of the rebellion, he spent years of his life in hiding until Ḥajjāj's death in 96/714.⁴¹

Al-Ḥasan became a master exegete of the Qurʾan, and his profound understanding of the text became the font of many Islamic sciences. His eloquent sermons brought people to God, instilling fear of the afterlife and cautioning against heedlessness. His distinctive method was to turn the Qurʾanic warnings against non-believers and hypocrites into reminders for all believers: "Repolish these hearts, for they are quick to rust" (compare with Q. 83:14), and "Make this world a bridge which you cross but not build on" (compare with Q. 57:20).⁴²

Some ascetics among al-Ḥasan's disciples, such as ʿAbd al-Wāḥid b. Zayd (d. c. 150/767) may have been the first to establish an ascetic retreat (*ribāʿ*). Many ascetics and worshippers came out of or are associated with this circle, including the Christian convert Farqad al-Sabakhī (d. 131/749), Mālīk b. Dīnār (d. 128/745), and Rābiʿa al-ʿAdawiyya (d. c. 185/801), the legendary woman-ascetic. Farqad may have been the first one to don a woolen garment (*ṣūf*) as an expression of asceticism, and was reportedly chided for the practice by al-Ḥasan.⁴³ In the generation that followed, the disciples of this circle began to spread to other regions, such as Abū Sulaymān al-Dārānī of Damascus (d. 215/830).

⁴⁰ *Sīyar* 4:564.

⁴¹ Suleiman Ali Mourad, *Early Islam Between Myth And History: Al-Ḥasan Al-Basri (d. 110h/728ce) and the Formation of His Legacy in Classical Islamic Scholarship* (Leiden: Brill, 2005). Knysh, *Islamic Mysticism*, 11 suggests that his fear of Ḥajjāj was because he opposed the establishment of al-Wāsiṭ, an Umayyad administrative town between Kufa and Basra; Mourad's conclusion is more persuasive.

⁴² Knysh, *Islamic Mysticism*, 11.

⁴³ Christopher Melchert, "Farqad al-Sabakhī," *EI3*.

ʿAwn b. ʿAbdallāh b. ʿUtba al-Hudhalī (d. c. 113/732) of Kufa, called the “Sage of the Umma,” brother of the famous jurist of Medina, ʿUbaydallāh. ʿAwn was known for his knowledge (*fiqh*) and chivalrous manners (*adab*), apart from his piety. He was a trustworthy narrator of hadith, who narrated from figures including ʿAbdallāh b. ʿAbbās, ʿAbdallāh b. ʿUmar, Saʿīd b. al-Musayyib, and Abū Hurayra. He was also known for adhering to a moderate *Irjāʾ* (the doctrine of deferment, namely that faith does not include action), which he later gave up. He reportedly rebelled against al-Ḥajjāj in the well-known rebellion of Ibn al-Ashʿath, but was reconciled to the Umayyads. He was honored by the pious caliph ʿUmar b. ʿAbd al-ʿAzīz. He permitted spiritual music; he had a pious slave girl who would sing pious odes about religious matters to bring his guests to tears. He highly valued her and as a token of love for God, he manumitted her.⁴⁴

Ibrāhīm b. Adham (d. 162/778), a great ascetic labeled by biographers as “the master of ascetics” (*sayyid al-zuhhād*), originally from Balkh (presently in Afghanistan). His dramatic conversion from prince to renunciant has become the stuff of legend. Like the ascetics of his time, he searched for pure and licit earning, and would rather eat dirt than ingest food from improper earning. He settled on the frontier (*thaghr*) of Syria with the Byzantines and participated in many a battle. He was graded as reliable (*thiqa*) by the leading traditionist al-Dāraquṭnī, and reports teachings from Mālik b. Dīnār. He was part of the circle of tradition and piety that included Shaqīq al-Balkhī, Sufyān al-Thawrī (d. 161/778), al-Awzāʿī, and al-Fuḍayl.⁴⁵

ʿAbdallāh b. Al-Mubārak (d. 181/797), a universally well-regarded traditionalist, among the pioneers of the sciences of Hadith, a renunciant-warrior. His *zuhd* was strictly Sunna-bound: he was an affluent businessman known for generosity to the pious and to students of Hadith.⁴⁶

Al-Fuḍayl b. ʿIyāḍ (d. 188/803), born in Khurāsān and settled in Mecca,⁴⁷ a traditionalist who was known for his grief and weeping over sins, his constant repentance and prayers, and his compassion for his fellow believers. He started his career as a student of Hadith but then gave it up to devote himself solely to worship and the teaching and preaching of concern for the afterlife. He was known for strict adherence to the Sunna and reprobation of innovation

44 See *Sīyar* 5:103.

45 *Sīyar* 7:387. Knysh, *Islamic Mysticism*, 19, mostly reports legendary materials.

46 On him, see a recent monograph, Feryal Salem, *The Emergence of Early Sufi Piety and Sunni Scholasticism* (Leiden: Brill, 2016). Following Knysh, Salem seems to suggest that Ibn al-Mubārak's asceticism (*zuhd*) had some necessary relationship to Sufism, and calls his works “proto-Sufi” (37–44). None of the canonical Sufi biographers such as al-Sulamī and al-Qushayrī include him as a Sufi, however.

47 *Sīyar* 8:421.

(*bid'a*). He was a renunciant (*zāhid*) in the moderate sense of earning a living for himself and his family by the toil of his hands rather than relying on hand-outs from others. Those who received knowledge and learned piety from him included such luminaries as al-Shāfi'ī (the jurist), 'Abd al-Raḥmān b. al-Mahdī (a leading Hadith scholar), and ascetics such as Bishr al-Ḥāfi and al-Sarī al-Saqatī (al-Junayd's uncle), among others. Al-Junayd, the first Shaykh of the Sufis in Baghdad, was thus a product of al-Fuḍayl's circle. Sufi biographers like al-Sulamī and, following him, al-Qushayrī include him among the earliest Sufis, but neither of them mentions any mystical ideas apart from his asceticism. Al-Sulamī's decision to include him at the top of his list of the first generation of Sufis seems to have been driven by his desire to find a common link for the burgeoning mystical ideas of his disciples.

Rābi'a al-'Adawiyya al-Qaysiyya (d. c. 185/801, this is highly uncertain) of Basra was one of the numerous female renunciants (*zāhidāt*, *'ābidāt*) of this period; her historical existence is not in doubt, but most stories about her are uncorroborated and legendary, and appear rather late.⁴⁸ The earliest writer to mention her is the great essayist al-Jāhiz (160–255/776–868), who mentions only two statements attributed to her. Upon being told, "Why do you not ask the men of your family to buy a servant for you who would save you the trouble of your housework?" She replied, "If I am ashamed to ask Him to whom this world belongs for it, how could I ask for it those to whom it does not belong?" In another exchange, when asked "Have you done any deed that you think will be accepted by God?" she said, "Even if there was such an act that I had performed, I would still fear that it would be rejected."⁴⁹ A generation later, the historian and litterateur Ibn Abī Ṭāhir ibn Ṭayfūr (d. 280/893) in his book on eloquent women, and the Sufi Ibrahim b. Junayd (d. 270/883) in his work on love for God, each attribute further statements to her. The latter notes two statements that stress her exclusive love for God. Such concern for the acceptance of one's deeds does not easily align with later legends about her passionate love poetry for God and her deprecation of heaven and hell, but we do not have access to verifiable historical data to help determine the exact nature of her teachings on divine love and whether she had any mystical teachings.

48 For a historical reconstruction of her life and later lore, see Rkia Elaroui Cornell, *Rabi'a from Narrative to Myth: The Many Faces of Islam's Most Famous Woman Saint, Rabi'a al-'Adawiyya* (Oneworld Publications, 2019). Cornell concludes that not much can be known of the historical Rābi'a apart from her historicity as a person and significance as a renunciant.

49 Ahmet Karamustafa, *Sufism: The Formative Period* (Edinburgh: Edinburgh University Press, 2007), 3.

Shaqīq al-Balkhī (194/810) of Khurasan may have been among the first to speak of stations (*manāzil*) on the path to God, comparable to al-Dārānī's "stages" (*darajāt*), in a treatise attributed to him titled *Adab al-ʿibādāt* (The Etiquette of Worship).⁵⁰ He was a warrior-ascetic on the eastern frontier against the Turks and was martyred in action. Reportedly, he was a merchant but was challenged by a Buddhist monk to demonstrate his trust in God by abandoning his trade, at which point he repented and turned to *jihad* and *zuhd*. Like Ibrāhīm b. Adham on the western frontier, his life on the eastern frontier exhibited extreme scruple (*waraʿ*) and reliance (*tawakkul*).

Abū Sulaymān al-Dārānī (d. 215/830), ʿAbd al-Raḥmān b. ʿAṭīyya, also known as Ibn Aḥmad al-Dārānī, a second-generation disciple from al-Ḥasan's circle, wrote numerous treatises on asceticism, especially emphasizing trusting reliance on God (*tawakkul*) and joyful contentment with God's decree (*riḍā*).⁵¹ He spoke of stages or ranks (*darajāt*) on God's path. We also learn of al-Dārānī's sister who was known for her piety and fear of God. Al-Dārānī and his disciples did not identify as Sufis, as *taṣawwuf* had not emerged as an ideal yet, and even when it did, it was identified with Baghdad.

Aḥmad b. Abī al-Ḥawārī (d. c. 230/845 or later) of Damascus was al-Dārānī's foremost disciple. His wife, Rābīʿa bt. Ismāʿīl, was also a devout worshipper and renunciant, and is often confused with her namesake in Basra; it is likely that anecdotes about the Damascene Rābīʿa were added to the legend of Rābīʿa from Basra.

The word "*ṣūfī*" was first coined some time during the second/eighth century to refer to "some renunciants and pietists who wore wool." There were wool-wearers but there was no "Sufism" at this time, that is, no agreed-upon doctrine or practices associated with the term, only a vague "orientation towards piety marked by the socially unconventional, and thus remarkable, habit of donning woolen garments."⁵² Many renunciants disapproved, some even decried it as a petty show of piety. Most authorities of this period still wondered about its meaning. The following anecdotes give a sense of the reaction that the new term generated. An associate of Mālik b. Anas (d. 179/795), the unparalleled traditionalist authority of Medina, reports that a man from Nuṣaybīn (Nisibis, in modern-day Turkey) came and said, "O Abū ʿAbdallāh, we have some people known as the Sufis, they eat a lot, then recite poems, then they get up and dance." "Are they children?" Mālik asked. "No," the man replied. "Are they insane?" Mālik wondered. "No, they are old men." "I have never heard anyone

⁵⁰ Karamustafa, *Sufism*, 3, 6.

⁵¹ See *Sīyar* 10:192.

⁵² Karamustafa, *Sufism*, 7.

from among the people of Islam do such a thing," was Mālik's puzzled response. Al-Shāfiʿī (d. 204/820) had a little more formed opinion on the matter: "If a man becomes a Sufi in the morning, he loses his mind before noon"; indeed, "No one spends time with the Sufis for forty days without losing his mind forever!"⁵³

2.3 *Third/Ninth Century: The First Sufis*

Yahyā b. Muʿadh al-Rāzī (d. 258/872), a traditionalist of Khurasan known for his teachings on asceticism (*zuhd*), powerful exhortations, and, according to al-Sulamī, "beautiful discourse on hope (*rajāʾ*)."⁵⁴ His discourse does not indicate, in either traditionalist biographies or Sufi ones, any commitment to a Sufi identity, but suggests some participation in the new discourse of Sufism. The only explicit mention of Sufism appears in a neutral, even skeptical sense, in the biographical dictionary of al-Sulamī: Yahyā said, "I avoid the company of three types of men, the heedless scholar, the foul-mouthed Qurʾan-reciter, and the ignorant *mutaṣawwif*." The term *mutaṣawwif* could mean a Sufi or an initiate seeking to be one. Al-Dhahabī reports the following statement by him which indicates his participation in the emerging discourse on 'stages' on the path to God: "The ranks are seven: repentance, renunciation (*zuhd*), contentment (*riḍā*), fear, yearning (*shawq*), love, and inner knowledge (*maʿrifa*)."⁵⁴ He is reported to have corresponded with al-Bisṭāmī in stylized exchanges in which the latter always outdoes him. If the association of the notions of stages, yearning, love, and inner knowledge to him are correct, we can conclude that he espoused a moderate mysticism of the kind the traditionalists (including Ibn al-Qayyim in *Madārīj*) were happy to embrace.

Abū Yazīd al-Bisṭāmī (d. 261/874–875 or 234/848–849), Ṭayfūr b. ʿĪsā b. Surūshān; as the wide disagreement in his possible death dates indicates, little is known about him except that he hailed from Bisṭām in northeastern Iran and his grandfather was a Zoroastrian who converted to Islam. He left behind a number of ecstatic utterances (*shaṭaḥāt*), and that he may have been the first one to utter a substantial number of these. Other reports show him revering the Qurʾan and the Sunna and the normative commandments of Islam, and denigrating those who claim to work miracles without adhering to the Law. Greater and greater legend is spun around his figure in the later materials.⁵⁵

His famous ecstatic sayings include, "Glory be to Me! How great is My majesty!" (*subḥānī mā aʿẓama shaʿnī!*) and "I am He" (*anā huwa*); "There is

53 Ibn al-Jawzī, *Talbīs Iblīs* 1:327.

54 Sulamī, *Ṭabaqāt al-ṣūfiyya*, 102. For a traditionalist biography, see *Sīyar* 13:15.

55 Jawid A. Mojaddedi, *The Biographical Tradition in Sufism* (London: Curzon, 2015), studies the growth of legend about Bisṭāmī over time.

nothing in my cloak except God;" and "What is Paradise? Child's play and the object of desire for those of this world!" He also has numerous statements about his own utterly awesome greatness, love of God, and mystical union (as suggested in the ecstasies): whatever else may be said, humility was not one of his virtues.

Al-Dhahabī, the traditionalist biographer, records both kinds of reports. Among the more orthodox ones is: al-Bisṭāmī said, "Many of God's creatures walk on water (as miracle workers), but have no worth before God; if you see someone flying and things like that, do not be deceived by that until you see how he does with the divine command and prohibition and guarding the limits and the Law." The heterodox ones include, in addition to those reported above: "What are these traditionists (*muḥaddithūn*), speaking of what a man reported on the authority of another? Our heart addresses us on the authority of the Lord."⁵⁶

Many of these sayings suggest a strong mystical impulse. It is reported that he was not an ascetic; when asked, he reportedly said, "This world is nothing; how can one renounce it?" Yet he reportedly lived as a celibate.⁵⁷

There is no indication that Bisṭāmī associated with the Sufis of Baghdad, but the little that is attributed to him, if correct, clearly points to his mysticism.

Sahl al-Tustarī (d. 283/896), from al-Tustar (Shushtar in Persian, in southwestern Iran, near Basra).⁵⁸ His teacher in Hadith and asceticism was Sufyān al-Thawrī; in devotional matters, he had another obscure teacher, Ḥamza, who resided in the ascetics' retreat island of 'Abbādān. Al-Tustarī also resided there and had a vision of God's supreme name (*ism Allāh al-a'ẓam*). He seems to have been a pioneering figure in the transition from asceticism to mysticism, as he claimed to be "*ḥujjat Allāh*" (the Proof of God), which got him in trouble with the Shāfi'ī authorities in the city.⁵⁹

After his death, his disciples split into two groups. One moved to Baghdad to join the circle of al-Junayd (these including al-Junayd's successor, al-Jurayrī (d. 312/924)) or the Ḥanbalites (these including the firebrand al-Barbahārī (d. 329/941), the staunch anti-Kalam figure Abū Bakr Muḥammad b. al-Ash'ath al-Sijzī, and al-'Anbārī (312/924)). This shows the intimate relationship between the emerging Sufi network and the early Ḥanbalites. The other group of his dis-

56 *Sīyar* 13:88.

57 Karamustafa, *Sufism*, 4–5.

58 See *Sīyar* 13:330. For a more detailed biographical account, see Gerhard Böwering, "Tustarī: His Life, His Masters, and His Disciples," in *The Mystical Vision of Existence in Classical Islam* (Berlin: De Gruyter, 1979), 43–99.

59 G. Böwering, "Sahl al-Tustarī," *EI2*, 8:840.

ciples stayed in Basra and became known as al-Sālimiyya, its chief exponent being Abū Ṭālib al-Makkī (for whom, see below).

Some of the ideas in al-Tustarī's circles, generated either by him or by his disciples, became subject to criticism by later Hanbali and Sufi authorities. Abū Ya'īl al-Farrā' (d. 458/1065) lists eighteen of these doctrines, twelve of which the Ḥanbalite-Sufi grand master 'Abd al-Qādir al-Jilānī rejected in his *al-Ghunya*. Some these doctrines are decidedly mystical and rejected by al-Jilānī for having no foundation in scripture, such as: God has a secret that if divulged would void all order, prophecy has a secret that would nullify all prophethood, and the scholars similarly have a secret that would void all knowledge. Al-Jilānī, apparently unaware of any source for this odd claim, dismisses it as nonsense. Another doctrine, that the Prophet knew the Qur'an before God sent Gabriel to him, is refuted by al-Jilānī using a Qur'anic verse. Finally, their doctrine that God is everywhere rather than on His throne is dismissed as heretical.⁶⁰

Al-Junayd b. Muḥammad (d. 298/910) of Baghdad, also known as Abū l-Qāsim, was another leading Sufi and a jurist in the tradition of al-Shāfi'ī's student Abū Thawr (d. 240/855).⁶¹ He learned inner sciences from his uncle Sarī al-Saqāṭī and al-Ḥārith al-Muḥāsibī; the latter wrote responses to his questions which are among the earliest treatises on psychological topics in Islam. Arthur J. Arberry calls him "the most original and penetrating intellect among the Sufis of his time." His eloquent, subtle language "formed the nucleus of all subsequent elaboration." He wrote letters to his contemporaries and short treatises on inner matters that are commentaries of select Qur'anic passages. He stridently opposed ecstatic utterances like those of Abū Yazīd al-Bisṭāmī and al-Ḥallāj (d. 309/922).⁶²

His disciples and associates included the founding figures of Sufism such as Abū Sa'īd al-Kharrāz (d. c. 286/899), 'Amr b. 'Uthmān al-Makkī (d. c. 291/903), Abū l-Ḥusayn al-Nūrī (d. 295/907), Ruwaym b. Aḥmad (d. 303/915), Abū Bakr al-Shiblī (d. 334/946), Abū Muḥammad al-Jurayrī (d. 312/959), and many others.⁶³

Abū Sa'īd al-Kharrāz, al-Junayd's associate, was known for his supreme eloquence and called *lisān al-taṣawwuf* (the tongue of Sufism). Later "intoxicated"

60 'Abd al-Qādir al-Jilānī, *al-Ghunya li-ṭālibī ṭarīq al-ḥaqq 'azza wa jall* (Beirut: Dār al-Kutub al-'Ilmiyya, 1997), 1:191–192.

61 See *Siyar* 14:66; Knysh, *Islamic Mysticism*, 52–53.

62 On Abū Manṣūr al-Ḥallāj, see *Siyar* 14:313; for a recent treatment, see Samer El-Jaichi, *Early Philosophical Sufism: The Neoplatonic Thought of Ḥusayn Ibn Manṣūr al-Ḥallāj* (Piscataway, NJ: Gorgias Press, 2018).

63 Knysh, *Islamic Mysticism*, 56; for references to more comprehensive lists of Sufis, see Karamestafa, *Sufis*, 28n8.

Sufis like al-Harawī preferred his ecstasy and intensity over al-Junayd's measured scholarly (ʿilmī) discourses. Little is known about his life other than that he traveled widely. His extant writings give us a sense of his teachings. In *Kitāb al-ṣidq* (The Book of Truthfulness) he links truthfulness to purity (*ikhhlāṣ*) and patience and gives the following fourteen stations: (1) repentance, (2) knowledge of the self (*naḥs*), (3) knowledge of the devil, (4) scrupulousness (*waraʿ*), (5) knowledge of God's commands and prohibitions, (6) renunciation (*zuhd*), (7) trust, (8) fear, (9) shame (*ḥayāʿ*), (10) gratitude, (11) love, (12) contentment (*riḍā*), (13) desire, (14) intimacy (*al-uns*).⁶⁴ All these terms are sufficiently Qurʾanic, or at least native to Arabic.

In another treatise, he gives seven further stations of the advanced seekers which are primarily concerned with the notions of *fanāʿ* (annihilation) and *baqāʿ* (subsistence). His several treatises, such as *Kitāb al-farāgh* (Book of Surrender) and *Kitāb al-kashf wa-l-bayān* (Book of Unveiling and Exposition), leave no doubt that he was among the most advanced mystical Sufis of his time; his doctrines most influenced al-Harawī's *Manāzil al-sāʾirīn*, the text which *Madārij* expounds on and critiques. Yet al-Kharrāz's doctrines, like that of al-Tustarī, are neither simply a result of a deeper reading of the Qurʾan or Hadith nor experiential insight, as they are too well-formulated. Nor are they Neoplatonic. This crucial concept (i.e., *fanāʿ*) in mystical Sufism that suddenly bursts onto the scene still awaits a conclusive study; scholars debate whether its source is Hindu philosophy (which remains the best candidate) or something else, but agree that it seems to have no organic connection with the Qurʾanic use of the term.⁶⁵

Abū ʿUthmān b. Saʿīd al-Hīrī (d. 298/910), originally from al-Ray, is credited for spreading Sufism throughout Nishapur.⁶⁶

2.4 *Fourth/Tenth and Fifth/Eleventh Centuries: The Beginnings of Sufi Canon*

Abū Ṭālib al-Makkī (d. 386/996), Muḥammad b. ʿAlī, was a traditionalist from Mecca who moved to Basra, became associated with the followers of Sahl al-Tustarī known as the Sālīmiyya, and then moved to Baghdad.⁶⁷ He was the

64 Karamustafa, *Sufism*, 8, translation slightly modified for consistency.

65 R.C. Zaehner, *Hindu and Muslim Mysticism* (Oneworld, 1997 [1960]), 94–97; Böwering rejects this thesis as having no proof: “Baqāʿ wa Fanāʿ,” *Encyclopaedia Iranica*, <http://www.iranicaonline.org/articles/baq-wa-fana-sufi-term-signifying-subsistence-and-passing-away>.

66 See *Sīyar* 13:62.

67 See *Sīyar* 16:536. Karamustafa (*Sufism*, 87–88) calls him a traditionalist Sufi, but gives no evidence.

author of the seminal classic *Qūt al-qulūb fī mu‘āmalat al-maḥbūb* (Nourishment of the Hearts in Dealing with the Beloved), which is a traditionalist treatise on the matters of the heart and forms the basis of al-Ghazālī's more popular *Iḥyā' ‘ulūm al-dīn* (Revival of the Sciences of Religion), and the only reliable attribution to him. In *Qūt*, he does not self-identify as a Sufi, yet does draw amply on Sufi authorities like Sahl al-Tustarī (whom he calls “our *imām*”), Sahl's disciple Aḥmad b. Muḥammad b. Sālīm (whom al-Makkī calls “our *shaykh*”), al-Junayd, al-Kharrāz, and others. Ibn al-Qayyim considers al-Makkī among the masters of the People (*a‘immat al-qawm*) on par with al-Junayd, whose discourse he considers superior to, simpler, and closer to scripture than the later Sufis (see below, e.g., Translation, 1:322).

Two other notable treatises on Sufism in this period are: Abū Naṣr ‘Abd Allah b. ‘Alī al-Sarrāj's (d. 378/988) *Kitāb al-luma'* and Abū Bakr Muḥammad b. Ishāq al-Kalābādhī's (d. 380/990 or 385/995) *Kitāb al-ta'arruf li-madhhab ahl al-taṣawwuf*. The most important biographical works that established who were the canonical Sufis and treatises are by the Sufi (and possibly Shāfi‘ī) traditionalist al-Sulamī and the first major Ash‘arite-Sufi author, al-Qushayrī.

Abū ‘Abd al-Raḥmān al-Sulamī's (d. 412/1021) *Ṭabaqāt al-ṣūfiyya* and *Ḥaqā‘iq al-tafsīr* (and its appendix, *Ziyādat ḥaqā‘iq al-tafsīr*): the *Ṭabaqāt al-ṣūfiyya* is a collection of 104 biographies of figures whom the author regards as Sufis, grouped into five generations, each containing 20 biographies, ranging from the late second/eighth to the late fourth/tenth century. In his introduction, he suggests the rise of the Sufis in the late second/eighth century in a telling manner:

I have already mentioned in the *Kitāb al-zuhd* the Companions, the Successors, and their Successors, century by century and generation by generation, until came the turn of those endowed with states (*aḥwāl*), who speak about *tafrīd*, the realities of unicity (*ḥaqā‘iq al-tawḥīd*), and the ways of detachment (*tajrīd*). I wished to compile a book about the lives of these later *awlīyā'*, which I named *Ṭabaqāt al-ṣūfiyya*.⁶⁸

Al-Sulamī clearly marks the transition from renunciant piety (*zuhd*) to the new discourses and practices that he associates with “the Sufis.” What is curious, however, is that many of the earliest figures he includes here (see the first part of the list below) do not identify as or with the Sufis. Mojaddedi notes that al-Sulamī's ordering is significant: in each generation of 20 figures the first one is

68 Mojaddedi, *The Biographical Tradition in Sufism*, 10–11, translation modified to express the original more closely.

deemed the leading and seminal figure, which is why his first generation starts with al-Fuḍayl and the second with al-Junayd.

Al-Sulamī's list is as follows: (1) al-Fuḍayl b. 'Iyād, (2) Dhū al-Nūn al-Miṣrī, (3) Ibrāhīm b. Adham, (4) Bishr b. al-Ḥārith al-Ḥāfi, (5) Sarī al-Saqāṭī, (6) al-Ḥārith b. Asad al-Muḥāsibī (7) Shaqīq al-Balkhī, (8) Abū Yazīd Ṭayfūr al-Biṣṭāmī, (9) Abū Sulaymān al-Dārānī (10) Ma'rūf al-Karkhī, (11) Ḥātim al-Aṣamm of Khurasan, (12) Aḥmad b. Abī al-Ḥawārī of Damascus, (13) Aḥmad b. Khaḍrūyah of Balkh, (14) Yaḥyā b. Mu'ādh al-Rāzī, (15) Abū Ḥaḥṣ of Nishapur, (16) Ḥamdūn al-Qaṣṣār of Nishapur, (17) Abū l-Sarī Maṣṣūr b. 'Ammār, (18) Aḥmad b. 'Āṣim of Antioch, (19) 'Abdallāh b. Khubayq of Antioch, (20) Abū Turāb 'Askar b. Ḥuṣayn al-Nakhshabī, (21) al-Junayd b. Muḥammad.

Abū l-Qāsim 'Abd al-Karīm b. Hawāzin al-Qushayrī's (d. 465/1072) *al-Risāla fi 'ilm al-taṣawwuf* subtracts 22 figures from and reorders al-Sulamī's list. Its members in the first part remain the same, except that his total is 82 names, compared to al-Sulamī's 104.

We shall return below to explore the foundational importance of these two authors to all subsequent traditions of Sufism.

Other, later authors of the Sufi canon in this century include Abū l-Ḥasan 'Alī b. 'Uthmān al-Jullābī al-Hujwīrī's (d. 469/1077) *Kashf al-maḥjūb* and al-Harawī's *Ṭabaqāt al-ṣūfiyya* (also the author of *Manāzil*, to whom we will return presently).

To sum up this section, surveying the earliest Sufi biographers, we have noted a few trends. First, Sufism emerged during the third/ninth century out of traditionalist ascetic circles close to the Ḥanbalites and averse to Kalam, due to multiple influences (not all of which have been traced here). Its emergence was seen by Sufism's earliest biographers as a distinct break from earlier forms of piety. Even when these early biographers tried to extend their genealogy back, they recognized that going beyond al-Fuḍayl would be unrealistic (later Sufi biographers, as they moved away from Ahl al-Hadith circles, felt freer to do so).

Second, these biographers identified distinctive Sufi notions such as the gradation and ordering of stations on the path to God, the discourse of annihilation and subsistence (*fanā'* and *baqā'*), and the concern with secret knowledge (*sirr*, *ma'rifa*) and inner meanings of scripture. The key linguistic development that signals the conceptual development is the emergence of the word *ma'rifa*. Originally, *ma'rifa* is a synonym for *'ilm* (knowledge), with a processual sense of "coming to know" and never used for God (whose knowledge is always described in the Qur'an as *'ilm*).⁶⁹ The differentiation between *'ilm* as exoteric

69 R. Arnaldez, "*ma'rifa*," in *EI2*, 6:568, where distinctions between *'ilm* and *ma'rifa* are given

knowledge and *ma'rifa* as esoteric knowledge or gnosis had no etymological basis in earlier usage.⁷⁰ In fact, the Qur'anic usage resists such a distinction, since it refers to the intimate human knowledge of God that produces a profound sentimental effect as nothing but *'ilm*: "Truly, only the possessors of *'ilm* fear God" (Q. 35:28).

Third, the distinctly mystical ideas of al-Biṣṭāmī, al-Tustarī, and al-Kharrāz co-existed with older ascetic forms of piety, at times challenging and denigrating them and at other times building on and co-opting them. Even after the emergence of mystical ideas, many later canonical Sufis such as 'Abd al-Qādir al-Jīlānī, while embracing them in their moderate form, avoided any such ideas that could not be justified through the Qur'an or the Prophet's Hadith.

3 Sufism and Antinomianism

Madārij frequently mentions the problem of the denigration of the Law as a threat inherent in al-Harawī's mystical teachings. It is referred to in a number of ways: the denial of command and prohibition, the rejection of scriptural knowledge, and through terms such as *ibāḥa* (permissiveness, antinomianism), *inḥilāl* (decadence, dissolution), or *zandaqa*. The phenomenon of antinomianism in various forms and its connection to the various mystical trends, including those that identified as Sufism, are well-attested in all periods. Karamustafa notes that observers from all backgrounds—not only the Mu'tazila, the Shī'a, and the Sunni traditionalists, but the Sufis and Malāmatis themselves—attest to the existence of antinomian trends among the mystics.⁷¹

The fervent mix that had produced the various devotional movements of the third/ninth century also produced a number of related and overlapping groups which took denigrating exoteric knowledge and social mores in favor of esoteric claims to its logical conclusion. Already in the first half of the third/ninth century, before the first Sufi circle in Baghdad was established, the traditionalist pietist Abū 'Āṣim Khushaysh al-Nasā'ī (d. 253/867)⁷² warned of the 'Spiritual-

based on later Islamic developments, whereas Rosenthal, *Knowledge Triumphant*, 22f-8, speculates about the early Islamic and Qur'anic discourse and argues against such distinctions.

70 Franz Rosenthal, *Knowledge Triumphant* (Brill, 2007 [1970]).

71 Karamustafa, "Antinomian Sufis," in *The Cambridge Companion to Sufism*, ed. Lloyd Ridgeon (Cambridge: Cambridge University Press, 2014), 103. For our author's discussion of antinomianism, see below, Translation, 1:532–542.

72 One of the authorities in Hadith of the famous al-Nasā'ī who compiled one of the Six Books of Hadith. His book was preserved in the book of al-Malaṭī composed a century later (see below).

ists' (*al-Rūḥāniyya*, which Karamustafa translates as *pneumatics*), also called 'Meditationists' (*al-Fikriyya*). This group was subdivided into several factions, one of whom justified antinomianism in the name of God's love: "One of their groups claim that the love of God overwhelms their hearts and desires ... *al-khulla* (intimacy) occurs to them, and He permits them stealing, fornication, wine-drinking, and sexual debauchery due to the intimacy He has with them, not by making these things licit but by way of intimacy, just as a best friend can take from his friend's wealth without permission. Rabāḥ and Kulayb held this opinion."⁷³ He goes on to name other subgroups. One of these argues for antinomianism on grounds of having overcome their desires through asceticism and self-denial (*taḍmīr*) to the point that they no longer differentiate between the experience of pleasure and pain, and are therefore permitted to partake in any pleasure. Another group says that to renounce this world is to honor it too much, and to properly renounce it is to satisfy any desire that arose in any way so as to get it out of one's mind.

The Rūḥāniyya (the Spiritualists), according to al-Nasā'ī, were one of the five types of *zindīqs*, the other four being: al-Mu'aṭṭila (those who deny the existence of a creator; note that Ibn al-Qayyim uses the term differently, to denote deniers of divine attributes), Manicheans (who believe in a god of good, light, and spirit, and a god of evil, darkness, and matter), Mazdakites (who preach communal ownership of wealth and women), and al-'Abdakiyya (who preach that everything is prohibited in the absence of just imams with the exception of subsistence-level food, which one can acquire by any means).

In the fourth/tenth century, the pioneering Sufi author Abū Naṣr al-Sarrāj in his *Kitāb al-luma'* lists no less than fourteen antinomian groups, whose doctrines Karamustafa summarizes:

- (1) [T]hose who thought that once mystics reached God they should be called "free" instead of "Godservants";
- (2) a group of Iraqis who thought that the Godservant could not achieve true sincerity unless he ceased to pay attention to how others viewed him and who thus proceeded to ignore social norms in his actions, whether these were right or wrong;
- (3) those who placed sainthood above prophecy on account of their baseless interpretation of the Qur'ānic story of Moses and Khidr (Qur'an, 18.60–82);
- (4) those who argued that all things were permitted and that prohibition applied only to excessive license taken with others' property;
- (5)

73 Abū l-Ḥusayn al-Malaṭī, *al-Tanbīh wa-l-radd 'ala ahl al-ahwā' wa-l-bida'* (Egypt: al-Maktaba al-Azhariyya, n.d.), 91–96.

those who believed in divine inherence in a person; (6) those who understood discourse of “passing away” (*fanāʾ*) as the passing away of human nature; (7) a group in Syria and a group in Basra (ʿAbd al-Wāḥid ibn Zayd is named) who believed in vision of God with the heart in this world; (8) those who believed that they were permanently and perfectly pure; (9) those who believed that their hearts contained divine lights that were uncreated; (10) those who sought to avert blame from themselves when they incurred the punishments laid down by the Qurʾān and violated the custom of the Prophet by arguing that they were compelled by God in all their actions; (11) those who surmised that their closeness to God exempted them from observing the same etiquette that they followed prior to achieving proximity to the Divine; (12) a group in Baghdad who thought that in passing away from their own qualities they had entered God’s qualities; (13) a group in Iraq who claimed to lose all their senses in ecstasy and thus to transcend sensory phenomena; (14) those who erred in their beliefs concerning the spirit (*rūḥ*), with many versions of this error listed, most notably the belief in the uncreatedness of the spirit and the belief in transmigration of spirits.⁷⁴

These reasons barely scratch the surface of this complex phenomenon of justifying freedom from Islam’s norms for some mystical reason, which was far more widespread than the enumeration of a few types can capture. Sufism (or whatever the devotional tradition in that time and place would be called) often offered cover for a variety of pre-Islamic and extra-Islamic practices. There were the Malāmatiyya, whose reason for engaging in illicit behavior was the fear of social acclaim or self-righteousness; there were “holy men” like *qalandars* and the *dervishes*; no doubt there were hedonists who invoked the available mystical doctrines as a religious justification for their actions.

Abū Ḥāmid al-Ghazālī, who was invested in bringing Sufism into the mainstream, fiercely criticized Sufis who engaged in antinomian practices in his Persian treatise *Ḥamāqat-i Ibāḥat* (The Idiocy of Antinomianism). Following him, Ibn al-Jawzī in his *Talbīs Iblīs* (The Devil’s Delusion) censured Sufis more generally, mentioning Sufi concerts of music and dancing, gazing at beardless youths, celibacy, ostentatious wearing of patched rags, refraining from eating meat, rejection of working for a living, wandering aimlessly, abandoning scholarship (of scriptural sciences or sharīʿa), denigrating scriptural knowledge in favor of esoteric knowledge, claims of erotic, passionate love of God

74 Karamustafa, “Antinomian Sufis,” 103–114.

(*ishq*), and claiming miracles, visions of jinn or demons or even God, and so on.⁷⁵ All of these charges were levelled against certain Sufis by the leading Law-abiding Sufi authors like al-Sarrāj, al-Ghazālī, 'Alī Hujwīrī, and so on.

These scholarly critiques barely capture the popular and social attraction of antinomian and libertine figures. If esoteric masters like the respectable al-Kharrāz, al-Nūrī, al-Harawī, and even al-Ghazālī (in his *Iḥyā'*, which was publicly burned by some Mālikī authorities in North Africa for denigrating the 'ulamā) could denigrate the exoteric knowledge of scripture and tradition in the very centers of scholarship, one can only imagine the attraction of law-free (even religion-free) spirituality in times and places farther away and less permeated with institutions of orthodox learning. It would not be going too far to speculate that with the exception of the learned communities of the cities, various antinomian tendencies affected the majority of Muslim life in the medieval period. We can conclude, therefore, that Ibn al-Qayyim's complaints about mystically-justified antinomianism and libertinism in Muslim societies are radically understated. If we broadly consider the Muslim world of Ibn al-Qayyim's time, it was he (the scripturalist reformer in the religiously vibrant Damascus who wished to put forth a Law-abiding Sufism), not the antinomian Sufi, who was the exception.

Before turning to the actual substance and contentions of *Madārij*, I must clarify the key concept of *mysticism* that I have employed so far to label certain emerging practices but have only obliquely defined.

4 Sufism and Mysticism

Western scholars have commonly and unproblematically understood "Sufism" as a species of a universal phenomenon known as *mysticism*. In the following, I offer a brief history of these terms, and suggest that this conflation of Sufism—a particular historical Islamic phenomenon—and mysticism—a phenomenon born of Christianity's compromise with gnosticism, first objectified under this label and then universalized—has served to confound rather than illuminate the nature of Islamic devotional traditions.

Let us begin by considering internal problems with the common way of defining Sufism as mysticism. Michael Cooperson defines Sufism as

⁷⁵ Karamustafa, "Antinomian Sufis," 110.

[A] mode of cognition that treats the objects of belief as objects of experience: what the Sufis call *taḥqīq* or 'realization.' The result was not *ʿilm* but *maʿrifā*, that is, not new knowledge of any facts or doctrines, but rather the perception of an overall meaning in the world.⁷⁶

This definition is questionable in at least one respect: to many Sufis, *maʿrifā* is new knowledge. These Sufis consciously opposed *maʿrifā* to *ʿilm*, of which Cooperson's own account gives many examples. The aforementioned Abū Yazīd al-Bisṭāmī, for example, declared that "[S]ome people are unworthy of mystical knowledge (*maʿrifā*), and so God has preoccupied them with worship (*ʿibāda*)"—worship clearly being a scriptural prescription.⁷⁷ Cooperson goes on to evidence this further:

A renunciant might commune with a dead prophet and call the resulting 'prenatural communication' a *ḥadīth mursal*, that is, one known well-enough to be cited in an incomplete *isnād*. Similarly, he might commune with God and label the result a *ḥadīth qudsī*. ... Such claims provoked dismay among the scholars, not only because the attributions seems disingenuous, but also—one may guess—because the notion of continuing revelation of God's will negated the historical mission of the *ahl al-ḥadīth*. If any pious believer would receive message from God or the prophets, and if such messages could assume the apodictic authority of Ḥadīth, there could be little point in preserving the historically authenticated practice of the Prophet.⁷⁸

These examples suggest, contrary to Cooperson's own account of 'mystical knowledge', that many Sufis did not merely limit their experience to the "objects of belief" given in scripture, but rather made their experience add to, interpret, and often challenge that knowledge. As a universal category, mysticism is a mode of knowing that does not merely experience ecstasy or divine illumination (*kashf* or *mukāshafa*) of scriptural knowledge, but also turns that experience into discursive knowledge independent of scriptural knowledge.⁷⁹ The

76 Michael Cooperson, *Classical Arabic Biography: The Heirs of the Prophets in the Age of al-Ma'mūn* (Cambridge: Cambridge University Press, 2000), 156, drawing on Max Weber.

77 Cooperson, *Classical Arabic Biography*, 159.

78 Cooperson, *Classical Arabic Biography*, 169–170.

79 This characterization of mysticism is in accord with William James's classic definition, which maintained that the mystic's experience of the ultimate reality is both "ineffable" as well as "noetic." William James, "Religious Experience as the Root of Religion," in *Phi-*

nature of this “independence” from scripture may vary; a mild form of mysticism may consider such experience as providing subjective clues to the individual, in the form of dreams, visions, and signs (as Ibn al-Qayyim and his ilk readily accepted). We shall call this *soft mysticism*; some may question if this orthodoxy-bound experience is mysticism at all. A *hard mysticism*, however, places experiential knowledge above discursive knowledge in its worth and truth value. Such mysticism may not always oppose scripture, but the crucial point is that it *may* do so, for it claims a separate and effectively superior epistemological authority.

Turning to Sufism, then, we must note the contention of leading scholar Carl Ernst that, understood as a closed and self-contained ideology, “Sufism” is a recent orientalist innovation. He writes,

In Arabic and Persian, there are dozens of terms for Muslim *mystics*, with distinct and sometimes conflicting meanings, all of which are subsumed by the English word Sufism. As with other terms coined during the Enlightenment to describe religions, *Sufism* has now become a standard term, whether we like it or not. It is easy to assume that it is the primary reality or phenomenon that we are concerned with, and that any other terms are simply minor variations on this theme. ... Islam is assumed to have the essential characteristic of harsh legislation and Sufism is considered to be indifferent to matters of religious law, thus it becomes easy to posit an external origin for Sufism in India or elsewhere.⁸⁰

Even as he makes an important observation about use of the term “Sufism,” Ernst is careless about his use of the term “mystic,” a problem to which we shall return shortly. Challenging Ernst’s critique of the term “Sufism,” Alexander Knysh in his recent work contends that “Sufism” is no less real than “Islam.”⁸¹ However, the point Ernst makes is more subtle. A similar case has been made about the term *mysticism* in a Christian context by Bernard McGinn (see below).

Knysh’s challenge to the field of Sufism studies, nonetheless, is important and formidable. Studies of Sufism have been far too beholden to decontextualized literary texts, conflating the self-presentation of brilliant Sufi writers

osophy of Religion: Selected Writings, ed. Michael Peterson et al., 3rd ed. (Oxford: Oxford University Press, 2007), 36.

80 Carl Ernst, *Sufism: An Introduction to the Mystical Tradition of Islam* (Boulder, CO: Shambhala, 2011), 18–19; emphasis on “mysticism” added.

81 Knysh, *Sufism*, 3, 7.

with the actuality of Sufism, the personal commitments of scholars disguised as objective presentation, and neglecting the great variety of manifestations of historical Sufism in favor of one or two favored lenses. "Due to Sufism's enmeshment in a variety of coterminous discourses," he writes, "such as 'Islam,' 'mysticism,' 'occultism,' 'philosophy,' 'fundamentalism,' and so on, and in light of the emotional pull it packs and intellectual challenges it presents to its adepts, opponents, and outsider observers, it can be characterized as being discursively 'fertile.'"⁸² Against Ernst's stance that Sufism has primarily Qur'anic roots, Knysh argues for the formative influence of Hellenism, in particular Neoplatonism and Christian monasticism on Sufism.⁸³ He suggests that just like Christian mysticism, Islamic mysticism (i.e., Sufism) was fundamentally a continuation of Neoplatonic mysticism, filtered through a Christian milieu, but thoroughly Islamized. This debt to Neoplatonism and Christian mysticism, he goes on to inform us, does not mean Sufism is any less Islamic.⁸⁴

For our purpose, Knysh's crucial claim is that asceticism and mysticism are conceptually and practically inseparable. By first reducing all renunciation (*zuhd*) to Christian-style asceticism (both borrowed from Neoplatonism), and by conflating asceticism with mysticism, he forecloses the possibility of tracing development and coexistence of fundamentally different types of devotional styles within Islamic history. As it touches on the main problem raised in *Madārij*, we attend to it in some depth. In arguing that asceticism and mysticism are inseparable, Knysh has rejected what may be called the standard or majority opinion on the question. Students of religion have long followed Max Weber's pioneering studies on the topic, in which he posited an analytical distinction between asceticism and mysticism. Christopher Melchert has argued that the transition from the early Islamic asceticism to mysticism took place over the course of the third/ninth century, which is confirmed by numerous close historical studies, including my brief presentation above.⁸⁵ Louis Massignon argued that the early ascetic tradition of Islam became diluted in later Sufism by Neoplatonic metaphysics, sacrificing the suprarational, affective impulse and directness of the former, turning Sufism into sterile scholas-

82 Knysh, *Sufism*, 57.

83 Knysh, *Sufism*, chapter 4 is titled "Sufism in Comparison: The Common Ferment of Hellenism."

84 This is the larger point of Knysh's recent book, *Sufism*, further stressed by the author in an interview: <https://newbooksnetwork.com/alexander-knysh-sufism-a-new-history-princeton-up-2017/> (accessed March 13, 2019).

85 Christopher Melchert, "The Transition from Asceticism to Mysticism at the Middle of the Ninth Century CE," *Studia Islamica* 83 (1996/7).

tic theology.⁸⁶ More recently, Laury Silvers in her study of al-Junayd's disciple al-Wāsiṭī similarly suggests a distinction between the two phenomena: the early Sufi movement, she argues, grew up around, as an outgrowth of, and in response to the Ahl al-Hadith. Yet their mysticism set the Sufis apart from the otherwise intense and ascetic piety of those around them.⁸⁷ Melchert has explored the different types of piety among the various piety-minded (Hodgson's "Shari'a-minded") movements during the third/ninth century, bringing out the significant overlap as well as points of distinction between the Ahl al-Hadith, Sufis, and *adab* writers. Whereas the Ahl al-Hadith emphasized seriousness, ascetic and moral community, and self-reliance, the Sufis were characterized by indulgence in a range of auditory pleasures, elitism, and a twist on the Qur'anic doctrine of reliance on God (*tawakkul*) that led to reliance on the support of others. This inspired Melchert to invoke Weber, who "observes that the mystic depends on others' remaining in the world for him to leave it."⁸⁸ It is one thing to argue that the third/ninth century Sufis had already combined asceticism with mysticism, which is correct if properly qualified, and quite another to make Knysh's bold claim that asceticism is inseparable, in concept or in practice, from mysticism.

At this point, a more precise discussion of the two concepts is in order. The Islamic notion of *zuhd*, which developed as a critique of excessive attachment to the world, has been translated by scholars as *renunciation* or, less precisely, as *asceticism*. Of course, a minimal level of renunciation or self-sacrifice is essential to any Islamic practice: every act of ritual or charity requires it. Furthermore, renouncing the pleasures of this world for an afterlife clearly requires a strong religious feeling, a sense of God's watchful presence and anticipation of God's reward and punishment. This feeling, named in the Qur'an as piety (*taqwā*), faith (*īmān*), and belief in the unseen (*ghayb*), is a necessary part of being Muslim. This feeling, however, is not typically understood as mysticism, even if to a materialist or an atheist it could appear mystical. Knysh takes this association of renunciation and faith in the unseen to conclude that asceticism and mysticism are inseparable. But just as not every man who gets into a street fight is a warrior, nor every schoolchild enrolled in an art class an artist, not every Muslim who must practice a measure of renunciation (say, when practicing obligatory fasting) and believe in mysteries is an ascetic or a mystic. As distinctive monikers, these labels are applied to those who exhibit an appreciably higher measure of these qualities consistently, or who belong to

86 Quoted in Knysh, *Sufism*, 11.

87 Silvers, *A Soaring Minaret*, 106.

88 Melchert, "The Piety of Hadith Folk," 429.

social groups that claim to exhibit them. Thus, in identifying some figure as an ascetic or mystic, one must avoid reductionism and accept how the terms were employed in the actual historical context. Terms such as *zuhd* and *taṣawwuf* are *historical* terms, applied to certain individuals and trends. The term *mysticism*, in contrast, has been used by scholars of religion to analytically categorize a set of distinctive and related doctrines and practices.

Strictly defining mysticism is notoriously elusive, and scholars have preferred to describe it by its “markers” instead: the notion of secret knowledge, ineffability, and a kind of knowing distinct from discursive knowledge.⁸⁹ In the previous section, we identified some similar signs of mysticism in the history of early Sufism: (i) opposing esoteric, experiential knowledge (*maʿrifa*) to scriptural knowledge (*ʿilm*), and accordingly interpreting scripture in such a way as to subordinate it to esoteric knowledge; (ii) claiming union or identity with or annihilation into God; and (iii) strictly grading the process of attaining that union, with hierarchy between the initiates and advanced masters. Each of these claims can be moderated and disciplined in such a way as to bring it in line with the discursive, orthodox knowledge of scripture; as we learned, many of the early Sufis from al-Junayd and al-Makkī to al-Jīlānī remained supremely concerned with this task. Can such figures be called mystical? The answer is yes only if we recall how earlier we differentiated such practitioners of ‘soft mysticism’ from the ‘hard mysticism’ that claims the simple superiority of esoteric knowledge.

On the lack of distinction between mysticism and asceticism, Knysh invokes the Roman Catholic theologian and historian Bernard McGinn, whom he identifies as “the major expert on Western Christian mysticism.”⁹⁰ McGinn argued that although the adjectival form mystical has a long history in Christianity, “[m]ysticism’ is a relatively recent term” whose coinage some time in the seventeenth century shifted Western perceptions of its referent. This remark echoes Carl Ernst’s argument about Sufism, which is that naming the various phenomena that may have “family resemblances” as one thing called “Sufism” both alters the phenomena in question and misrepresents history. McGinn helps us understand the Christian mystical discourse which intertwined with

89 McGinn refuses to define mysticism, but gives descriptions in different places. He notes that it has three qualities: it is a part of religion, it is a process, and it is the attempt to express the consciousness of God, or the “consciousness of the presence of God.” William James offered four qualities: (i) it is ineffable, (ii) it has noetic qualities, (iii) its mystical states are transient, and (iv) it is passive, as the mystic feels gripped by some higher power. Christopher Adair-toteff, “Max Weber’s Mysticism,” *European Journal of Sociology* 43, no. 3 (2002): 339–340.

90 Knysh, *Sufism*, 11.

Islam at least twice: in early Islam it provided the context and inspiration for the rise of similar phenomena in Islam, and more recently it has provided the basis for the universalized category of 'mysticism'. The development of what we now call mysticism, McGinn argues, should be seen in light of the second-century CE debate among Christians, confronted with the challenge of gnosticism, about the true meaning of *gnosis* (which McGinn glosses as "saving knowledge," though it is often defined as "knowledge of the divine mysteries reserved for an elite").⁹¹ McGinn writes:

Although Christianity included an esoteric element from the beginning, the gnostic crisis effected a decisive shift in the forms of modified esotericism that were considered legitimate. Since the time of the great debate over gnosis, any forms of esotericism founded upon diversity of message and not merely upon different modes of transmission or levels of reception have always been suspect, and often condemned, in the Christian tradition.⁹²

On the one hand, McGinn goes on to note, Christian mystics internalized the most important gnostic elements, including "the ascent of the soul, the awakening to the immanence of God, the role of visions, the relation of faith and love to gnosis, and the necessity for a spiritual reading of the scriptures." On the other hand, they modified and rejected other contentions of the Gnostics. Bringing in "orthodox" Christian elements such as the goodness of creation (rather than the evil of all matter) and the created nature of the soul (rather than its eternity), in addition to "the unity of the Creator and Redeemer, and the real enfleshment of redeeming Logos," philosophized Christians such as Clement of Alexandria and Origen (also of Alexandria), accomplished "the task of putting asceticism and mysticism together into a coherent program ... only with tools taken from Hellenistic philosophy."⁹³

91 Gnosticism, it should be noted, refers to the doctrine of religious sects beginning in the second century CE, possibly of pre-Christian roots, that posited that matter is evil, this world created by an evil god, emancipation from this world comes through *gnosis*, and that there is a divine spark in man seeking to be reintegrated with the transcendent divine (demiurge). Michael A. Williams, *Rethinking "Gnosticism"* (Princeton: Princeton University Press, 1996), 27–28. Williams suggests replacing the term Gnostic with "biblical demiurgical," the crucial idea here being the difference between the creator (evil god) and demiurge ("the most transcendent divine being") (ibid., 265–266).

92 Ibid., 61.

93 McGinn, "Asceticism and Mysticism," 59, 61.

Another scholar of Late Antiquity, Gedaliahu Stroumsa, whom McGinn invokes to shed further light on the distinction between mysticism and asceticism, posits that “despite many initial similarities and overlaps, there is a fundamental difference” between what McGinn calls “gnostic and orthodox views of asceticism,” yet also a “dialectical relation” between the two. The Gnostic (i.e., a pagan mystic) knows the mystery intellectually and employs asceticism to feel it, whereas the ascetic (the Christian monk) gives himself no authority to adjudicate the true doctrine or its meaning, only the task of disciplining his own body and desire to bring it in line with the ideal. Furthermore, Stroumsa notes the Gnostic’s “lack of a concept of human personality ... which is a corollary to the gnostic insistence on the innate spark of divinity ...”⁹⁴ Put differently, the idea of the loss of the self is the result of the mystical idea of the spark of divinity, and, barring external considerations, it inclines mysticism toward antinomianism. We may note that this affinity between the loss of the self and antinomianism is evident in the aforementioned Islamic mystical trends.

Returning to our question about the proper relationship between Sufism, asceticism, and mysticism, let us note a remark by Bernd Radtke, one of Knysh’s authorities, who writes of al-Ḥakīm al-Tirmidhī (d. c. 300/913): “While Tirmidhī may not have been a Sufi—he never actually employs this word anywhere in his writings—he was beyond any doubt a mystic, or better yet, a theosophist, i.e., a *ḥakīm*.”⁹⁵ Here, Radtke intimates that “Sufi” was a label for a particular movement centered in Baghdad, not the general label for any Muslim ascetic or mystic; this point has been made with great lucidity by Ahmet Karamustafa.⁹⁶ It is possible, therefore, for a Muslim figure to be a mystic without being a Sufi. Is the converse possible, however? Could one be a Sufi without being a mystic?

Let us consider one clear instance of how Sufi authorities attempted to restrain mysticism. Abū Ṭālib al-Makkī (d. 386/996), a canonical “Sufi” figure and author of the classic *Qūt al-qulūb* which became a foundational text for al-Ghazālī’s *Iḥyā’*, at first sight appears to be a thoroughgoing mystic, complete with passionate emphasis on the “knowledge of the heart” and censure of exo-

94 Ibid., 61.

95 Bernd Radtke and John O’Kane, *The Concept of Sainthood in Early Islamic Mysticism: Two Works by Al-Hakim al-Tirmidhi* (London: Routledge, 1996), 5–6.

96 For the argument that Baghdadi Sufism was socially conformist, and that it eventually dominated the intoxicated Khurasani Sufism, see Karamustafa, *Sufism*, 23–26, and Melchert, “The Transition from Asceticism to Mysticism.”

teric scholars.⁹⁷ Speaking of the possessors of true knowledge in his explanation of Q. 16:43 ("Ask, you all, those of remembrance, if you know not"), he says:

They have not acquired this knowledge through the study of books, nor received it from one another by word of mouth. They were people of action and good character. When one of them turned exclusively to God, busying himself with Him alone, the Lord thus employing him in His service with the actions of the heart, they being with Him in seclusion before Him, when in this state they appeared to people and they asked them, God would inspire in them (*alhamahum*) the reality of knowledge (*ḥaqīqat al-ilm*) and disclose to them the hidden mystery ...⁹⁸

This exegesis of 16:43 is clearly esoteric, and by the standards of Sunni exegetical tradition, far-fetched if not whimsical. The context of the verse as well as traditional exegesis does not suggest that the "the people of remembrance" mean dedicated mystics. Rather, in this Meccan verse, the reference is to the scholars of revealed scriptures (Jewish and Christian scholars) who would support the specific point made in the verse, namely, that God has only ever sent men to convey His message rather than, say, angels or disclosing Himself to all. But is al-Makkī a 'hard mystic', in the terms laid out above?

Despite what might appear from this emphasis on esotericism, hidden mysteries, and criticism of scholars, a careful reading of al-Makkī's *Qūt* shows quite another picture. Exoteric knowledge to him seems to mean "knowledge of the tongue" that fails to penetrate the heart, and he censures those who use it to earn a living. His highest authorities are the Qur'an, the Sunna, the Companions, and the Predecessors, including the imams of "exoteric" jurisprudence. On one occasion, he lists five kinds of men who claim to know the meaning of divine unicity. The first is a misguided innovator, who will offer his opinion and increase confusion. The second is a scholar of Kalam, who lacks faith and true knowledge and only adds to confusion. The third is a Sufi, and for our purposes is worth quoting in full:

A Sufi, who is given to ecstatic utterances, arrogant and deviant, who will cross the boundaries of the Book and the Sunna without care, opposing the Imams without fear, answering [questions] based on conjecture, fantasy, pretense, erasing being and place (*yamḥū al-kawn wa-l-makān*),

⁹⁷ Karamustafa, *Sufism*, 88.

⁹⁸ Al-Makkī, *Qūt*, 1:232; slightly variant translation is found in Karamustafa, *Sufism*, 88.

abandoning knowledge and its rulings, erasing names and forms: they are lost in forsaken desert who fail to abide by any definitive proof, drowning as they are in the ocean of divine unicity, no one having made them imams of the pious or proof for the believers. The opinion of such a one is worthless as he neither offers proof nor follows the authority of the Sunna.⁹⁹

It should be noted that the erasure of being and place, opposing knowledge and its rulings, and erasing names and forms were precisely the marks of a true master by the standards of the type of Sufism advocated by the likes of al-Kharrāz and al-Harawī; al-Makkī's concerns are not different from and this censure is not gentler than what we find in *Madārij*.

The fourth claimant, al-Makkī continues, is the jurist who busies himself with the knowledge of the affairs of men in order to guide them, but he forgets that "the knowledge of the reality of divine unicity, knowledge of purification of relationship [to God], of what spoils it" is the higher part of the religion. The fifth is the scholar of Hadith and tradition, who would not delve into the depths of what you ask but would only report faithfully the words of the Prophet, and he is the best of all the claimants so far. Better than all these, who truly know unicity (*tawḥīd*), who have scriptural knowledge yet also know its meanings, are men like Mālik b. Anas and his teacher al-Zuhrī, al-Ḥasan al-Baṣrī, Aḥmad b. Ḥanbal, Mālik b. Dīnār, Sahl al-Tustarī, and the like.¹⁰⁰

This leads scholars like Karamustafa and John Renard to conclude,

[F]or all his insistence on the primacy of knowledge of hearts, Makkī remained a thorough traditionalist in orientation who refused to recognize any sources of knowledge other than the Qur'an and the example of Muḥammad and who was willing to prefer weak ḥadīth that did not conflict with these two foundations over personal opinion based on rational judgment.¹⁰¹

This should suffice to demonstrate that a man like al-Makkī, who is seen as a leading Sufi authority, is decidedly not a 'hard' mystic. Nor, incidentally, is he fond of the label Sufi, and he has a very dim view of those who call themselves Sufis but do not possess knowledge of scripture and Prophetic tradition. By the

99 Al-Makkī, *Qūt*, 1:252.

100 Al-Makkī, *Qūt*, 1:253–255.

101 Karamustafa, *Sufism*, 89.

standards of what Ibn al-Qayyim advocates in *Madārīj*, al-Makkī's teachings are far more orthodox and measured than those of the Ḥanbalite al-Harawī, which is why Ibn al-Qayyim counts al-Makkī among the best authorities of "the People."

The proposed analytic distinction between *hard* and *soft* mystics may not be decisive in practice, partly because the Hadith had not yet been canonized¹⁰² and, more importantly, a systematic Sunni theology had not yet been consolidated, which meant that any number of doctrines could be justified based on creative readings of some odd report. The mystic al-Ḥakīm al-Tirmidhī, for instance, justified his doctrine that saints (*awliyā'*) are superior to prophets based on a peculiar interpretation of a Hadith in which the Prophet told of pious men (*awliyā'*) so high in status that even prophets envied them.¹⁰³ Not until the theology and legal theory had been consolidated and the chief Hadith collections canonized by the fifth/eleventh century could 'hard mysticism' (which challenged scripture) be distinguished from 'soft mysticism' (which did not).

5 Defining Sufism

Most leading Sufi authorities who stabilized the term Sufi as an ethical aspiration (such as al-Junayd) and biographers of Sufis (such as al-Sulamī) provided definitions of Sufism that had nothing to do with mysticism. To quote al-Sulamī, whom Carl Ernst calls the pioneering theorist of Sufism,

The root of *taṣawwuf* is adherence to the Book and the Sunna; abandonment of lusts and innovations; high respect of the Shaykhs; acceptance of the excuses of creatures [for their sins]; and perseverance in the recitation of daily devotions.¹⁰⁴

Many other Sunna-bound Sufis give a similar definition; a certain al-Naṣrābādī, for instance, gives the same definition but instead of "high respect of the Shaykhs" adds "rejection of *ahwā'* (a likely allusion to Kalam) and innovations (*bida'*)" and "giving up of licenses in law," that is, following the sharī'a to perfection rather than accepting licenses for convenience.¹⁰⁵ A certain Abū

102 Jonathan A.C. Brown, *The Canonization of al-Bukhārī and Muslim* (Leiden: Brill, 2007), 209.

103 *Ṣiyar* 13:441.

104 *Ṣiyar* 17:249.

105 *Ṣiyar* 16:266.

Bakr al-Kattānī (d. c. 322/934 or 328/940), whose definition of Sufism Ibn al-Qayyim quotes approvingly, would say “Sufism (*taṣawwuf*) is good character; whoever is better to you in character, is more advanced in Sufism.”¹⁰⁶ This self-presentation of leading Sufis seems to confirm Ernst's aforementioned contention that *taṣawwuf* was seen, or at least presented, by its early authorities as an aspiration to perfect adherence to the revealed, exoteric religion rather than a challenge to it.

Critics may consider these authorities to be apologists for Sufism invested precisely in rendering it palatable to the mainstream. Hadith scholars deemed al-Sulamī, for instance, a fabricator; at best, as a sympathetic al-Bayhaqī put it, despite the many weak reports he included in his works, “The like of him would not *intend* to lie, God willing.”¹⁰⁷

It is noteworthy that Ibn Taymiyya commended many of the prominent figures in al-Sulamī and al-Qushayrī's works:

The great shaykhs, mentioned by Abū ‘Abd al-Raḥmān al-Sulamī in *Tabaḡāt al-ṣūfiyya* and Abū l-Qāsim al-Qushayrī in *al-Risāla*, were adherents of the school of Ahl al-Sunna wa al-Jamā‘a and the school of Ahl al-Hadith, such as al-Fuḍayl ibn ‘Iyāḍ, al-Junayd b. Muḥammad, Sahl b. ‘Abdallāh al-Tustarī, ‘Amr ibn ‘Uthmān al-Makkī, Abū ‘Abdallāh Muḥammad b. Khafīf al-Shīrāzī, and others, and their speech is founded in the Sunna, and they composed books about the Sunna.¹⁰⁸

On the other hand, the esoteric exegesis of the Qur’an by al-Sulamī as well as al-Qushayrī was found to be rather heterodox and destabilizing to the sciences of exegesis and legal theory (*tafsīr*, *uṣūl al-fiqh*) even by sympathetic Shari‘a-minded scholars, as noted below.

Al-Dhahabī and al-Suyūṭī find al-Sulamī's exegesis *Ḥaqā’iq al-tafsīr* to contain radical esoteric ideas¹⁰⁹ that are unpraiseworthy (*‘ghayr maḥmūd*”), which

¹⁰⁶ Siyar 14:534.

¹⁰⁷ Al-Khaṭīb al-Baghdādī, a highly regarded and encyclopedic Hadith critic, conveys reports declaring that al-Sulamī fabricated Hadith for the Sufis, but also notes that al-Sulamī's inquiry with the master Hadith critic al-Dāraquṭnī shows his expert familiarity with Hadith terminology. He also noted the great esteem in which al-Sulamī was held by the people of his town. None of this is a ringing endorsement, but these comments do suggest that whatever his conduct in Hadith, he had redeeming virtues. Nearly all other leading Hadith critics similarly evaluate his Hadith credentials as questionable. Ibn Ḥajar, *Lisān al-mīzān* 5:140; Ibn al-Jawzī, *al-Ḍu‘afā’ wa-l-matrūkūn* 3:52.

¹⁰⁸ Ibn Taymiyya, *al-Risāla al-Safadiyya* (Riyad: Maṭābi‘ Ḥanīfa, 1396/1976), 1:267.

¹⁰⁹ It is said to contain ideas described as “taḥrīf” (heretical deviation), “ta’wīlāt bāṭiniyya”

suggests that these later authors found in al-Sulamī's exegesis unorthodox esotericism in contrast to the aforementioned account of Sufism that promises to stay within the bounds of scripture.¹¹⁰ Knysh notes this same phenomenon:

The consistent and unapologetic departure of Sufi exegetes from the literal meaning of the Qur'anic text has created grounds for a potential relativizing of the revelation to the point of evacuating its historically conditioned (contextual) sense(s) altogether. Consequently, allegorical-esoteric-experiential exegesis cultivated by the Sufi intellectual elite has introduced instability into this critical field of Islamic epistemology. This fact was perceived not only by medieval critics of Sufism, such as Ibn al-Jawzi (d. 597/1201), 'Abdallah al-Fishtali (d. 660/1261), Ibn Taymiyya (d. 728/1328), al-Shatibi (d. 790/1388), or today Salafis of various persuasions, but also by scholars generally sympathetic to it, such as Jalal al-Din al-Suyuti (d. 911/1505). All of them have shown an obvious unease over uncontrolled and random flights of fantasy and imagination that mystically minded commentators were so eager to pursue.¹¹¹

Furthermore, the work of this intellectual elite became foundations for all future Sufi exegesis; this relative continuity of particular esoteric themes has led scholars like Knysh to consider this tradition to be essential Sufism. In the argument advanced here, in contrast, 'Sufism' is a contested historical term, overlapping with asceticism and mysticism (hard and soft).

At least in the early period, these themes were far from stable, and the early Sufis continued to struggle internally to keep the discourse within the bounds of orthodoxy, as the following case helps elucidate. Nearly everyone rates al-Junayd as the paradigmatic Sufi; nothing in his sophisticated psychological discourses contradicts his promise that "Our knowledge is inextricable from the Hadith of the Messenger of God." Yet the frequent insistence on this theme suggests that this was not self-evident.¹¹² A disciple of al-Junayd, Aḥmad b. Muḥammad b. al-A'rābī (d. 340/951–952), accorded glowing praise by the traditionalist biographer al-Dhahabī, defined *taṣawwuf* as "giving up all that is not needed (*al-fuḍūl*)."¹¹³ This singleminded solemnity, incidentally, was deemed the

(esoteric interpretations), "qarmaṭa" (a radical ghulāt-shī'a sect), even though the critics distance al-Sulamī from the more extreme charges by attributing them to his authorities.

110 *Siyyar* 17:255; al-Suyūṭī, *Ṭabaqāt al-mufasssīrīn* 1:98.

111 Knysh, *Sufism*, 122.

112 *Siyyar* 14:67.

most important virtue among the early *zuhhād* and the Ahl al-Hadith.¹¹³ This same Ibn al-A'rābī strongly disparaged turning Sufism into a *discourse*, emphasizing its ineffability. Speaking of al-Junayd's circle, he says, "They would use the word 'union' (*al-jamʿ*) but each one had a definition that differed from that of all others ... because the referent of these names is beyond words, for it is of *al-maʿārif* (experiential knowledge)."¹¹⁴ This ineffability is given a rather traditionalist interpretation by al-Dhahabī in his subsequent remarks: "I say: Yes, by God, they made subtle points and delved deep into great mysteries, lacking for their claims anything except conjecture and fantasy."¹¹⁵ None of the Companions or followed imams of Muslims, al-Dhahabī goes on to say, ever uttered these words. His next statement closely parallels Ibn al-Qayyim's frequent refrain in *Madārij*:

If you demand evidence for their claims, they become enraged and call you "the one veiled [from the realities]." If you hand them your reins, they will ruin what you possess of faith and you will fall into a state of confusion and impasse, and you would despise the [ordinary] worshippers and distance yourself from the people of the Qur'an and the Hadith calling them, "these wretched, veiled ones!" There is no power or strength except in God! The [true] *taṣawwuf*, devotion (*ta'alluh*), path (*sulūk*), journey (*sayr*), love is only that which has come on the authority of the Companions of Muḥammad, God grant him blessing and peace, which was nothing but joyful contentment with God, fear, struggle (*jihād*) in God's path [a list of traditional acts of worship and virtues follows] ... A scholar who is deprived of *taṣawwuf* and *ta'alluh* is empty, and a Sufi who is devoid of the knowledge of the Sunna has lost his way. Ibn al-A'rābī was among the scholars of the Sufis, and you find him refusing to accept any of the terminologies of the People except with a proof.¹¹⁶

Ibn al-A'rābī's own criticism of the Sufis does not go quite as far as that of al-Dhahabī, but they agree that whatever new terminologies and concepts are employed to discipline one's worship and devotion, they must be constrained by scripture; and whatever is beyond description, should remain so: to invent concepts of devotion to God without scriptural reference is unacceptable. Furthermore, while substantively agreeing with Ibn al-Qayyim regarding the supe-

113 Melchert, "The Piety of Hadith Folk," 431–432.

114 *Ṣiyar* 15:409.

115 *Ṣiyar* 15:410.

116 *Ibid.*

riority of the piety of the Predecessors, al-Dhahabī is more lenient in embracing the term *taṣawwuf* even for the Companions (because he simply equates it to another word for devotion and piety).

In sum, Sufism has been a diverse movement in terms of its theory, practice, conformity to the Law, and the types of ontology and epistemology its adherents have claimed. Even though drawing precise boundaries can be challenging, we have demonstrated that in its formative period (third/ninth and fourth/tenth centuries), what is called 'Sufism' could mean renunciation, asceticism, soft mysticism, or hard mysticism. In all cases, a varying extent of break from the early Islamic notions of the God-human relationship is noticeable here. Over the course of the first century, as Muslims fought their way from being a small, beleaguered community of the faithful to a conquering elite in an expanding world, God was understood as demanding faithful action, sacrifice, discipline, solidarity, and reordering of the world; worship (*'ibāda*) thus meant *servitude* both literally and conceptually, as it referred to the relationship with an actively involved God. Worship was the embodiment of active and affective submission. By the third/ninth century, with little possibility for the active piety of the early centuries in an absolute, distant monarchy (the Abbasids at their height), the religious minds, especially those not aware of or enthralled by the early model hearkened to older and broader extra-Islamic religious voices about what God was and what constituted worship. This large, interconnected, and prosperous world—which had been created almost overnight by a religious movement, and which teemed with religiously sensitive men and women who were yet prevented from meaningful action by an increasingly absolute and distant monarchy—was the perfect petri dish for inner experience and experimentation. The itinerary of this 'inward turn' of Islam ranged from intense investigation of inner psychological states to yearning for direct and intense experience of God. These explorations were naturally expressed in the variety of cultural and religious idioms that studded the Abbasid lands.

6 Al-Harawī and *Manāzil*

During his lifetime, Shaykh al-Islām Abū Ismā'īl 'Abdallāh b. Muḥammad al-Harawī al-Anṣārī (less commonly known as al-Hirawī) had reached the status of a celebrity, albeit a controversial one.¹¹⁷ He became well-loved by the spiritually inclined in the Arabic-speaking world for his *Manāzil* and in the Persian-

¹¹⁷ See *Sīyar* 18:503.

speaking world for his *Munājāt* (Supplications) and *Ṭabaqāt al-ṣūfiyya*, but also disliked by theologians for his relentless opposition to Kalam. The sheer number of commentaries that have been written on the *Manāzil* is sufficient to establish its canonical place in the history of Sufism. Al-Harawī's three most important Sufi works are, in chronological order, *Ṣad maydān* (One Hundred Fields; in Persian), *Manāzil*, and *Ilal*, the last being an appendix to *Manāzil*. The two main treatises, *Manāzil* and *Ṣad*, have much in common, both being terse, mnemonic manuals to help Sufi novices commit them to heart and adhere to the Sufi path. Both treatises divide the Sufi journey into one hundred levels (*maydān*, fields, or *manāzil*, stations) to be traversed before reaching the ultimate level. Each of the hundred stations is further subdivided into three stages: of commoners or novices (*al-ʿamma*), the elite (*al-khāṣṣa*), and the elite of the elite (*khāṣṣat al-khāṣṣa*). While this tripartite distinction of the Sufis seems to have emerged in the generation following al-Junayd (d. 298/910), al-Harawī's treatises are unique in their extensive application of it to every spiritual station.¹¹⁸ The style of exposition is almost the same in *Ṣad* and *Manāzil*, privileging, one may observe, the splendor of expression over precision of meaning or argument. The general tenor of both works strongly privileges the state of being lost in God as the ultimate goal and leaves many ambiguities about its modality. However, differences may also be detected among them; the later work in Arabic, *Manāzil*, emphasizes the theme of annihilation of one's entity in God and union with God (*fanāʾ*) to an appreciably greater degree.

Al-Harawī belonged to the line of ecstatic Persian Sufism whose Ḥanbalite commitment nonetheless seems to have kept him from thoroughgoing anti-nomianism. His *Ṭabaqāt al-ṣūfiyya* shows that he had profound knowledge of the early Sufi tradition.¹¹⁹ Particularly noteworthy is his preference, against the general trend among Sufi writers, of Abū Saʿīd Ibrāhīm al-Kharrāz over al-

118 As the scholarly class refined over time, the dichotomy of *ʿamm* and *khāṣṣ* was adopted to distinguish between educated circles and laymen. When the terms were later adopted in mystical thought, *ʿamm* referred to the masses who had a basic understanding of their religion, whereas the *khāṣṣ* were those who dedicated their lives to the mystical path and thus enjoyed a unique closeness to the Divine. The concept of *khāṣṣat al-khāṣṣa*, or the elite of the elite, emerged last within Sufi circles to refer to the seekers of God who successfully attained His union; see Jonathan A.C. Brown, "The Last Days of al-Ghazali and the Tripartite Division of the Sufi World," *The Muslim World*, 96 (2006): 97–105.

119 Farhadi notes that al-Harawī's *Ṭabaqāt al-ṣūfiyya* was compiled from his student's notes on his commentary on Sulamī's work of the same title, and that "no adequately edited text of the compilation has reached us," the best being Muḥammad Sarwar Mawlāyī, (n.d.: n.p., 1983). A.G. Ravan Farhadi, *ʿAbdullah Ansari of Herat (1006–1089 C.E.): an early Sufi master*, Richmond, Surrey, UK: Curzon Press, 1996, 44.

Junayd, al-Bisṭāmī and others.¹²⁰ This preference for the mystical self-erasure, erotic symbolism, and ecstatic non-conformity of al-Kharrāz, known for his eloquence as *lisān al-taṣawwuf* (the tongue of Sufism), over the sober, contained discourses of al-Junayd is crucial to understanding *Manāzil*. Among his contemporaries, al-Harawī's meeting with a semi-literate Persian Sufi Kharaqānī (or Khirqānī) at the age of twenty-seven had a profound influence on the burgeoning mystic, which is visible in his works, although he himself avoided antinomian practices.¹²¹ Like Kharaqānī, al-Harawī's discourses are composed in rhymed prose, marked by a preference for intensity of expression over precision of meaning, and a disregard for theoretical self-reflection. Some scholars have suggested that al-Harawī was a major influence on subsequent ecstatic Sufism in Persia, in particular on Jalāl al-Dīn Rūmī (d. 672/1273).¹²²

Al-Harawī's Ḥanbalism and aversion to Ash'arite Kalam were at least as (if not more) significant commitments as his Sufism. As a warrior of the Sunna, he would say, "I have been brought before the executioner five times, not to make me recant my views, but simply to stop attacking my opponents, and yet I refused to be silenced."¹²³ He composed odes calling people to Ḥanbalism and adherence to Hadīth and he hated Kalam scholars with a passion. He was even averse to al-Qushayrī, the Sufi biographer who was among the first to recon-

120 On al-Kharrāz, see Knysh, *Islamic Mysticism*, 56; and on al-Harawī's view of him, *ibid.*, 135. Al-Kharrāz was credited by al-Harawī for the elaboration of *fanā'*/*baqā'* theory, a concept which is often credited to al-Junayd. Al-Harawī reportedly said, "If only Abū Sa'īd al-Kharrāz were a little lame. For no one was able to accompany him due to his pace in the Sufi path. If only al-Wāsiṭī had a little compassion (for his novices). If only Junayd were a little sharper (spiritually). For he was too scholastic (*ilmī*)."¹²⁰ Farhadi, *Abdullah Ansari*, 49. Elsewhere he says, "The sign for humanity (*nishān-e ādmiyān*) was Aḥmad the 'Arab (the Prophet Muhammad), blessings and peace be upon him, while the sign for the (Sufi) wayfarers (*nishān-e rāhiyān*) was Abū Sa'īd al-Kharrāz. The earth was filled with al-Kharrāz and could not contain him"; he later indicates, "al-Kharrāz would have been a prophet because of his greatness. He is the leader of this affair." Farhadi, *Abdullah Ansari*, 51.

121 Farhadi, *Abdullah Ansari*, 8, 15.

122 Chittick writes, "In a broad historical context, it is not difficult to discern two relatively independent currents within Sufism, without denying cross-fertilization. Ibn 'Arabī brings to fruition several centuries of spiritual ferment in Andalusia, North Africa, and Egypt. Rūmī brings to a climax a tradition of Persian Sufism going back to such figures as al-Harawī. The influence of al-Harawī was especially widespread because of *Kashf al-asrār* (written in 520/1126), a lengthy Persian Koran commentary by his disciple Rashīd al-Dīn Maybūdī and a rich source of Sufi teachings." William Chittick, "Rūmī and *waḥdat al-wujūd*," in *Poetry and Mysticism in Islam*, ed. Amin Banani, Richard G. Hovannisian, George Sabagh (Cambridge: Cambridge University Press, 1994), 95.

123 *Sīyar* 18:510.

cile Sufism and the emerging Sunni movement of Kalam, Ash'arism. Having grown up amidst traditionalists, Sufism had been hitherto averse to Kalam. Presumably, one's commitment to Sufism in al-Harawī's view did not compensate for one's indulgence in Kalam and denial (that is, non-literal interpretation) of divine attributes. Even after al-Harawī became blind at the age of eighty, years after composing *Mānāzil*, he continued to wage war against Kalam and suffered persecution for it.¹²⁴

How al-Harawī articulated these divergent commitments, given the traditionalist emphasis on an exoteric understanding of scripture, remains an interesting question. That al-Harawī was aware of the difficulty raised by his divergent commitments is suggested by some references in his *Ṭabaqāt*, where he writes that he spoke stronger words than the mystic martyr al-Ḥallāj, but that he was not spurned by the masses because the meanings of his utterances remained hidden from those who were not suited to receive them.¹²⁵

Al-Dhahabī, Ibn al-Qayyim's older contemporary, usually tight-lipped about his own opinion and one who could admire al-Harawī's heroic opposition to Kalam, still found his approach excessive and puzzling, especially in his Sufi treatise. Lauding him as a firebrand and an "unsheathed sword against the practitioners of Kalam," "an unshakeable pillar of the Sunna," al-Dhahabī cautions that his book against Kalam (*al-Fārūq fī al-ṣifāt*) is regrettably marred by many questionable Hadiths.¹²⁶ About *Manāzil*, al-Dhahabī has stronger doubts:

Abū Ismā'īl went to extremes in [his book] *Censure of Kalam* and excelled in it. Yet, he has an odd style¹²⁷ in his book *Manāzil al-sā'irīn* that does not resemble the style of the Predecessors, for it has things that are delightful but also others that are confusing; anyone who considers it will see what I have alluded to. The Muhammadan Sunna is self-sufficient (*ṣal-ifa*), and tastes and epiphany cannot be built except on the foundations of the Book and the Sunna.¹²⁸

124 Siyar 18:503; Farhadi, 'Abdullah Ansari, 144.

125 Bell, *Love Theory*, 243, 270n42. Bell notes that the earlier translators of this difficult passage, Massignon and Beaurecueil, were less than accurate. For Massignon's detailed discussion of al-Harawī's views, see *La passion d'al-Hosayn-ibn-Mansour al-Hallaj* (Paris: Librairie Orientaliste Paul Geuthner, 1922), 368, translated by Herbert Mason as *The Passion of al-Hallaj* (Princeton: Princeton University Press, 1982), 2:222–223.

126 Siyar 18:510.

127 The original word, *n-f-s*, could be read as self (*nafs*) or breath (*nafas*); the latter would lend itself to a metaphorical reading meaning style or personality.

128 Siyar 18:509.

Al-Dhahabī's assessment of *al-Manāzil* closely resembles that of Ibn al-Qayyim:

People benefited from [al-Harawī] in droves, but others remained ignorant, especially a group of the Sufis of *falsafa* and *monism* ("*ṣūfiyya al-falsafa wa-l-ittiḥād*") follow and adhere to his words in his *Manāzil al-sā'irīn*, and claim that he is one of them. Nay, rather he is a man of tradition (*rajul atharī*), devoted to the affirmation of divine attributes, extremely averse to Kalam and its adherents. In his *Manāzil* there are allusions to erasure and annihilation (*al-maḥw wa-l-fanā'*), but he only intended by that the absence of witnessing all else [other than God]; he did not intend to deny the existence of all else in the external world. Would that he had not authored this [book]! For how sweet was the *taṣawwuf* of the Companions and the Successors! They did not delve into these vain ideas and insinuations (*al-khaṭarāt wa-l-wasāwis*). Rather, they worshipped God with humility and trusting reliance and fear, struggling against His enemies and hurrying to His obedience ...¹²⁹

Al-Dhahabī's review of al-Harawī's *Manāzil* is quite relevant, for it demonstrates that its evaluation by Ibn al-Qayyim was shared by the traditionalists of his time, including the non-Ḥanbalite and non-intellectual traditionalists like the Shāfi'ī al-Dhahabī. These remarks exhibit a puzzlement, a desire to acknowledge al-Harawī's heroic traditionalism and piety yet also to safeguard him from his own excessive Sufism. Remarkably, al-Dhahabī speaks of the Companions' "*taṣawwuf*," as if the word were synonymous to piety, wishing perhaps to salvage Sufism from its philosophical, monistic, and antinomian associations and the "vain ideas and insinuations" that presumably afflicted later Sufism.

It is likely, therefore, that al-Harawī was a complex, even oxymoronic figure, a staunch anti-Kalam traditionalist committed to exoteric scripture and the law, and a monistic Sufi flirting with antinomianism all at once. It is also possible, however, that he hailed from an era and culture that no longer made intimate sense to the scholars in the Mamluk period. More work on al-Harawī is needed to solve this mystery. In the following, I focus only on how Ibn al-Qayyim addresses al-Harawī's divergent commitments.

¹²⁹ *Siyyar* 18:510.

7 *Madārij's Critique of Manāzil*

Ibn al-Qayyim's career as an author began nearly three centuries after "Shaykh al-Islām" al-Harawī's death. His first engagement with al-Harawī began in *Ṭarīq al-hijratayn*,¹³⁰ in which he commented on al-Harawī's *Manāzil* as well as on Ibn al-ʿArīf's (d. 535/1141) *Maḥāsin al-majālis*, which was in turn a commentary on one of al-Harawī's works.¹³¹ Bell characterizes it an unoriginal, indeed "slavish" commentary on al-Harawī's *ʿIlal*, which in turn was al-Harawī's defense of his antinomian comments in *Manāzil*, and anathema to the sharīʿa-minded Sufis and traditionalists. Bell further suggests that Ibn al-Qayyim's *Ṭarīq al-hijratayn* was "essentially a commentary on the *Maḥāsin al-majālis*." This observation is not entirely accurate, however, for *Ṭarīq* is an independent treatise which systematically comments on some of al-Harawī's statements in *Manāzil* and which devotes one large section to a critique of *Maḥāsin*.

Madārij, as Bell further observes, was prompted by Ibn al-Qayyim's desire to distance al-Harawī from his monist interpreters and to refute al-Harawī's position that all stations, including love of God, are defective, with the single exception of *tawḥīd*—by which al-Harawī means annihilative union, not the Qurʾanic affirmation of divine unicity. At issue was al-Harawī's pronouncement that all states and stations other than *tawḥīd* are accompanied by deficiencies (*ʿilal*), or traces of the mystic himself. On al-Harawī's dim view of all stations, including love, Bell writes,

ʿIlal was probably dictated in response to a question concerning a statement made in *Manāzil*. In the *ʿIlal*, the Shaykh substantiates his earlier claim by selecting ten of the most typical stations, among them *maḥabba* and *shawq*, and showing how each, although necessary to the commonality, is a shortcoming in the elite. Love to God, the object of our concern here, is the 'pillar of faith' among the commonality, but it is the particular blight (*ʿilla*) of *fanāʾ* among the elite, since it implies the continued existence of the mystic.¹³²

130 I have access to two editions of this work: Ibn Qayyim al-Jawziyya, *Ṭarīq al-hijratayn wa-bāb al-saʿadatayn* (The Way of Two Migrations and the Door of Two Felicities), ed. ʿUmar ibn Maḥmūd Abū ʿUmar (al-Dammām: Dār al-Nashr/Dār Ibn Qayyim al-Jawziyya, 1414/1994), available electronically through *al-Jāmiʿ al-Kabūr*, 1426/2005; and, idem., ed. Ṣaliḥ Aḥmad al-Shāmī (Beirut: al-Maktaba al-Islāmiyya, 1414/1993), in print.

131 Bell, *Love Theory*, 98, 242–243 n. 39 and 40.

132 Bell, *Love Theory*, 172.

Two misconceptions have plagued the modern reception of *Madārij*, though the analytical considerations above of the categories of Sufism, asceticism, and mysticism should help parse them. On the one hand, it is thought that this is a typical Sufi text, or that its author became more Sufi than his teacher Ibn Taymiyya or than his own earlier writings. This is not quite the case: *Madārij* is a strong critique not of Sufis per se but of central Sufi *developments* in both the intoxicated, passion-laced tradition of al-Harawī as well as the Neoplatonic tradition of monists like Ibn 'Arabī and his followers (although more fiercely the latter than the former). On the other hand, some Western scholars have suspected that *Madārij* cannot be a Sufi text; it is, rather, a “manipulation” of Sufi terminology and themes to serve the “generalized Sunni” and Qur'anic spirituality.¹³³ As suggested above, this view essentializes Sufism in a way that, if such a criterion were applied, would exclude Sufism's earliest authorities including al-Junayd, al-Makkī, and many minor figures like Ibn al-A'rābī. Besides, such a judgment misrepresents how deeply Ibn al-Qayyim and his teacher, Ibn Taymiyya, had imbibed Sufi concerns and themes; they had come a long way from the days of the early Sunni authorities like al-Shāfi'ī (to whom it was pure stupidity) and Ibn Ḥanbal (who was very critical of excessive psychological investigation and extreme practices)—to a point where the love affair with God, initially a Sufi theme, became the religion's central concern, as evident in Ibn Taymiyya's entire theology as well as in *Madārij*.¹³⁴

In sum, neither *Madārij*'s debt to the Sufi discourse that emerged in the third/ninth century nor its sustained critique of Sufi discourse can be underestimated. The author of a modern biography of Ibn al-Qayyim notes that *Madārij* criticizes the Sufis on: (1) the doctrine of the unity of being (*waḥdat al-wujūd*), (2) antinomianism (*suqūṭ al-taklīf*), (3) the separation of the Sufi idea of ultimate reality (*ḥaqīqa*) from the Sharī'a, (4) the preference for subjective inclination (*dhawq*) or experiential knowledge over (discursive) knowledge,

133 Gino Schallenberg, “Ibn Qayyim al-Jawziyya's Manipulation of Sufi Terms,” in *Islamic Theology, Philosophy and Law Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, ed. Birgit Krawietz and Georges Tamer (Berlin: De Gruyter, 2013), 120. Knysh, *Sufism*, similarly ignores all the scholarly evidence that support Ibn Taymiyya's Sufi credentials and continues to label him the champion of Sunni “orthodoxy” who, therefore, could not be a Sufi, (e.g., 11, 121). It is my own position that Ibn Taymiyya had impeccable Sufi credentials and practices, but even though his practices only intensified over the course of his life, he came to realize that no existing Sufi order remained untarnished. Had he not made so many enemies in his lifetime, leading to his disciples' persecution, he could perhaps have become the eponym of a Sufi order.

134 The best study in this respect remains Bell, *Love Theory in Later Ḥanbalite Islam*.

and finally, (5) the implementation of innovated techniques and ways of worshipping (*bidaʿ*) not found in the Shariʿa.¹³⁵

Madārij begins with an eloquent and impassioned exhortation underscoring the unparalleled superiority and virtues of God's Speech, the Qur'an; it is "the separator between guidance and misguidance, conjecture and certitude," for God "revealed it so we may recite it and ponder it, seek its wisdom and its felicity through remembrance, interpret it in the best way (*naḥmiluhu ʿalā aḥsani wujūhihi wa-maʿānihi*), testify to its truth and strive to establish its commandments and prohibitions." Lest the reader consider the Qur'an merely the source of exoteric knowledge, Sufi vocabulary is used seamlessly to emphasize the equally total dependence of inner knowledge on the Qur'an: "It is the book that guides to Him whoever seeks His gnosis (*maʿrifatahu*), it is His path that leads the one who treads it (*sālik*) to Him."¹³⁶

Ibn al-Qayyim laments time and again in *Madārij* that in the name of pursuing the divine path men have not been shy to neglect the divine scripture under the pretext that its usefulness was limited to ritual worship, the minutia of law, and other related matters that were the concern of only the superficial, the externalist. Ibn al-Qayyim wishes to emphasize the scripture's unrivaled place in guiding the lovers and seekers of God in spiritual matters and not only in resolving legal issues. In a poignant passage, he writes,

They have reduced the sacred texts to the level of the caliph of our times: his is the mint and ritual mention in the sermons, but no authority or actual say in ruling. One who adheres to the Book and the Sunna is to them 'externalist': somewhat lacking in intelligence, while the follower of mutually contradicting and incoherent opinions of men is to them accomplished and learned. ... Do such men think that they can salvage themselves from their Lord by using opinions of men? Or by the abundance of their discourse and disputation? Or by their analogies and suppositions? Or by their allusions, ecstatic outbursts (*shaṭaḥāt*), or fanciful imaginations?¹³⁷

The overall message is that the word of God is to be seen as an *active* medium through which the Living God guides, and not a passive recipient of men's pre-

¹³⁵ Sharaf al-Dīn, 381.

¹³⁶ *Madārij*(§), 164; Translation, 1:74.

¹³⁷ *Madārij*(§), 169; Translation, 1:78. The same discourse is almost verbatim later in his discussion of repentance from hypocrisy.

conceived interpretations. Sufism is not alone in incurring this criticism: trends in jurisprudence (an "orthodox" science), Kalam (deemed the most guilty of all) and *siyāsa* (rulers' policies) are also seen as guilty of the same neglect of the scripture.¹³⁸ Al-Harawī too made references to the Quran in his *Manāzil*, often beginning every station with a reference to a Qur'anic verse. Al-Harawī was indeed considered an accomplished exegete (he was called an *āya fī al-tafsīr*, a "sign in the science of exegesis"); his interpretation of the Quran in his Sufi discourse is almost completely subservient to the prefabricated notions of that discourse. Ibn al-Qayyim's implied criticism of al-Harawī, with both reverence and disappointment, is difficult to miss.

In keeping with his commitment, Ibn al-Qayyim begins *Madārij* not with the esoteric wisdom of great Sufis as al-Harawī did, but with an extended exegesis of the opening chapter of the Quran. The very title, *Madārij al-sālikīn bayna manāzil iyyāka na'budu wa-iyyāka nasta'īn* ("Ranks of Seekers among the stations of 'You we worship and Your help we seek'" [Q. 1:4]) indicates Ibn al-Qayyim's change in focus and source of authority, in conscious contrast to al-Harawī.¹³⁹ However, Ibn al-Qayyim does not explicitly target al-Harawī on this issue, frequently offering in his commentary the missing link between the traditional discourse on the Quran and al-Harawī's use of it, correcting it rather politely and conciliatorily. For instance, al-Harawī begins his station of *tajrīd* (divestment) with a Quranic verse which speaks of God's command to Moses in the Sinai desert, "So put off (*ikhla'*) your shoes" [20:12]. Al-Harawī then immediately defines divestment on this basis: "*Tajrīd* is to dissociate oneself (*inkhilā'*) from witnessing all forms (*shuhūd al-shawāhid*). It has three levels. ..." Ibn al-Qayyim begins by explaining this odd association of meaning:

138 "One group says: when reason and revelation contradict, we give preference to reason. Others say: when analogical reasoning and revelation contradict, we give preference to analogy. The second group, those advocating esoteric taste, spiritual disclosure, and inspiration (*al-dhawq wa-l-wajd wa-l-kashf*) say: when the esoteric taste, spiritual disclosure and inspiration contradict the outwardly Law of God, we prefer the former. The third group, the men of politics say: when our policies and revelation contradict, we give preference to our policies. Thus each group has made a mockery of God's religion turning instead to their false gods (*tāghūt*)" (*Madārij*(§), 1501–1502).

139 This title was most likely inspired by Ibn Taymiyya's words that Ibn al-Qayyim quotes in *Madārij*(§), 287; Ibn Taymiyya, in fact, was particularly fond of this Quranic verse, building his entire theology on the twin foundations of offering service to God and seeking his succor and grace. MF 1:29–36; 8:73 ff.; 14:329; 14:421. That Ibn al-Qayyim chose to write his most extensive spiritual work as an exegesis of this verse comes as no surprise: it is a result of his deep resonance with his beloved master's teachings.

The reason for allusion to the verse—and what is given is not its explanation (*tafsīr*) but implication (*murād*)—that God Almighty commanded Moses to put off his shoes when entering the holy vale so that his feet might receive the blessing of that ground ... or for other such reasons. The point of the author's allusion here, however, is that divestment is the condition to enter into a sacred state in which one may not enter except through divestment.¹⁴⁰

This statement is only one example of the great lengths to which Ibn al-Qayyim goes to connect the traditional exegetical discourse to al-Harawī's use of the Quran.

Having set out to save al-Harawī both from the interpreters who twisted his writings for their monistic projects and from the charges of heresy by others, Ibn al-Qayyim's overall attitude is conciliatory, as well as an expression of cautious and reverential disagreement:

Shaykh al-Islām [al-Harawī] is beloved to us, but the truth to us is more beloved! Shaykh al-Islām Ibn Taymiyya, God's mercy be on him, used to say, "His practice was better than his knowledge."¹⁴¹

Truth is not known by the greatness of saints, *Madārij* seems to suggest, but by a patient, loving, and reasoned encounter with scripture available to all believers, and the spiritual domain is no exception to this general rule. Mystical knowledge, therefore, cannot be set up as superior to or independent of scripture.

8 The Problem of Ontology: Annihilation (*fanā'*)

The issue which draws Ibn al-Qayyim's most trenchant criticism is al-Harawī's contention that annihilation of the seeker in the divine is the highest purpose of the Sufi path and the most perfect of all stations. This contention appears under various rubrics, including *fanā'* (annihilation), *tawhīd* (unicity) and *jam'* (union). Al-Harawī's denial of causality was but a corollary of this contention, which is why he ends his treatise with the following famous tercet which summarized for him the ultimate station of Oneness (*tawhīd*).¹⁴²

140 *Madārij*(§), 3755, the station of *al-Tajrīd*.

141 *Madārij*(§), 3706–3707, the station of *al-Talbīs*; statements to this effect appear elsewhere in *Madārij* as well.

142 For Ibn Taymiyya's mention and critique of this tercet, see his *al-Jawāb al-ṣaḥīḥ li-man*

No one testifies the Oneness of the One
 For any who does so is a denier
 (*mā waḥḥada al-wāḥida min wāḥidin*
idh kullu man waḥḥadahu jāḥidu)

The testimony of any who utters His praise
 Is a loaner, erased by the One
 (*tawḥīdu man yaṇṭiqu 'an na'tihi*
'āriyatun, abṭalahā al-wāḥidu)

His testimony of Oneness alone is the testimony of his Oneness
 And the praise of any who praises is astray
 (*tawḥīduhu iyyāhu tawḥīduhu*
wa-na'tu man yaṇ'atahu lāḥidu)

While this doctrine that disparages scriptural monotheism and piety finds its fullest expression in the last few of the hundred stations in the *Manāzil*, it informs his discourse in each of the stations. Ibn al-Qayyim, therefore, brings up the station of *fanā'* in the very beginning of his treatise, and begins a refutation which he repeats and develops throughout. His interpretation of these verses serves as a good example of his overall attitude:

The meaning of [al-Harawī's first] verse is: none may testify the Oneness of God Almighty as His special Oneness deserves. This special testimony is one in which all forms (*rusūm*), all accidents, and all created things vanish. One's testimony of divine Oneness cannot be imagined except if the form—namely that of the testifier—persists. And this denies the reality of God's Oneness, which would obtain only if all forms and created beings vanish. This is the best way in which al-Harawī's verse "For any who testifies His Oneness is a denier." The monists (*ahl al-waḥda*), however, have explained it in accordance with their school, and claim that this verse means that whoever attributes Oneness to God denies His being above attributes.

The second verse "The testimony of any who utters His praise ..." means the testimony and praise of a created being is loaned, borrowed. For He was proclaimed One before the testimony of the created beings and will

baddala dīn al-masīḥ, ed. 'Alī Ṣubḥ al-Madanī (Cairo: Dār al-Nashr-Maṭba'at al-Madanī, 1964), 3:325, 4:497.

be so after the testifier has vanished. The One Himself erases all this testimony when he annihilates all beings but Himself. The monist (*ittiḥādī*), however, interprets this verse to the effect that the object of this testimony of Oneness is One in all respects, and His simplicity (*basāṭa*) rejects the complexity that would accompany the attribution of praise to Him. His freedom from any qualities denies the limitation that the attribution of Oneness imposes.¹⁴³

The monist (*ittiḥādī*) mentioned here is al-Tilimsānī (d. ca. 690/1291), who interpreted these verses in a Neoplatonic sense as implying that the absolute simplicity (*basāṭa*) of divine being defies any attributes.¹⁴⁴ Interpretations such as this are precisely the target of Ibn al-Qayyim's project:

May God have mercy on Abū Ismā'īl [Harawī] for opening for these heretics the door of disbelief and denial, and they entered through it, swearing that he was from among them. Nay, he was not from among them, but alas, the mirage of *fanā'* had deceived him; he took it to be the profound ocean of inner knowledge and the ultimate goal of all knowers.¹⁴⁵

The Shaykh al-Islām is far above the heresies of the monists, despite his statement that could mistakenly lead to such conjecture, perhaps justifiably. He meant by "denial" (*jaḥd*) only witnessing (*shuhūd*), not existence (*wujūd*).¹⁴⁶

This interpretation raises the question: was the "Shaykh al-Islām" indeed far above the "heresies" of the monists? To address this issue, we must consider Ibn al-Qayyim's typology of annihilation (*fanā'*): (i) annihilation of all existence but God's (*fanā' 'an wujūd al-siwā*), (ii) annihilation of witnessing anything but God (*fanā' 'an shuhūd al-siwā*),¹⁴⁷ and (iii) annihilation of willing anything except in accordance with God's will, (*fanā' 'an irādat al-siwā*).¹⁴⁸ Ibn

143 *Madārij*(§), 473–475; Translation, 1:340–342. Please note that the translation of the same text below is slightly different in word and order.

144 'Afīf al-Dīn al-Tilimsānī, *Manāzil al-sā'irīn ila al-ḥaqq al-mubīn* (Tunis: Dār al-Turkī li-l-Nashr, 1989), 2:611.

145 *Madārij*(§), 475; Translation, 1:342.

146 *Madārij*(§), 479; Translation, 1:346.

147 Massignon calls *waḥdat al-wujūd* "static existential monism" and *waḥdat al-shuhūd* "dynamic testimonial monism"; for a critique of Massignon, see Chittick, "Rūmī and *waḥdat al-wujūd*," 90.

148 *Madārij*(§), 490–491; for more on these three types, see below, Translation, 1:354.

al-Qayyim identifies the first type with the doctrine of *waḥdat al-wujūd*, and considers it outright heretical—the kind of heresy interpreters such as al-Tilimsānī tried to attribute to al-Harawī. Ibn al-Qayyim ascribes the second type to al-Harawī and the majority of later Sufis. This type is designated by terms such as *sukr* (intoxication), *iṣṭilām* (surrender), *maḥw* (erasure), and *jamʿ* (union). In such states, some Sufis lose control and utter heretical statements which would lead to their excommunication if uttered in a state of sobriety and reason, but “with the loss of distinction and understanding, it may be that such a person is excused from blame.”¹⁴⁹ The normative judgment on this type of annihilation is mixed: it is praised for the love, fear, hope, reliance and attention, inner and outer, towards God that it entails, and blamed for the loss of reason and distinction that it entails. More specifically, this type of annihilation may have one of two causes: first, the overwhelming power of the experience (*quwwat al-wārid*) and weakness of the recipient (*duʿf al-mawrūd*), which is excused; second, the loss of knowledge and normative distinction, which is blameworthy.¹⁵⁰ This is akin to the type of weakness Ibn Taymiyya attributes to ecstatic or extreme behavior among some early ascetics and Sufis.¹⁵¹ Finally, the right kind of annihilation in Ibn al-Qayyim's view, in agreement with Ibn Taymiyya's teachings on utter love and servitude to God, is the third kind, namely to annihilate any resistance to the prescriptive decree of God.¹⁵²

However, the categorization of al-Harawī's view as testimonial annihilation (*fanā' shuhūdī*) has its difficulties, and requires Ibn al-Qayyim to go beyond what might be excused as interpretive license. When discussing al-Harawī's final station of *tawḥīd*, Ibn al-Qayyim makes a startling comment. Al-Harawī begins his definition with, “God Most High said, ‘God witnesses that no god there is but He’ [Q. 3:18]” omitting the rest of the verse, which goes on to say, “as do the angels, and those who possess knowledge and stand on justice.” To leave out the rest of the verse is crucial to al-Harawī's point, because witnesses other than God contradict the claim al-Harawī makes, as stated earlier: “No one testifies the Oneness of the One, for any who does so is a denier.” Al-Tilimsānī and al-Kāshānī (d. ca. 730/1329) quote al-Harawī correctly, omitting the second

149 *Madārij*(§), 490–491ff. This extreme leniency of Ibn Qayyim al-Jawziyya towards Sufi ecstasy and outward heresy annoys the editor, ‘Imād ‘Āmir, who comments in a footnote on the speculative and tenuous nature of Ibn Qayyim al-Jawziyya's apology (1:147–148).

150 *Madārij*(§), 491–492.

151 Homerin, “Ibn Taimiyya,” 224ff.

152 Bell, 74–91.

part of the verse, and seize this opportunity to elaborate on this omission in their own way.¹⁵³ However, in Ibn al-Qayyim's presentation, al-Harawī is made to quote the full Quranic verse.¹⁵⁴ Is this an error on Ibn al-Qayyim's part? Or is this a charitable misrepresentation which enables Ibn al-Qayyim to suggest that rather than flatly ignoring or contradicting the Quranic statement, al-Harawī is merely contradicting himself? I suggest that it is the latter, and that the Ḥanbalite reformer is doing his best to protect the "Shaykh al-Islām" al-Harawī from the charge of consciously contradicting the Quran and consorting with the monists.

This preference is corroborated by the following. In explaining al-Harawī's statement that *tawḥīd* consists of "deeming God above accidents" (*tanzīh Allah 'an al-ḥadath*), a statement which could be easily understood in a Jahmite way (i.e., as denial of divine attributes), Ibn al-Qayyim appears rightly baffled, for al-Harawī fought all his life against Jahmism and what he believed to be its reincarnation in Ash'arism. Ibn al-Qayyim resolves the issue by offering a clever alternative in a statement of the great Baghdādī Sufi al-Junayd, who held *tawḥīd* to be "deeming the eternal God (*al-qadīm*) above the created (*muḥdath*)," and goes on to declare, "If Shaykh al-Islām [Harawī] meant by it what Abū l-Qāsim [al-Junayd] did, then there is no objection or confusion."¹⁵⁵

Ibn al-Qayyim's interpretation of al-Harawī that the latter was a *shuhūdī* and not a *wujūdī* mystic seems justifiable if we privilege his Ḥanbalism over his ecstatic statements. All available information on his life shows definitively that al-Harawī uncompromisingly held to the Ḥanbalite doctrine of affirming divine attributes (*ithbāt al-ṣifāt*), and avoided even in his mystical writings any metaphysical language related to God's nature, rejecting even the mild "Jahmism" of the Ash'arite theologians, let alone the full-fledged monism of his commentators like al-Tilimsānī and Kashanī.¹⁵⁶ However, Ibn Taymiyya understood al-Harawī's position to be more seriously problematic and identified it as

153 Al-Tilimsānī, 2:601; 'Abd al-Razzā Kamāl al-Dīn al-Kashānī, *Kitāb sharḥ manāzil al-sā'irīn* (Beirut: Dār al-Mujtabā, 1415/1995), 332; other commentaries of *Manāzil* also omit the second part when quoting al-Harawī's original text. See al-Sayyid Maḥmūd Abū l-Fayḍ al-Manūfi, *al-Tamkīn fī sharḥ manāzil al-sā'irīn* (Cairo: Dār Nahḍat al-Miṣr, n.d.); al-Anṣārī al-Harawī, *Manāzil al-sā'irīn ilā al-ḥaqq jalla sha'nuh*, ed. Ibrāhīm 'Aṭwa 'Awad (n.p.: Maktabat Ja'far al-Ḥadithiyya, 1977).

154 *Madārij*(S), 3814; the last station, namely, that of *al-Tawḥīd*.

155 *Madārij*(S), 3821; the station of *al-Tawḥīd*.

156 For a case that the distinction between *wujūdī* and *shuhūdī* may not be maintained, and that al-Harawī's doctrine might not be that different from Ibn 'Arabī's in that respect, see Chittick, "Rūmī and *waḥdat al-wujūd*," 71, where he mentions al-Harawī's phrases that define *tawḥīd* as a state of entrance or absorption into the Eternal.

inḥilāl khāṣṣ (the indwelling of God in specific individuals), analogous to the doctrine of Trinity, in contrast with Ibn 'Arabī's existential monism.¹⁵⁷

In dealing with al-Harawī, Ibn al-Qayyim appears more charitable than Ibn Taymiyya; although this difference cannot be generalized to imply, as is often done, that the latter was more stringently opposed to mysticism than the former. For in fact, elsewhere Ibn Taymiyya applies the same strategy of excessively charitable reinterpretation in the case of an even more controversial figure (al-Ḥallāj), as Yahya Michot has recently pointed out.¹⁵⁸ Michot's suggestion that Ibn Taymiyya approved of al-Ḥallāj in one writing only to condemn him in his later *fatāwā*, thus implying plain self-contradiction on Ibn Taymiyya's part, is farfetched. In my view, Ibn Taymiyya treats al-Ḥallāj in a fashion similar to the way Ibn al-Qayyim treats al-Harawī: a charitable, speculative, even implausible, re-interpretation of the problematic words of another to bring them in line with what one believes to be the right doctrine, in the spirit of the *ḥusn al-ẓann* (thinking well of others) ethic in Islamic tradition.¹⁵⁹

Ibn al-Qayyim's charitable interpretation of al-Harawī's view on *fanā'* also has a strategic purpose; he wishes to shift the focus from ontology to epistemology: from the question of what type of annihilation might be the highest to the problem of how to know the divine nature or divine will. How to decide, in other words, what type of annihilation, if any, is desirable?

157 Ibn Taymiyya, *al-Jawāb al-ṣaḥīḥ*, 4:496–497. Ibn Taymiyya discusses the Christian doctrine of the Trinity and associates al-Harawī's famous tercet with the doctrine of *inḥilāl* (indwelling), according to which God indwells in the hearts of some saints, and categorizes it with al-Ḥallāj's doctrine.

158 Michot notes that Ibn Taymiyya clearly condemns al-Ḥallāj in two of his *fatāwā*, but exculpates him from charges of indwelling in his comments on al-Ḥallāj's creed. Michot, "Ibn Taymiyya's Commentary on the Creed of al-Ḥallāj," in *Sufism and Theology*, ed. Ayman Shihadeh (Edinburgh: Edinburgh University Press, 2007), 124–128. Michot ascribes to Ibn Taymiyya "an explicitly negationist theology, reducing God to an entirely immaterial and abstract reality" (131). However, the present discussion of how *Madārij* deals with al-Harawī is, I suggest, a more persuasive model for interpreting Ibn Taymiyya's commentary on al-Ḥallāj, especially if we pay attention to Ibn Taymiyya's key disclaimers such as, "if these words of al-Ḥallāj are authentic" and "[Here is] one of the best manners to understand these words" etc. (129–130).

159 For a treatment of this doctrine, see Fritz Meier, "The Priority of Faith and Thinking Well of Others over a Concern for Truth among Muslims," in *Essays on Islamic Piety and Mysticism*, trans. John O'Kane with Bernd Radtke (Leiden: Brill, 1999), 589.

9 Causality and Ethics

One of Ibn al-Qayyim's primary objections against theologians and Sufis in general (and al-Harawī in particular) was the issue of actual or implied antinomianism. Consider, for instance, Ibn al-Qayyim's explanation of al-Harawī's station of disguise (*talbīs*), according to which God's prophets disguised the ultimate truths from their ordinary followers. One of the truths that the prophets disguised was the truth about the futility of causality (*asbāb*). By hiding this truth, the prophets made men think that they must attend to this-worldly causes (and hence earn a living, etc.) as well as otherworldly causes (i.e., act righteously to earn God's pleasure). However, the truth, according to al-Harawī's doctrine, is that God's total presence and absolute power render causality utterly meaningless. Ibn al-Qayyim is beside himself in emphasizing how heretical such an idea is: "To suggest that God's prophets beguiled men in any sense is the greatest calumny." Yet his critique of al-Harawī is ever so gentle: "The author [Harawī] is the most steadfast of men in his faith in God and reverence for God's messengers and their teachings, but he was confounded by what has confounded some others. May God forgive us and him!"¹⁶⁰ In addition, al-Harawī's idea of disguise or the beguiling nature (*talbīs*) of scriptural teachings is the necessary underpinning of his overall position. This position required privileging experiential disclosure (*kashf*) over exoteric knowledge.

Harawī's description of the ninety-seventh station of *tajrīd* (divestment) serves well to demonstrate several points made here. Al-Harawī says,

Tajrīd is to dissociate oneself (*inkhilāʿ*) from witnessing (created) things (*shuhūd al-shawāhid*). It has three levels. First, the divestment of the essence of disclosure from the earning of certitude (*tajrīd ʿayn al-kashf ʿan kasb al-yaqīn*). Second, the divestment of the essence of union from the reach of knowledge (*tajrīd ʿayn al-jamʿ ʿan darak al-ʿilm*). Third, the divestment of the essence of purity from the witnessing of the divestment [itself] (*tajrīd al-khalāṣ min shuhūd al-tajrīd*).¹⁶¹

The first stage of this station is one in which reality becomes unveiled to the seeker through direct experience. Consequently, the seeker discards the belief he acquired through knowledge, either through reason or revelation. One who

160 *Madārij*(§), 3728, station ninety-five, *al-Talbīs*.

161 *Madārij*(§), 3758–3760; al-Harawī, *Manāzil*, 78.

experiences these realities directly, of course, needs no reasoning or a third-party report (scripture, etc.) to know them. The second level, Ibn al-Qayyim explains, is one in which the seeker

no longer sees any traces (*āthār*) of knowledge, for knowledge is the evidence of forms (*rusūm*), and the reality of union erases all forms. The one who has attained this level is ever between divesting and being divested. Reach (*darak*) here means consciousness (*idrāk*). It could mean here: since the rank of knowledge is lower than that of true union, this status requires that any trace of the lower rank is removed. They [Sufis] indeed acknowledge that this is the state of holy fools (*muwallahīn*) in the depth of their union.¹⁶²

But, by God, this is no perfection. It is, instead, one of the roots of antinomianism (*inhilāl*).¹⁶³ For when one discards knowledge and its requirements, one abandons the light which unveils realities, separates truth from falsehood, and valid from invalid. Thus, when disclosure (*kashf*) or the contemplation of reality becomes devoid of knowledge, it deprives the seeker of the very essence of faith without him noticing it.¹⁶⁴

This discussion underscores the emphasis on epistemology for both: al-Harawī, who insists that true spiritual disclosure (*kashf*) requires explicitly abandoning knowledge acquired from either scripture or reason, and Ibn al-Qayyim, who upholds knowledge and reason as being absolutely necessary for any valid spiritual experience. Once again, Ibn al-Qayyim does not stop at pointing out the enormity of al-Harawī's statements, but goes on to offer an "interpretation" that the original text clearly does not afford.

The best interpretation that can be given to [al-Harawī's statement] is that it is the purification of the state of union (*jamʿ*) from being reduced to mere knowledge. That is, one must not become complacent about the mere knowledge of the union, but seek to rise from the state of knowing to attaining it, all the while retaining his knowledge and never discarding God's commands ...¹⁶⁵

162 The reference is to al-Tilimsānī, 2:590.

163 *Inhilāl* here could also mean indwelling, but antinomianism is more appropriate in this context.

164 *Madārij*(§), 3758–3759.

165 *Madārij*(§), 3759.

The theoretical ground for Ibn al-Qayyim's critique was prepared by Ibn Taymiyya, who criticized al-Harawī's notion of *talbīs* (disguise) as undermining the distinction between good and evil. Ibn Taymiyya held up al-Junayd's emphasis on the necessity to "contemplate not only God's general, ontological will (*al-mashī'a al-āmma*) but also [God's deontological will, which is] the difference between what God commands and prohibits, and loves and hates."¹⁶⁶

10 The Problem of Epistemology

In Ibn al-Qayyim's view, the centrality of the problem of epistemology can be seen in the fact that the first task of *Madārij*, even before the discourse on *fanā'*, is to explicitly address the foundations for proper spiritual knowledge and practice. The "Straight Path" stated in the first chapter of the Quran is the sole path of success for the human being in every domain of existence, be it the exoteric or the esoteric, the legal or the spiritual, and that, Ibn al-Qayyim repeatedly argues, is the path of the Prophet and the early community. "Every science, practice, reality, or state, or station," indeed, all "realities of faith that are the stations of travelers (*manāzil al-sā'irīn*) to God, all must be submitted to the Messenger of God for approval rather than to the opinions, invented notions, ideas, and terminologies of men."¹⁶⁷ Theoretically, this view was not in dispute among his interlocutors. However, in Ibn al-Qayyim's view the scripture was rendered futile by means of metaphorical interpretation (*ta'wīl*) and other such excuses in favor of personal taste (*dhawq*) and experiential knowledge. This is why Ibn al-Qayyim explicates at length "the ten degrees of [God's] guidance to the elite and the commoners."¹⁶⁸ The highest level is God's direct speech to a servant in a wakeful state (*taklīm allah 'azza wa-jalla li-'abdihi yaqẓatan bi-lā wāsiṭa*); this honor was granted to Moses alone. The second level is revelation (*waḥy*) directly to the heart of a prophet. The third level is revelation through an angel. These three levels of communication are reserved for God's chosen prophets alone, a line that definitively ended with the last Prophet, Muhammad. It is Ibn al-Qayyim's absolutely central contention that these three levels of divine guidance are categorically superior to all other ways of knowing divine attributes or will.

166 MF, "*Risālat al-ḥasana wa-l-sayyī'a*," 14:354–355; "Tafsīr sūrat al-nisā'," 14:358; "Kitāb al-qadar," 8:230–231.

167 See below, Translation, 1:178; *Madārij*(§), 294.

168 See below, Translation, 1:136; *Madārij*(§), 246.

The fourth level of receiving divine guidance is *taḥdīth* (communication) by which certain human beings are informed of matters unknown to others; such matters are of practical and immediate import, instead of unseen or universal truths, and they are evaluated by the usual criterion applied to any statement about religion, that is, proof from the *Sharī'a*. This is an important, indeed crucial point for Ibn al-Qayyim; for it is here that the epistemological hierarchy could become compromised by self-professed saints. The grade of those who receive *taḥdīth* is both less than that of the prophets, and also less than that of 'the sincerest believers' (*ṣiddīqūn*) who have no supernatural claims of knowledge. Paradigmatically, 'Umar ibn al-Khaṭṭāb (d. 23/644), who was considered to have received such inspiration on issues of policy and strategy, is known by Sunni consensus to have been second in merit to Abū Bakr (d. 13/634). However, Abū Bakr received no such inspiration, and his merit lay in his earnest trust and faith (i.e., his being a *ṣiddīq*; this key Islamic term has been translated below as *truth-lover* to stress its distinction over and above being merely *truthful*). This defining contention of Ibn al-Qayyim, like most others, has a Taymiyyan stamp:

I heard Shaykh al-Islām Ibn Taymiyya, may God have mercy on him, say, "It is established [by the aforementioned Hadith¹⁶⁹] that there were such men in [prophetic] communities before us, while their presence in our community is probable, despite the superiority of this community of ours. It is so because the earlier communities were in need of such men, while this community is in no need of them due to the perfection (*kamāl*) of its Prophet and his message. God has left this community in no need for someone inspired by *taḥdīth* or *ilhām*, experiential disclosure (*kashf*) or dream (*manām*). This is due to the finality and excellence of this community, not due to any deficiency." A *muḥaddath* is one who is secretly communicated by God something that comes true. Our Shaykh further said, "[the rank of] a *ṣiddīq* is superior to that of one inspired (*muḥaddath*), because his utmost sincerity and submission leaves him in no need of such communication (*taḥdīth*), inspiration (*ilhām*), or divine disclosure (*kashf*). Such a person has submitted with all his heart his interior and exterior to the Messenger, and so that leaves him in no need of what is from him[self]." He further said, "This inspired person [i.e., 'Umar] would juxtapose this inspiration against what the Messenger taught. If it was in accordance with the latter, he accepted it, else, he rejected it." Thus, it is

169 See below, Translation, 1:142; *Madārij*(§), 253.

established that the rank of utmost sincerity is above that of such secret divine communication (*taḥdīth*). Many who speak out of their ignorance and imagination [when asked for evidence or authority] say, "My heart informed me on the authority of my Lord." True, his heart has informed him, but how do we know on whose authority: his Devil's or his Lord's?¹⁷⁰

The point here is not that experiential knowledge (*kashf* or *ilhām*) has no validity or significance; indeed, elsewhere Ibn Taymiyya considers this knowledge a better and more valuable source of deciphering truth than "weak analogies, weak Hadiths, weak literal arguments (*ẓawāhir*), and weak *istiṣhābs* (juristic preference for the status quo) which are employed by many of those who delve into the principles, differences, and systematizing of *fiqh*."¹⁷¹ Subjective experiential knowledge, however, cannot be the source of norms *independent* of scriptural knowledge.

This discussion brings us back to the question of what value *Madārij* assigns to the historical tradition of Sufism, which increasingly thrived on mystical knowledge. One clear passage alludes to Ibn al-Qayyim's concept of what constitutes truly valid spiritual discourses:

The best approach to these stations is the way of the early masters of the People (*a'immat al-qawm*; *qawm* here refers to the Sufis), which was general [rather than concerned with ordering and status of the aspirant], every station on its own, by explaining its reality and cause, its ailments that prevent its attainment, its obstructions, and the mention of the commoners' share of it and the elites'.

These *imāms* of the path who have discoursed on this topic in this way include Sahl ibn 'Abdallāh al-Tustarī, Abū Ṭālib al-Makkī, al-Junayd ibn Muhammad, Abū 'Uthmān al-Naysābūrī, Yaḥyā ibn Mu'adh al-Rāzī, and even those higher than these men in status, such as Abū Sulaymān al-Dārānī, 'Awn ibn 'Abdallāh who is known as the *ḥakīm* (sage) of this *umma*, and others like them. Their discourse on the actions of the heart and its states was comprehensive, thorough, accessible and unconstrained by artificial ordering or specific count of the stations. Their concerns were loftier than these trivialities. Their concerns hovered around deriving wisdom and knowledge, purification of hearts and souls and rec-

170 Ibid. For Ibn Taymiyya's discourse to this effect, see MF, "K. tawḥīd al-rubūbiyya," 2:226; "Su'ila 'an islām Mu'āwiya," 4:469; "Tafsīr sūrat al-ikhhlās," 17:46; especially in his commentary on 'Abd al-Qādir al-Jīlānī's *Futūḥ al-Ghayb*, 10:476.

171 Thomas Michel, "Ibn Taymiyya's *Sharḥ* on the *Futūḥ al-Ghayb*," 8.

tification of behavior. It is for this reason that their discourse is small in quantity, but all the same has much blessing, while the lengthy discourses of those who came later have little benefit.¹⁷²

Ibn al-Qayyim then laments the spiritual incapacity of the later Sufis, who belittle the unaffected spirituality of the early Islamic community. Despite the deviations of the later Sufis, he offers an apology for still employing their language:

People must be addressed in the language of their era, for they have no strength equal to the task of attaining to the path, words, and fashion of the Predecessors. If their path were to appear to them, they would find it strange, the path of the commoners, and insist that the path of the elite is something different altogether, as the misguided and ignorant among the theologians do. They say, "Their path was safer and our path is more learned." Similarly, some who claim the knowledge of jurisprudence but have failed to appreciate the worth [of the elders] say, "They did not have the occasion to derive it, hone its principles and rulings, as they were busy with something else, whereas the later generations have the opportunity to do so, they are therefore greater in jurisprudential acumen." Such people are veiled from the status of the predecessors, the depth of their knowledge, their lack of affectation, their perfection of insight. By God, the later generations have not distinguished themselves except in affectation, busying themselves with the marginalia of matters the attainment of whose essence, principles, and coherence was the concern of [the Predecessors]. Their aims were directed toward the highest attainment in everything; the later generations are in a class altogether different from theirs: "God has made for everything a fixed measure" [65:3].¹⁷³

Ibn al-Qayyim's sentiment would not be strange to many pious individuals themselves classified as Sufis who found later formalism and affectation disingenuous or counter-productive. This attitude is reflected in the famous aphorism expressed by a fourth century Sufi Abū l-Ḥasan al-Būshanjī (d. 348/960), "Today, Sufism is a name without a reality, whereas before it was a reality with-

172 *Madārij*(š), 456–458; Translation, 1:312–320. The figures mentioned here have been described above.

173 *Madārij*(š), 458–459; below, Translation, 1:322–324.

out a name.”¹⁷⁴ For Ibn al-Qayyim, however, this was a solid, palpable, historical problem attributable to a number of doctrinal developments and ignorance, not a nostalgic exhortation. His project is to point out precisely those errors that have deterred the spiritual discourses from their true function and vitality.

11 An Egalitarian and Accessible Path

Ibn al-Qayyim censured the increasingly hierarchical mystical discourse not only for its affectation but also for its elitism.¹⁷⁵ In line with his teacher, Ibn Taymiyya, he criticized the tripartite gradation of each station that al-Harawī had introduced:

Their division [of each station into the commoners, the elite, and the elite of the elite] in fact only emerges from their making of *fanā*’ the ultimate object of this path and the signpost of their destination.¹⁷⁶

Ibn Taymiyya had already given a comprehensive assessment of the stations to which Ibn al-Qayyim adds detail. Ibn Taymiyya had written,

The author of *Manāzil al-sā’irīn* mentions three rankings in each chapter. The first ranking, the lowest in their view, conforms to the *shar’*; the second sometimes conforms to the first ranking and sometimes opposes it; the third ranking, in the majority of cases, opposes the first ranking, especially in cases of [the stations of] *tawḥīd*, *fanā*, *rajā*, and the like.¹⁷⁷

¹⁷⁴ This famous statement (*al-taṣawwuf al-yawm ism bi-lā ḥaqīqa wa-qad kāna min qablu ḥaqīqatan bi-lā ism*) seems to have been made first by Abū l-Ḥasan Fūshanjī in the fourth/tenth century, and appears a century later in Hujvīrī; see Martin Lings, *What is Sufism?* (Berkeley: University of California Press, 1975), 45. See also William Chittick, *Faith and Practice of Islam: Three Thirteenth Century Sufi Texts* (Albany: State University New York Press, 1992), 20.

¹⁷⁵ For more on Ibn al-Qayyim’s rejection of the Sufis’ linearity of the spiritual path, see Gino Schallenberg, “Ibn Qayyim al-Jawziyya on Sufi Terminology. The Concept of the Spiritual Path (*ṭarīq*),” in *Continuity and Change in the Realms of Islam. Studies in Honour of Professor Urban Vermeulen*, ed. Kristof D’Hulster and Jo Van Steenbergen (Leuven, 2008), 555–565; and *idem.*, “Ibn Qayyim al-Jawziyya’s Manipulation of Sufi Terms,” 101.

¹⁷⁶ *Madārij*(§), 455. Also, “Among the stations are some that are composed to two or more, and others in which all of the stations are combined” (*Madārij*(§), 452).

¹⁷⁷ MF, “al-Furqān bayn al-ḥaqq wa-l-bāṭil”, 13:229.

Ibn al-Qayyim goes on to question the very essence of the hierarchical edifice that Sufi authors imposed on the spiritual relationship to God:

The ordering that every author of these stations claims is not devoid of arbitrariness (*taḥakkum*) and unfounded claims (*daʿwa min ghayr muṭābaqa*). For when a servant adheres to Islam, he enters into all of them at once, and may attain the external as well as the internal aspects of his stations and states. In each one of his commitments and obligations, he encounters stations and states such that without accomplishing the latter he cannot fulfill the former. As soon as he completes one obligation, he encounters another, and as soon as he attains one station, he faces another. He might face the highest of the stations and states in the beginning of his journey, and the state of love, contentment, and tranquility might open up to him which cannot be attained by another seeker except towards the end of his journey. Besides, an experienced seeker is in need of stations such as insight, repentance, and self-evaluation (*muḥāsaba*) even more than a beginner. Hence, there is no generally applicable and indispensable order for this path.¹⁷⁸

Elsewhere, another reflective passage was interjected between explanations of al-Harawī's words:

The division of the seekers of God into the seeker (*tālib*), the traveler (*sāʾir*), and the one who reached (*wāṣil*), or into the seeker (*murīd*) and the sought after (*murād*), is heuristic, and has no reality. For if any of the search, the journey, and the intention leave a servant, he or she becomes disconnected from God altogether.¹⁷⁹

Every station for Ibn al-Qayyim becomes connected to all others in multiple ways, and any ordering becomes arbitrary. A believer enters every station as soon as he or she professes to be a Muslim; the presumption of the unquestioned spiritual superiority or incorruptibility of some "elite" is as dubious as the corresponding degradation of the devotional experience of the common believers.

Furthermore, this emphasis on the superiority of the early and relatively egalitarian, community of believers serves two purposes. First, it mitigates any

¹⁷⁸ *Madārij*(§), 455–456.

¹⁷⁹ *Madārij*(§), 3004; the seventy-first station.

later figure's claim of ultimate superiority based on mystical knowledge or philosophical argument, thus setting an upper limit on the self-aggrandizing claims that characterized later Sufi discourses. Second, the preference for the active and socially and politically engaged life of the early community serves as the point of departure from which the later Sufis' moral passivity and denial of causality can be critiqued. The spiritual model upheld by Ibn al-Qayyim is an altogether different one than that implied by al-Harawī: al-Harawī's world is populated by great saints, against whose inner knowledge and divine favor the common believer, even the common Sufi, is but a wretched and even deluded fellow who must live by the "noble lie" of the disguise (*talbīs*) that the exterior sense of scripture represents. In Ibn al-Qayyim's model, the ordinary believers' encounter with scripture is essentially valid and efficacious; this encounter is the site where everyday saints are potentially born. And even though the twin obstacles of uncontrolled "desires" and uncured "doubts" veil men's thoughts and divert their actions from truth and righteousness, these obstacles are equally distributed between beginners and masters, and ultimately surmountable by anyone who tries hard enough.¹⁸⁰ Surmountable they are, indeed, but only through the type of scripture-based exposition and reflection that *Madārīj* invites, without any need for strict hierarchies, ecstatic outbursts or esoteric knowledge.

Finally, Ibn al-Qayyim's seeker is offered a powerful alternative to both the existential and the testimonial kinds of annihilation: he sees, with the eye of his heart, God *act*—that is, control, dispense, give, take, judge, forgive, and love—and is overwhelmed by the beauty and benevolence of divine wisdom and action, surrendering his will to Him:

The essence of it all is that your heart sees the Lord, blessed is He, settled on His throne, uttering His commandments and prohibitions, watching over the world, high and low, its persons and beings, hearing their voices, watching over their consciences and innermost secrets; the affairs of the worldly kingdoms under His command, descending from Him and rising up to Him; His slaves in front of Him, establishing His commands; Him, adorned with all the attributes of perfection, extolled by all manner of praise, untouched by any defects, failings, or likeness; He is as He has qualified Himself in His Book, above what His creatures attribute to Him: Alive, who dies not; Vigilant, who slumbers not; All-knowing, from whose

180 The twin detractors from the straight path, doubts (*shubuhāt*) and desires (*shahwāt*), appear frequently together in *Madārīj*.

knowledge is hidden naught in the heavens and the earth, not even the weight of a mustard seed; All-seeing, who sees the slightest movement of a black ant in a black night on a black rock; All-hearing, who hears the faintest of sounds, in a variety of tongues and diversity of needs. His words are perfect in truth and justice, His attributes far above analogy or likeness with His creation, His being above being compared with beings in essence. His acts have encompassed His creation in justice, wisdom, mercy, beneficence and grace. His alone is all creation and all command. His is all blessing and all grace. His is all dominion and all praise. His is adulation and glory. He is the First, before Him is naught, the Last, after Him is naught, the Dominant, above Him is naught, the Hidden, other than Him is naught. ... Who, after creating the world, has written under His throne, "My mercy shall overwhelm my wrath!"¹⁸¹

12 Conclusion

I have identified two main axes of Ibn al-Qayyim's critical commentary on al-Harawī's work: Ibn al-Qayyim's unity of epistemology over and against al-Harawī's duality of scriptural knowledge (*'ilm*) versus gnosis (*ma'rifa*); and his privileging of loving obedience to the divine (annihilation of the servant's will into God's) over al-Harawī's annihilation or ecstatic union. Al-Harawī's potentially unwieldy comments that smack of existential monism (*fanā' 'an wujūd al-siwā*) are salvaged by Ibn al-Qayyim through the notion of testimonial annihilation (*fanā' 'an shuhūd al-siwā*). Neither Ibn al-Qayyim nor Ibn Taymiyya deemed this latter notion of testimonial annihilation heretical in itself—such moments of ecstasy are quite possible for a worshipper—but they are far from the highest goal of the human relationship to God. Such a state is inferior to the active, loving obedience to God that the Quranic prophets preach. This Quranic vision of worship is tactfully labeled by the two scholars as annihilation in divine will (*fanā' 'an irādat al-siwā*) as a powerful alternative to the earlier two. The greatest human calling is to love God while being cognizant of God's law and in active submission to it. This love must manifest itself in one's willing to engage the material world as much as in one's sighs of love and tears of longing for the divine. Ecstatic union is a passing state that a lover may feel, and to the extent that it is a noble delusion that results from man's

¹⁸¹ *Madārij*(š), 426–428; Translation, 1:294–296. The same discourse is repeated in slightly different words later in the discussion of the eighty-third station, that of *al-mu'āyana*.

weakness, it may be indulged: one may even be pardoned, by God and by law, for issuing heretical statements. Following al-Junayd and the sober Sufi tradition of Baghdad, ecstatic outbursts are excused as a sign of immaturity. Only when doctrinally defended, systematically expounded and preached do they become harmful. They become a mirage that can delude even as great a man as al-Harawī.

These contentions may be restated as follows: without identifying themselves as Sufis, Ibn al-Qayyim and Ibn Taymiyya endorsed Sufism shorn of *hard* mysticism, and privileged the earliest tradition of Sufism when mystical knowledge had not challenged the primacy of scriptural knowledge. This rejection of mysticism was not a rejection of divine disclosure (*kashf*) and other spiritual states, but a rejection of its epistemological independence. Experiential knowledge, in other words, could *confirm* the scriptural truths or deepen their meaning, but it could not speak on its own or contradict scripture. And even though Ibn al-Qayyim and Ibn Taymiyya believed early Sufism to be a valid, indeed praiseworthy, discourse, one from which they had learned a great deal, the historical development of Sufism in a mystical direction kept them from identifying themselves with what Sufism had become. *Madārij* shows that Ibn al-Qayyim, in keeping with the vision of his teacher, did not wish to throw the baby out with the bathwater, and went even beyond his teacher in meticulously distilling what he believed to be the admirable and salvageable parts of the Sufi tradition.

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*Ibn Qayyim al-Jawziyya, Madārij al-Sālikīn:
Text and Translation*



Prolegomenon¹

In the name of God, the All-merciful, the Ever-merciful. His support it is that we seek.

{No power to change nor strength there is except through God, the High, the Great.}²

Praised be God, the Lord of all the worlds. The end is for none but the pious. No hostility against any save the oppressors.

I bear witness that there is no god but God. Alone is He, with no partner, no equal. The Lord of the Messengers, the Creator of heavens and earth. I bear witness that Muhammad is His servant and His Messenger, sent with a clear Book, which separates error from guidance, deception from righteousness, and conjecture from certitude.

He has revealed the Book for us so that we read and ponder it, reflect on it with devotion and vigilance, enrich our souls through its remembrance, construe it in the best of manners, affirm it, strive to establish its commands and prohibitions, and reap the fruit of its precious knowledge that connects us to God the Exalted, and inhale the wisdom of its meadows and flowers.

For this is His Book. It guides to Him all who seek His inner knowledge.³ It is the surest way that leads the seeker to Him. It is His brilliant light that illuminates all darkness, His compassionate guidance, the boon of all creation. It is His rope that connects His servants to Him when all else fails, His greatest door to Him that remains open when all else is closed. It is the straight path unsullied by opinions of men, its wisdom unstained by base desires. Sages are never sated with its generous feast. Its wonders never end. Its clouds never dry. Its signs never exhaust. Its meanings never contradict. The more a soul delves into its depths, the more it attains discernment and guidance. No sooner are its wells uncovered than come forth all wellsprings of wisdom. For it is the light of the eyes against blindness, the cure for all humankind against the myriad ailments of the heart. It is the life of the heart and the delight of the soul. It is the shepherd that tends the soul toward the land of bliss. It is the harbinger that calls night and day: "O seekers of righteousness, hurry." It is the proclaimer of faith on the straight path, calling: "O our people, respond to God's proclaimer, and believe in Him, He will forgive your sins and save you from a painful chastisement" [46:31].

1 All section numbers as well as headings are inserted by the translator, and are not part of the original text. The only marker in the original text is the use of the term *faṣl* ('section'), which has been marked by numbered headings. However, the author's (or the copyists') use

بسم الله الرحمن الرحيم وبه نستعين، ولا حول ولا قوة إلا بالله العلي العظيم. الحمد لله رب العالمين، والعاقبة للمتقين، ولا عدوان إلا على الظالمين. وأشهد ألا إله إلا الله وحده لا شريك له رب العالمين، وإله المرسلين، وقِيوم السماوات والأرضين. وأشهد أن محمداً ﷺ عبده ورسوله المبعوث بالكتاب المبين، الفارق بين الهدى والضلال، والغي والرشاد، والشك واليقين. أنزله لنقرأه تدبراً، ونتأمله تبصراً، ونسعد به تذكراً، ونحملة على أحسن وجوهه ومعانيه، ونصدق به، ونجتهد على إقامة أوامره ونواهيه، ونحتني ثمار علومه النافعة الموصلة إلى الله سبحانه من أشجاره، ورياحين الحكم من بين رياضه وأزهاره. فهو كتابه الدال عليه، لمن أراد معرفته وطريقه الموصلة لسالكها إليه، ونوره المبين الذي أشرق له الظلمات، ورحمته المهداة التي بها صلاح جميع المخلوقات، والسبب الواصل بينه وبين عباده إذا انقطعت الأسباب، وبابه الأعظم الذي منه الدخول، فلا يغلق إذا غلقت الأبواب. وهو الصراط المستقيم الذي لا تميل به الآراء، والذكر الحكيم الذي لا تزغ به الأهواء، والتزل الكريم الذي لا يشبع منه العلماء. لا تفتي عجائبه، ولا تقلع سخائبه، ولا تتفضي آياته، ولا تختلف دلالاته، كلما ازدادت البصائر فيه تأملاً وتفكيراً زادها هدايةً وتبصراً، وكلما بجست معينه جَرَّ لها ينابيع الحكمة تفجيراً. فهو نور البصائر من عمّاه، وشفاء الصدور من أدوائها وجواها، وحياة القلوب، ولذة النفوس، ورياض القلوب، وحادي الأرواح إلى بلاد الأفراح، والمنادي بالمسا والصاب: يا أهل الفلاح حيّ على الفلاح. نادى به منادي الإيمان على رأس الصراط المستقيم ﴿يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ﴾ [الأحقاف:31].

of sections is not always consistent, and since the first *fasl* does not appear until later, I have marked and numbered thematic blocks. Textual differences between various manuscripts, where significant and available, are indicated by curly brackets {}.

- 2 Various manuscripts give varying opening prayers here that seem to have been inserted by the scribes. For the variants, see *Madārij*(§), 163.
- 3 *Ma'rifa* may be translated as "acquired knowledge," and in its technical Sufi sense, "inner knowledge" or "gnosis." Correspondingly, its active participle form would be *'arif* (pl. *'arifūn*), "one who knows" or "gnostic." The latter translation draws attention to the author's deliberate choice to use mystical Sufi terminology, and the former to the fact that he wishes to bring it within the purview of scriptural Islam. Both translations will be employed interchangeably depending on the context. Ibn al-Qayyim rejects the mystic privileging of inner knowledge over revealed, rational knowledge (*ilm*), but accepts its significance and employs the Sufi terminology frequently, emphasizing the need for inner knowledge and spiritual taste (*dhawq*).

By God, it surely pierces ears that are open, and illuminates hearts cleansed of corruption. But alas! desires have extinguished the lamps of hearts, and opinions of mortal men have shut the doors of divine guidance and lost the keys. Hearts are laden with the rust of their deeds and are shut out of the realities of the Qur'an. The ailment of ignorance has so overcome them that even sound nourishment is of no avail. How odd indeed! How they have chosen to nourish on the vain opinions of mortals that neither replenish nor quell hunger, yet they reject nourishment from the words of the Lord of all the worlds and the words of His Messenger. How could they find their way in the darkness of men's opinions and tell right from wrong when they fail to do that in the radiant light of the Sunna and the Book?⁴

How odd indeed! How they have managed to conflate the right teachings with the wrong ones, the accepted ones with the rejected ones, the favored ones with the indefensible ones, and have thus managed to render themselves incapable of receiving guidance and knowledge from the discourse of the One whose speech is immune to falsehood from the front and the back and who guarantees to elucidate the truth with utmost clarity,⁵ and the speech of the one who was given the most comprehensive of words, clear in the extreme?⁶

Nay, but it is, by God, a trial that has veiled hearts from the sources of righteousness and has bedeviled intellects, straying them from their goal, a trial so endemic that the young are brought up into it and the old grow senile in it. Those blind as bats imagine [these deceptions] to be the ultimate accomplishment they race to and the end they rush to in hordes.

How far! How far a faint, distant star is from the brilliant, midday sun! How far the dark underworld is from the brilliant stars of Gemini! How far the discourse is, whose author has no guarantee of inerrancy or an established proof, from the truthful transmission on the authority of an infallible one! How far the [human] opinions are, whose highest honor may be the permissibility of being followed, from the clear [divine] texts that every Muslim must put above all else, submit to, and turn to for judgment in all questions of disagreement! How far the opinions are, whose author has prohibited and warned against blindly following them, from the texts that it is incumbent on every servant of God to follow and contemplate! How far the schools are, which count among the bygones as their need passes away, from the scriptures that will not lapse even when the heavens and the earth end! Exalted be God, how deprived are those who turn away from the texts of revelation, of seeking knowledge from its niche of light and its treasure trove!

4 The contrast here and in the subsequent paragraphs is drawn between, on the one hand, the

أسمع—والله—لو صادف آذاناً واعيةً، وبصرٌ لو صادف قلوباً من الفساد خاليةً، لكن عصفت على القلوب هذه الأهواء، فأطفأت مصابيحها، وتمكنت منها آراء الرجال، فأغلقت أبواب رشدها وأضاعت مفاتيحها، وراى عليها كسبها، فلم تجد حقائق القرآن فيها منفذاً، وتحكمت فيها أسقام الجهل فلم تنتفع معها بصالح الغذاء.

وإعجاباً لها كيف جعلت غذاءها من هذه الآراء التي لا تسمن ولا تغني من جوع، ولم تقبل الاغتذاء بكلام رب العالمين، ونص نبيه المرفوع. سبحان الله! كيف اهتدت في ظلم الآراء إلى التمييز بين الخطأ والصواب، وخفي عليها ذلك في مطالع الأنوار من السنة والكتاب!

وإعجاباً! كيف ميزت بين صحيح الآراء وسقيمها، ومقبولها ومردودها، وراجحها ومرجوحها، وأقرت على أنفسها بالعجز عن تلقي الهدى والعلم من كلام من لا يأتيه الباطل من بين يديه ولا من خلفه، وهو الكفيل بإيضاح الحق مع غاية التبيان، وكلام من أوتي جوامع الكلم واستولى [كلامه] على الأمد الأقصى من البيان؟

كلا، بل هي والله فتنة أعمت القلوب عن مواقع رشدها، وحيرت العقول عن طرائق قصدها، يُربى فيها الصَّغير، ويهرم عليها الكبير.

وظننت خفافيش البصائر أنها الغاية التي يسابق المتسابقون إليها، والنهاية التي تنافس المنافسون فيها وتزاحوا عليها، وهيئات أين السها من شمس الضحى؟ وأين الثرى من كواكب الجوزاء؟ وأين الكلام الذي لم تضمن لنا عصمة قائله بدليل معلوم من النقل المصدق عن القائل المعصوم؟ وأين الأقوال التي أعلى درجاتها أن تكون سائغة الاتباع من النصوص الواجب على كل مسلم تقديمها وتحكيمها والتحاكم إليها في محل النزاع؟ وأين الآراء التي نهى قائلها عن تقليده فيها، وحذر من النصوص التي فرض على كل عبد أن يهتدي بها ويتبصر؟ وأين المذاهب التي إذا مات أربابها فهي من جملة الأموات من النصوص التي لا تزول إذا زالت الأرض والسموات؟

source-texts of Islam, the Qur'an and Prophetic teachings, and the tradition of derived religious sciences, on the other.

5 The reference is to Qur'anic verses such as Q. 41:42, 41:3, 41:44, 11:1.

6 The reference is to the tradition in Bukhārī #7013: "I have been sent with the most comprehensive of words; and given victory with awe; and while I was sleeping, the keys of the treasures of the earth were brought to me and placed in my hand."

What life of heart and radiance of sight they have lost as they contented themselves with the opinions dug up with shovels of conjecture, and as they divided up their matter into groups, rousing each other with ornate words in conceit, for whose sake they all but shunned the Qur'an!⁷

The signposts of the Qur'an have been so erased from their hearts that they are alert to none of them; its dwellings so forgotten that they abide in none of them; its standards and banners so insignificant in their hands that they raise none of them; its brilliant stars so dimmed on the horizons of their souls that they have no love for them [variant readings: ... that they no longer see/rejuvenate them.]; its sun so eclipsed behind the shadows of their opinions that they see nothing of it. They have dethroned the revelation from the realm of reality, deposed it from the province of certitude, and assailed it with false interpretations. Ambush after ambush, their attacks have yet to cease. [The revelation] has come to them like a guest to a sordid, miserly host who fails to show him fitting honor or munificence, and receives him at an arm's length, rejecting it root and branch, saying to him, "We have no passage for you here; yet, if you must, pass quickly." They have reduced scripture to the status of the caliph in our times: his is the mint and ritual mention in sermons, but no authority or actual say in ruling.⁸ One who adheres to the Book and the Sunna is to them a literalist, lacking in intelligence, whereas the follower of mutually contradicting and incoherent opinions of men is accomplished and learned. The possessors of the Book and the Sunna, who rank the revealed texts above all else, are, in their view, ignorant and deficient: "When it is said to them, 'Believe as the people believe,' they say, 'Shall we believe, as fools believe?' Truly, they are the foolish ones, but they do not know" [2:13].

They are deprived, by God, of attainment [to God], for they have diverted from the path of revelation, lost the foundations, and adhered instead to trunks with no roots. [These opinions] have robbed them of what they most long for and cut off the ropes they most needed, until the time comes when that which is in the graves is scattered about and that which is in the breasts is collected, every group's attainment has become distinct and clear, and the reality is uncovered of what they took as beliefs and preferred it to all else: "And there has appeared to them the evil of what they have earned" [39:48], and they stand aghast at the sight of the harvest of what they sowed. O how devastating the lament of a loser as he stands watching all his effort and toil turn to scattered dust! What great calamity it would be when his wishful hopes turn out to be as

⁷ The reference is to Q. 25:30.

⁸ The Abbasid caliph al-Musta'şim was killed by the Mongols invading Baghdad in 656/1258;

سبحان الله! ماذا حرم المعرضون عن نصوص الوحي واقتباس العلم من مشكاتها من كنوز الذخائر؟ وماذا فاتهم من حياة القلوب، واستنارة البصائر؟ قنعوا بأقوال استنبطتها معاول الآراء فكراً، وتقطّعوا أمرهم بينهم لأجلها زبراً، وأوحى بعضهم إلى بعض زخرف القول غروراً، فالتخذوا لأجل ذلك القرآن مهجوراً.

درست معالم القرآن في قلوبهم فليسوا يعرفونها، ودثرت معاهده عندهم فليسوا يعمرونها، ووقعت ألويته وأعلامه من أيديهم فليسوا يرفعونها، وأفلت كواكبه النيرة من آفاق نفوسهم فلذلك لا يحيونها، وكسفت شمسها عند اجتماع ظلم آرائهم وعقدها فليسوا يبصرونها. خلعوا نصوص الوحي من سلطان الحقيقة، وعزلوها عن ولاية اليقين، وشنوا عليها غارات التأويلات الباطلة، فلا يزال يخرج عليها من جيوشهم كمين بعد كمين. نزلت عليهم نزول الضيف على أقوام لثام، فعاملوها بغير ما يليق بها من الإجلال والإكرام، وتلقوها من بعيد ولكن بالدفع في صدورهم والأعجاز، وقالوا: ما لك عندنا من عبور وإن كان لا بد فعلى سبيل المجاز. أنزلوا النصوص منزلة الخليفة في هذا الزمان له السكة والخطبة وما له حكم نافذ ولا سلطان، المتمسك عندهم بالكتاب والسنة صاحب ظواهر مبخوس حظه من المعقول، والمقلد للآراء المتناقضة المتعارضة والأفكار المتهافئة لديهم هو الفاضل المقبول، وأهل الكتاب والسنة المقدمون لنصوصها على غيرها جهال لديهم منقوصون ﴿وَإِذَا قِيلَ لَهُمُ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ﴾ [البقرة: 13].

حرموا—والله—الوصول بعدولهم عن منهج الوحي، وتضييعهم الأصول، تمسكوا بأعجاز لا صدور لها، نغفاتهم أحرص ما كانوا عليها، وتقطعت بهم أسبابها أحوج ما كانوا إليها، حتى إذا بعث ما في القبور وحصل ما في الصدور، وتميز لكل قوم حاصلهم الذي حصلوه، وانكشفت لهم حقيقة ما اعتقدوه، وقدموا على ما قدموه وبدأ لهم من الله ما لم يكونوا ليحتسبوه وسقط في أيديهم عند الحصاد لما عاينوا غلة ما بذروه. فيا شدة الحسرة عند ما يعاين المبطل سعيه وكده هباءً منثوراً! ويا عظم المصيبة

with that, the political institution that connected Muslims to each other spatially and to the Prophet temporally had been interrupted. Although the Abbasid caliphs had by this time lost effective power for about three centuries, they still enjoyed formidable prestige. Even though a nominal caliphate was later reinstalled in Cairo by the Mamluk Sultan Baybars, the caliphs' prestige was now a shadow of its past. Our author lived in this period.

empty as lightning without downpour—false and conceited. What do those, whose intentions harbored heretical innovations, desire, and prejudice for the opinions of mortals, think their Lord will do on the Day when secrets are tried? What excuse will there be for those who throw the two scriptures behind their backs on the Day when their excuses will be of no avail to the wrongdoers? Do such men think that they can save themselves from their Lord by dint of opinions of mortals? Or by the abundance of their discourse and disputation? Or by their analogies and suppositions? Or by their subtle allusions, ecstatic outbursts, or fanciful imaginations?

How far from the truth, by God! Such a one entertains the falsest of hopes and most unlikely of fancies. For salvation is assured only to the one who takes God's guidance to be the ultimate judge above all else, who stocks up with piety for his journey, follows the true guide and walks the Straight Path, who holds on to revelation with a firm tie that cannot be undone. God is All-hearing and All-knowing.

1 Merits of the First Chapter of the Qur'an, *The Opening*

To Proceed:

The perfection of man lies in acquiring beneficial knowledge and righteous conduct, these being “the guidance” and “the religion of truth”⁹ respectively, and then in aiding others to attain the same two goods. As God the Exalted has said, “By Time, man is in loss. Save those who have attained faith, done good works, and enjoined upon one another holding on to the truth, and enjoined upon one another patience” [Sūra 103]. The Exalted declares upon oath that everyone is in loss except those who perfect their cognitive faculty through faith, their practical faculty through righteous works, and seek to perfect others through enjoining truth and patience. The meaning of “the truth” here includes faith as well as practice, the two being incomplete without patience and mutual reminding. It, thus, behooves every human being to spend every hour, nay, every breath, of his life in seeking the highest goals and through them avert the manifest loss.

This cannot be attained except by turning to the Qur'an with understanding, reflection, and contemplation, unearthing its treasures and culling out its buried pearls, resorting to it with constancy and resolve. For it alone assures the well-being of God's servants in this life and the next and takes them to the

9 The reference is to the frequent pairing in the Qur'an of these two, e.g. 9:33, 48:28, 61:9.

عندما يتبين بواراق أمانيه خلباً وآماله الكاذبة غروراً! فما ظن من انطوت سريرته على البدعة والهوى والتعصب للآراء بربه يوم تبلى السرائر؟ وما عذر من نبذ الوحيين وراء ظهره في يوم لا تنفع الظالمين فيه المعاذر؟

أفيظن المعرض عن كتاب ربه وسنة رسوله أن ينجو من ربه بآراء الرجال، أو يتخلص من بأس الله بكثرة البحوث والجدال، وضروب الأقيسة وتنوع الأشكال، أو بالإشارات والشطحات وأنواع الخيال؟

هيات والله. لقد ظن أكذب الظن، ومنته نفسه أبين المحال، وإنما ضمننت النجاة لمن حكم هدى الله على غيره، وتزود التقوى، واثم بالدليل، وسلك الصراط المستقيم، واستمسك من الوحي بالعروة الوثقى التي لا انفصام لها والله سميع عليم.

وبعد، فلما كان كمال الإنسان إنما هو بالعلم النافع والعمل الصالح، وهما الهدى ودين الحق، وبتكميله لغيره في هذين الأمرين، كما قال تعالى: ﴿وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ﴾ [العصر: 1-3]. أقسم [سبحانه] أن كل واحد خاسر إلا من كل قوته العلمية بالإيمان وقوته العملية بالعمل الصالح، وكل غيره بالتوصية بالحق والصبر عليه. فالحق هو الإيمان والعمل ولا يتم إلا بالصبر عليه والتواصي به. كان حقيقاً بالإنسان أن ينفق ساعات عمره بل أنفاسه فيما ينال به المطالب العالية، ويخلص به من الخسران المبين. وليس ذلك إلا بالإقبال على القرآن، وتفهمه، وتدبره، واستخراج كنوزه، وإثارة دفائنه، وصرف العناية إليه، والعكوف بالهمة عليه، فإنه الكفيل بمصالح العباد في المعاش والمعاد، والموصل لهم إلى سبيل الرشاد. فالحقيقة

path of righteousness. For [all that is sought by the seekers of God] be it gnostic reality or spiritual discipline, intuitive taste or true ecstatic states, none can be lit but from its niche of light, and none can be picked but from its orchard. We shall, by God's aid, show this by explaining [*Sūra al-Fātiḥa*,] "the Opening of the Book" and "the Mother of the Qur'an": how it encompasses these goals; how it includes rebuttals of all the various kinds of heresy and error; how it subsumes the stations of spiritual wayfarers¹⁰ and abodes of knowers. [We shall also alert you to] the distinctions between the goals and the means [of the spiritual path], and the spiritual goods that are given by God's grace and those that are earned. We shall describe the unique status of this *Sūra*, the like of which has been revealed neither in the Torah, nor the Gospel, nor in the Qur'an. God is alone sought for help and reliance; there is no power to change nor strength but through Him.

His words, the Almighty and Exalted, after I seek refuge from God against Satan, the rejected:

In the name of God, the All-merciful, the Ever-merciful (1)

Praise be to God, Lord of the worlds (2)

The All-merciful, the Ever-merciful (3)

Master of the Day of Recompense (4)

You alone we worship and You alone we supplicate for help (5)

Guide us to the straight path (6)

The path of those You have blessed

Not those who have incurred wrath, nor those who are astray (7)

Know that this *Sūra* most perfectly and comprehensively contains the foundations of all lofty pursuits. It introduces [to its reader] the One worthy of worship, the Blessed and the Exalted, by means of three of His names that are the source and axis of all the Beautiful Names and Noble Attributes: God, Lord, and All-merciful. The *Sūra* is built on divinity, lordship, and mercy, for "You alone we worship" is founded on the attribute of divinity, "You alone we supplicate for help" is predicated on the attribute of lordship, the plea for guidance to "the straight path" is based on the attribute of mercy; and "the praise" includes all three. He is praised in His divinity, lordship, and mercy; thus praise and honor

10 Literally, *manāzil al-sā'irīn* (stations of the wayfarers), which is also the title of al-Harawī's treatise on which the present work is a commentary. By using this phrase, Ibn al-Qayyim draws attention to his intention to evaluate al-Harawī's work against the standard of the Qur'an.

والطريقة والأذواق والمواجيد الصحيحة كلها لا تقتبس إلا من مشكاته، ولا تستثمر إلا من شجراته.

ونحن بعون الله ننبه على هذا بالكلام على فاتحة الكتاب وأم القرآن، وعلى بعض ما تضمنته هذه السورة من هذه المطالب، وما تضمنته من الرد على جميع [طوائف] أهل البدع والضلال، وما تضمنته من منازل السائرين، ومقامات العارفين، والفرق بين وسائلها وغاياتها ومواهبها وكسبياتها، وبيان أنه لا يقوم غير هذه السورة مقامها، ولا يسد مسدها. ولذلك لم ينزل الله في التوراة، ولا في الإنجيل، ولا في الزبور ولا في القرآن مثلاً. والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله العلي العظيم. قوله عز وجل بعد اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [سورة الفاتحة].

[اعلم أن] هذه السورة اشتملت على أمهات المطالب العالية أتم اشتمال، وتضمنتها أكل تضمن. فاشتملت على التعريف بالمعبود تبارك وتعالى بثلاثة أسماء، مرجع الأسماء الحسنى والصفات العليا إليها، ومدارها عليها، وهي: «الله، والرب، والرحمن». وبنيت السورة على الإلهية والربوبية والرحمة ف ﴿إِيَّاكَ نَعْبُدُ﴾ مبني على الإلهية و ﴿إِيَّاكَ نَسْتَعِينُ﴾ على الربوبية. وطلب الهداية إلى صراطه المستقيم بصفة الرحمة. والحمد يتضمن الأمور الثلاثة، فهو المحمود في إلهيته وربوبيته، ورحمته. والثناء والمجد

express His noble perfection. It further contains the affirmation of afterlife, the accountability of servants' good and bad deeds, the sole right of the Exalted Lord of judgment over the creation, and the justice of His judgment, all this being a corollary of His words "Master of the Day of Recompense."

1.1 *The Affirmation of Prophethood in The Opening*

It further comprises the affirmation of prophethood in a number of ways.

First, being "Lord of the worlds," it does not behoove Him to leave His servants without guidance, failing to inform them of what is beneficial and what is harmful in their earthly life as well as afterlife. This would be a deficiency in lordship, and it would not be appropriate to attribute it to God—whosoever does so has failed to rightfully honor God.

Second, His taking on for Himself the name "Allāh," which means "the only god" and "worthy of worship," and there is no way for servants to know how to worship Him but through His messengers.

Third, His name "the All-merciful" precludes His leaving His servants without guidance to that which will lead them to the utmost level of their perfection. One who gives the name "the All-merciful" its due will know that it requires sending messengers and revealing scriptures more than it requires creating vegetation and rain. The requirement that His mercy provide that which will give life to hearts and souls is greater than the requirement that it provide the means to the life of bodies and forms. Yet, those who are veiled understand from this name little more than do brutes and beasts, whereas those who possess intelligence understand by it something altogether beyond that.

Fourth, the mention of "the Day of Recompense," which is the day when God compensates His servants for their deeds, rewarding them for their good deeds and holding them accountable for their sins; it does not behoove God to hold anyone accountable without establishing a clear proof, and that proof is not established without the sending of messengers and revealing of scriptures. It is by virtue of them that reward and punishment will be deserved, the bazaar of the Day of Recompense will be set up, the righteous taken toward the bounties and the wicked toward the Fire.

Fifth, His words "You alone we worship" require that the ways and means in which God is to be worshipped must be those that He loves and finds pleasing. Worshipping God, which comprises gratitude, love, and fear, is natural, and known to all who possess sound intellects. But the way of this worship cannot be known except through His messengers. This suggests that the sending of messengers is an established fact according to sound human intellect, denying which is like denying the need for a creator. Whoever rejects messengers indeed rejects the One who sent them and does not believe in Him, which is why God the Exalted has made denying His messengers tantamount to denying Him.

كإلّا لئلاّ لئله. وتضمنت إثبات المعاد، وجزاء العباد بأعمالهم حسنّها وسئّها، وتفرد الربّ تعالى بالحكم إذ ذاك بين الخلائق، وكون حكمه بالعدل. وكلّ هذا تحت قوله: ﴿مَالِكِ يَوْمِ الدِّينِ﴾.

وتضمنت إثبات النبوات من جهات عديدة:

أحدها: كونه رب العالمين، فلا يليق به أن يتركهم سدىً مهملاً، لا يعرفهم ما ينفعهم في معاشهم ومعادهم، وما يضرهم فيهما، فهذا هضم للربوبية، ونسبة إلى الربّ تعالى ما لا يليق به. وما قدره حق قدره من نسبه إليه.

الثاني: أخذها من اسم «الله»، وهو المألوه المعبود، ولا سبيل للعباد إلى معرفة عبوديته إلا من طريق رسله.

الموضع الثالث: من اسمه «الرحمن» الذي رحمته تمنع إهمال عبادّه، وعدم تعريفهم ما ينالون به غاية كمالهم، [فإن أعطى] اسم «الرحمن» حقه علم أنه متضمن لإرسال الرسل، وإنزال الكتب، أعظم من تضمنه إنزال الغيث، وإنبات الكلاء، وإخراج الحب. فاقضاء الرحمة لما يحصل به حياة القلوب والأرواح أعظم من اقتضاؤها لما يحصل به حياة الأبدان والأشباح، لكن المحجوبون إنما أدركوا من هذا الاسم حظ البهائم والدواب، وأدرك منه أولو الأبواب أمراً وراء ذلك.

الموضع الرابع: من ذكر ﴿يَوْمِ الدِّينِ﴾، فإنه اليوم الذي يدين الله العباد فيه بأعمالهم فيثيبهم على الخيرات، ويعاقبهم على المعاصي والسّيئات. وما كان الله ليعذب أحداً قبل إقامة الحجّة عليه، والحجّة إنما قامت برسله وكتبه، وبهم استحق الثواب والعقاب، وبهم قام سوق يوم الدين، وسبق الأبرار إلى النعيم، والفجار إلى الحميم.

الموضع الخامس من قوله: ﴿إِيَّاكَ نَعْبُدُ﴾، فإن ما يعبد به الربّ تعالى لا يكون إلا [على] ما يحبه ويرضاه، وعبادته وهي شكره، وحبّه، وحسنه فطري معقول للعقول السليمة، لكن طريق التعبد وما يعبد به لا سبيل إلى معرفته إلا برسله، وفي هذا بيان أن إرسال الرسل أمر مستقر في العقول يستحيل تعطيل العالم عنه كما يستحيل تعطيله عن الصانع. فمن أنكر الرسول فقد أنكر المرسل ولم يؤمن به، ولهذا جعل [الله] سبحانه الكفر برسوله كفراً به.

Sixth, His words “Guide us to the straight path” imply guidance, which consists of exposition and direction, followed by grace and inspiration. The first of these two, exposition and direction, are not possible except through messengers. Only when exposition and direction are attained is the guidance of grace, which comprises the granting of faith in the heart, the endearment and adornment of faith to the heart, the heart’s holding of faith as the highest priority with pleasure and love, [then] attained.

The two types of guidance are independent of each other, and success is not possible in the absence of either. They include our being taught what we did not know of the truth in its particulars as well as its general principles; our being inspired to believe in [the truth]; our being desirous of following it outwardly and inwardly; the creation of our capacity to carry out what this guidance requires in word, deed, and determination; our constancy on it; and our steadfastness on it until death. Hence the utter need of the servant to make this plea above all other needs and the folly of those who wonder why we ask for guidance if we are already guided.

For the portion of the truth unknown to us is many times what is known. Then, what we fail to desire of the good [that is known to us] out of laziness is no less than what we desire to do. Furthermore, what we desire to do of the good but have no capacity to do is many times what we do have the capacity to do. Similarly [small is the fraction of] what we know of only in general but whose particulars escape us. Thus, the matter [i.e., our need for guidance] is beyond reckoning, and we are in need of guidance in every respect.¹¹ Even the one for whom these matters have been set aright must ask for guidance in order to be persistent and stay the course.

Guidance has yet another level, the last one, which is guidance on the Day of Resurrection on the way to the Garden. Whoever is guided in this earthly abode to the straight path of God, for which He sent messengers and revealed scriptures, will be guided there to the straight path to the Garden, the abode of His reward. Only to the extent that the servant had been steadfast on the straight path that God set forth in the earthly abode shall he be steadfast on the bridge spread across the breadth of Hell. His journey on that path shall be only the length of his journey on this path. Among them will be some who will cross it as fast as lightning, others as the sight, others as the wind, others as a rider, others running, others walking, and yet others who will drag themselves across it, and others will barely escape it with their skin scarred, and finally others will

11 This idea is elaborated at length later. See below, Translation, 1:136.

الموضع السادس من قوله: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾، فالهداية هي البيان والدلالة، ثم التوفيق والإلهام، وهو بعد البيان والدلالة. ولا سبيل إلى البيان والدلالة إلا من جهة الرسل، فإذا حصل البيان والدلالة والتعريف ترتب عليه هداية التوفيق وجعل الإيمان في القلب، وتحيبته إلى العبد وتزيينه في قلبه، وجعله مؤثراً له راضياً به، راغباً فيه.

وهما [هدايتان مسؤولتان] ولا يحصل الفلاح إلا بهما. وهما متضمنان تعريف ما لم نعلمه من الحق تفصيلاً وإجمالاً، وإلهامنا له، وجعلنا مريدين لا تبعاه ظاهراً وباطناً، ثم خلق القدرة لنا على القيام بموجب الهدى بالقول، والعمل، والعزم، ثم إدامة ذلك لنا، وثبیتنا عليه إلى المواقفة.

ومن هاهنا يعلم اضطراب العبد إلى هذه الدعوة فوق كل ضرورة، وبطلان سؤال من يقول: إذا كنا مهتدين فكيف نسأل الهداية؟ فإن المجهول لنا من الحق أضعاف المعلوم، وما لا نريد فعله تهاوناً وكسلاً مثل ما نريده، أو أكثر منه، أو دونه، وما لا نقدر عليه مما نريده كذلك، وما نعرف جملة ولا نهتدي لتفاصيله فأمر يفوت الحصر. ونحن محتاجون إلى الهداية التامة، فن كملت له هذه الأمور كان سؤال الهداية له سؤال التثبيت والدوام. وللهداية مرتبة أخرى وهي آخر مراتبها: وهي الهداية يوم القيامة إلى طريق الجنة، وهو الصراط الموصل إليها. فن هدي في هذه الدار إلى صراط الله المستقيم الذي أرسل به رسوله، وأنزل به كتابه، هدي هناك إلى الصراط المستقيم الموصل إلى جنته ودار ثوابه. وعلى قدر ثبوت قدمه على هذا الصراط الذي نصبه الله لعباده في هذه الدار يكون ثبوت قدمه على الصراط المنصوب على متن جهنم. وعلى قدر سيره على هذه الصراط يكون سيره على ذاك الصراط، فمنهم من يمر كالبرق، ومنهم من يمر كالطرف، [ومنهم من يمر كالريح]، ومنهم من يمر كشد الركاب، ومنهم من يسعى سعياً، ومنهم يمر مشياً، ومنهم من يحبو حبواً، ومنهم المخدوش المسلم، ومنهم المكردس في

plunge into the Fire.¹² Let every servant anticipate his journey on that path by looking at his journey on this path, as the latter will follow the former step by step, a fitting recompense: “Do you receive but the wages of what you used to do?” [27:90].

Let [each servant] watch out for the doubts and desires that obstruct his journey on this straight path. They are like ferocious dogs on either side of that path that keep the traveler from continuing on the straight path. If these dogs are numerous and strong enough to keep you from God's path in this world, so will they be on that path: “Your Lord is not unjust to His servants” [41:46].

The plea for guidance thus includes the plea for all that is good as well as safety from all evil.

Seventh, [the affirmation of prophethood can be derived] from the object of supplication, namely, the “straight path.” A path cannot be called *ṣirāṭ* unless it has five attributes: straightness, connection to the destination, nearness [to the destination if one treads on it], sufficient expanse for travelers to tread, and its designation as a way to get to the destination. It is evident that “the straight path” is characterized by these five attributes. Its characterization as “straight” implies its nearness, for a straight line is the shortest distance between two points; the more crooked a path, the longer it is. Its straightness also assures the arrival at the destination of anyone who walks on it, guarantees its expanse to accommodate all, and [guarantees] its link to their Benefactor. Its contrast with the path of the people of wrath and error further ascertains its being the right path. [In the Qur'an] the path is sometimes possessively attributed to God, as He is the One who has decreed and instituted it, as in God's words, “And this is My path, which is straight” [6:153], and His words, “Surely you [shall] guide unto a straight path, the path of God ...” [42:52–53]. On other occasions, the path's possession is attributed to the servants, as in *The Opening*, for they are the ones who traverse it.

Eighth, [the affirmation of prophethood can be derived from] the mention of those who have received God's gift and their distinction from the people of wrath and those of error; people are divided by their knowledge of the truth and practice in accordance with it into these three categories. For a servant either has the knowledge of the truth or not, and the one who knows the truth either acts on it or opposes it. These three categories include all those beings that are answerable before God without exception. The one whom God blesses is the one who knows the truth, acts in accordance with it, and purifies his soul with beneficial knowledge and righteous action. Such is the successful one:

12 Based on Bukhārī #7439; Muslim #183.

النار. فليُنظر العبد سيره على ذلك الصراط من سيره على هذا حذو القذة بالقذة، جزاءً وفاقاً: ﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾ [النمل:90].

ولينظر الشبهات والشبهوات التي تعوقه عن سيره على هذا الصراط المستقيم، فإنها الكلايب التي بجنتي ذاك الصراط تحفظه وتعوقه عن المرور عليه، فإن كثرت هنا وقويت فكذلك هي هناك ﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46]. فسؤال الهداية متضمن لحصول كل خير، وللسلامة من كل شر. الموضع السابع: من معرفة نفس المسؤول، وهو الصراط المستقيم، ولا تكون الطريق صراطاً حتى تتضمن خمسة أمور: الاستقامة، والإيصال إلى المقصود، والقرب، وسعته للهارين عليه، وتعيينه طريقاً للمقصود. ولا يخفى تضمن الصراط المستقيم لهذه الأمور الخمسة. فوصفه بالاستقامة يتضمن قربه لأن اخط المستقيم هو أقرب خط فاصل بين نقطتين، وكلما تعوج طال وبعد، واستقامته تتضمن إيصاله إلى المقصود، ونصبه لجميع من يمر عليه يستلزم سعته وإضافته إلى المنعم عليهم، ووصفه بخالفة صراط أهل الغضب والضلال يستلزم تعيينه طريقاً.

والصراط تارةً يضاف إلى الله، إذ هو الذي شرعه ونصبه كقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا﴾ [الأنعام:153]، وقوله: ﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ﴾ [الشورى:52-53]، وتارةً يضاف إلى العباد كما في الفاتحة، لكونهم أهل سلوكه، وهو المنسوب لهم، وهم المارون عليه.

الموضع الثامن: من ذكر المنعم عليهم، وتمييزهم عن طائفتي الغضب والضلال. فانقسم الناس بحسب معرفة الحق والعمل به إلى هذه الأقسام الثلاثة، لأن العبد إما أن يكون عالماً بالحق، أو جاهلاً به. والعالم بالحق إما عامل بموجبه، أو مخالف له. فهذه أقسام المكلفين لا يخرجون عنها البتة، فالعالم بالحق العامل به هو المنعم عليه، وهو الذي زكى نفسه بالعلم النافع، والعمل الصالح، وهو المفلح: ﴿قَدْ

“Indeed, successful is he who purifies it” [91:9]. In contrast, the one who knows but chooses rather to follow his base desire is the one who receives wrath, and the one who is ignorant of the truth is the one in error.

Now, the one who incurs wrath is in error for lacking the guidance to practice his knowledge, and the one who is in error also incurs wrath for failing to acquire the knowledge that would lead to righteous action. Thus, both are in error and incur wrath. But the one who fails to act in accordance with the truth after having known it is more deserving of being associated with wrath. Thus, the Jews fall into this category: “What an evil price for which they have sold themselves: they deny what God has revealed, outraged that God should send down His grace upon a servant of His choosing. They have thus earned wrath upon wrath” [2:90]. God the Exalted further says, “Say: Shall I tell you of a recompense with God worse than that? Whomsoever God has cursed, and with whom He is wroth, and made some of them apes and swine, and worshippers of a false god.¹³ Such are worse and greater in their deviance from the right path” [5:60]. Those ignorant of the truth are more deserving of being associated with error, hence Christians have been characterized thus, as in the words of the Exalted, “Say: ‘O People of the Book, go not beyond the bounds in your religion, other than the truth, and follow not the desires of a people who went astray before, and led astray many, and now again have gone astray from the right way’” [5:77]. The first two verses occur in the context of addressing the Jews and the last one in the context of addressing the Christians. In *al-Tirmidhī* and *Ṣaḥīḥ* of Ibn Ḥibbān, there is a report on the authority of Ubayy b. Ḥātim that the Messenger of God said, “The Jews are the ones who have incurred wrath whereas the Christians are the ones in error.” Thus [*The Opening*, 1:5–6] mentions those who are blessed, namely those who have known the truth and have followed it; those who have incurred wrath, namely those who have known the truth but followed their desire; and those in error, namely those who are ignorant of what is necessary to establish the messengerhood and prophethood.¹⁴ The division of people in these categories is a known reality and is implied by the establishment of prophethood.

13 *Ṭāghūt* has been rendered by translators as “idols” (Arberry, Pickthall) or “evil” (Yusuf Ali). The preferred rendering here is the more general “false gods,” as it accords better with the exegetical and linguistic tradition, where the meaning is “everything that is worshipped beside God,” “the chief of every misguidance,” “Satan,” “idols,” “soothsayers,” and, according to the exegetes in reference to 4:51, two men accepted as their authorities by the Jews of Medina. *Lisān al-‘Arab*, s.v. *ṭ-w-gh* and *ṭ-gh-y*. For a recent discussion of Ibn al-Qayyim’s use of the term, see Ovadia, 66, and for a general introduction, see “Ṭāghūt” in *EI2*, 10:93–94.

أَفْلَحَ مَنْ زَكَّاهَا» [الشمس:9]. والعالم به المتبع هواه: هو المغضوب عليه، والجاهل بالحق: هو الضال، والمغضوب عليه ضال عن هداية العمل، والضال مغضوب عليه لضلاله عن العلم الموجب للعمل، فكل منهما ضال مغضوب عليه، ولكن تارك العمل بالحق بعد معرفته به أولى بوصف الغضب وأحق به. ومن هاهنا كان اليهود أحق به، وهو متغلظ في حقهم كقوله تعالى في حقهم: ﴿بَسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ﴾ [البقرة:90]، وقال تعالى: ﴿قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ﴾ [المائدة:60]. والجاهل بالحق أحق باسم الضلال، ومن هاهنا وصفت النصارى به في قوله تعالى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة:77]. فالأولى في سياق الخطاب مع اليهود، والثانية في سياقه مع النصارى. وفي الترمذي وصحيح ابن حبان من حديث عدي بن حاتم قال: قال رسول الله ﷺ: «اليهود مغضوب عليهم، والنصارى ضالون».

ففي ذكر المنعم عليهم وهم من عرف الحق واتبعه، والمغضوب عليهم وهم من عرفه واتبع هواه، والضالين وهم من جهله، ما يستلزم ثبوت الرسالة والنبوة، لأن انقسام الناس إلى ذلك هو الواقع المشهود، وهذه القسمة إنما أوجبها ثبوت الرسالة.

14 For a discussion of the various proposed distinctions between the meanings of “prophet” (*nabī*) and “messenger” (*rasūl*), see Ibn Taymiyya, *al-Nubuwwāt*, 2:714.

1.2 *A Lesson in Etiquette toward God*

He attributed the possession of blessing to Himself and elided the agent of wrath [in verse 1:7] for a few reasons. One is that blessing is goodness and grace whereas wrath falls in the category of revenge and justice, and mercy overwhelms wrath; thus He attributed to Himself the better, superior, and stronger of the two types of attributes. This is the manner of the Qur'an in attributing good things and blessings to Him and elision of the agent in the opposite cases. For instance, thus the believers among the Jinn say: "And so we know not whether evil is intended for those on the earth, or whether their Lord intends for them rectitude" [72:10]. Similarly the statement of al-Khidr¹⁵ concerning the wall and the two orphans: "As for the wall, it belonged to two orphan lads in the city, and under it was a treasure belonging to them. Their father was a righteous man; and your Lord desired that they should come of age and then bring forth their treasure as a mercy from your Lord" [18:82]; but concerning the hole in the boat, he said, "I desired to damage it" [18:79] and then added, "I did it not of my own bidding" [18:82]. Consider also the words of Almighty, "Permitted to you, upon the night of the Fast, is to go in to your wives ..." [2:187]; "Forbidden to you are carrion, blood, the flesh of swine ..." [5:3]; and "Forbidden to you are your mothers ..." and then said, "and He has permitted for you all that is beyond that ..." [4:23–24].

Among the wisdoms of His singling out the people of the straight path for blessing, one is that only the blessing that leads to eternal success is [characterized as] unqualified blessing; whereas all, believers as well as unbelievers, enjoy blessing in general, for all creation is encompassed by His blessings. This is the resolution of the controversy on the question whether the unbeliever receives God's blessing. The unqualified blessing is for the people of faith whereas general blessing is for both the believer and the unbeliever, as the Exalted said, "If you count God's blessing, you will never encompass it; surely man is sinful, ungrateful!" [14:34]. Blessing is a genus of favor, rather it is favor itself, and the favors of the Exalted Lord encompass the righteous and the wicked, the believing and the unbelieving, but the unlimited favor is only for the pious and those who excel in righteousness.

Another fine point is that God the Exalted is the sole benefactor—"Whatsoever blessing you have is from God" [16:53]—thus whatever He alone is the agent of has been rightly attributed to Him, but whatever is attributed to anyone else, that agent is merely a path or a means of blessing. However, wrath

15 Also pronounced al-Khaḍir; A.J. Wensinck, "Khaḍir" in *The Encyclopedia of Islam* no. 29

وأضاف النعمة إليه وحذف فاعل الغضب لوجه:

منها أن النعمة هي الخير والفضل، والغضب من باب الانتقام والعدل، والرحمة تغلب الغضب، فأضاف إلى نفسه أكل الأمرين وأسبقهما وأقواهما، وهذه طريقة القرآن في إسناد الخيرات والنعم إليه. وحذف الفاعل في مقابلها كقول مؤمني الجن: ﴿وَأَنَا لَا نَدْرِي أَشْرَأُ رَيْدَ بَيْنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾ [الجن:10]، ومنه قول الخضر في شأن الجدار واليتيمين: ﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا﴾ [الكهف:82]، وقال في خرقه السفينة: ﴿فَأَرَدْتُ أَنْ أَعِيبَهَا﴾ [الكهف:79]، ثم قال بعد ذلك: ﴿وَمَا فَعَلْتُهُ عَنْ أَمْرِي﴾ [الكهف:82]، وتأمل قوله تعالى: ﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾ [البقرة:187]، وقوله: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ﴾ [المائدة:3]، وقوله: ﴿حُرِّمَتْ عَلَيْكُمْ أَمْهَاتُكُمْ﴾ [النساء:23]، ثم قال: ﴿وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ﴾ [النساء:24]. وفي تخصيصه لأهل الصراط المستقيم بالنعمة ما دل على أن النعمة المطلقة هي الموجبة للفلاح الدائم، وأما مطلق النعمة فعلى المؤمن والكافر، فكل الخلق في نعمة. وهذا فصل النزاع في مسألة: هل لله على الكافر من نعمة أم لا؟

فالنعمة المطلقة لأهل الإيمان، ومطلق النعمة يكون للمؤمن والكافر، كما قال تعالى: ﴿وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾ [إبراهيم:34]. والنعمة من جنس الإحسان بل هي الإحسان، والرب تعالى إحسانه على البر والفاجر والمؤمن والكافر.

وأما الإحسان المطلق فللذين اتقوا والذين هم محسنون. الوجه الثاني: أن الله سبحانه هو المتفرد بالنعمة ﴿وَمَا يَكُرُّ مِنْ نِعْمَةٍ فَنَالَهُ﴾ [النحل:53]، فأضيف إليه ما هو متفرد به، وإن أضيف إلى غيره فلكونه طريقاً ومجرى للنعمة، وأما الغضب على

(Leiden: E.J. Brill, 1925), 861. *Sahīḥ Bukhārī* (#3402) records that the Prophet said, "He was named *al-Kh-ḍ-r* because he sat upon barren land and when he did, it became green with vegetation." The story of al-Khiḍr and the Prophet Moses in the Qur'an, which demonstrates the ideal student-teacher relationship, is significant in Sufi circles because it reflects the fact that Moses needed to complement his extensive knowledge in law and exoteric affairs with inner and esoteric knowledge. See Nada Unus, s.v. "Moses" in *The Oxford Encyclopedia of the Islamic World*.

upon His enemies is not limited to Him but shared by His angels, prophets, messengers, and allies, who are displeased with those with whom He is displeased. Thus in the wording “those who have incurred wrath” there is an implied inclusion of His allies with Him whereas there is allusion to His singularity as the Beneficent that would not be evident had the wording been “those who have been blessed.”

A third point is that in the elision of the agent of wrath there is disgrace and disparagement of those incurring the wrath, which contrasts with the mention of the agent of blessing, honoring, and praise of the ones that are blessed by His mention. For instance, when you see someone whom a king has honored and ennobled, you would say, “This is the one whom the Sultan has ennobled and bestowed upon the robe of honor and given whatever he desired,” which would be more eloquent in praise and reverence than if you said, “This is the one who has been ennobled, given a robe, honored, and given gifts.”

Consider the subtle wisdom in the mention of the cause and the reward for all the three groups in the most brief and concise wording. The blessing on them includes His blessing them with guidance, which comprises beneficial knowledge and righteous action, and this is “the guidance and the religion of truth” [9:33; 48:28; 61:9]; and also includes the perfection of blessing with goodly reward and recompense, which is the perfection of favor; and the wording [of the verse] “those whom You have blessed” is inclusive of both of these.

Similarly, the mention of His wrath upon “those who have incurred wrath” also includes two things: the wrath that leads to the ultimate punishment and dishonor, and the cause by which they have deserved the wrath of the Exalted. He is much too merciful and compassionate to be wrathful without their committing crime and error, and the wrath on them has been entailed by their error. The mention of “those who have erred” also earns them His wrath and chastisement for them, for the one who has erred deserves punishment, which is caused by his error and God’s displeasure with him. Thus, the attributes of each of the three groups imply, and require, the [associated] cause and the recompense, all expressed with utmost concision, clarity, and eloquence; mentioning the agent in the case of the successful and omitting it in the case of those who have earned wrath; and the attribution of the act of error to its subject, in the case of the people of error.

Consider also the contrast between guidance and blessing on the one hand and wrath and error on the other. The mention of “those who have incurred wrath” and “those who have erred” appears in contrast with those that are guided and blessed. This contrast between error and [its associated] misfortune on the one hand and guidance and [its associated] success on the other occurs

أعدائه فلا يختص به تعالى، بل ملائكته وأنبيأؤه ورسله وأولياؤه يغضبون لغضبه. فكان في لفظة: «المغضوب عليهم» من الإشارات بموافقة أوليائه له في غضبه ما لم يكن في «غضبت عليهم»، وكان في لفظة «أنعمت عليهم» من الدلالة على تفرده بالإنعام، وأن النعمة المطلقة منه وحده هو المتفرد بها، ما ليس في لفظة «المنعم عليهم».

الوجه الثالث: أن في حذف فاعل الغضب من الإشارات بإهانة المغضوب عليه وتحقيره وتصغير شأنه ما ليس في ذكره وفي ذكر فاعل النعمة من إكرام المنعم عليه والإشادة بذكره ورفع قدره ما ليس في حذفه. فإذا رأيت من قد أكرمه ملك، وشرفه، ورفع قدره، فقلت: هذا الذي أكرمه السلطان وخلع عليه وأعطاه ومناه، كان أبغ في الثناء والتعظيم من قولك: هذا الذي أكرم، وخلع عليه، وشرف، وأعطى.

وتأمل سراً بديعاً في ذكر السبب والجزاء للطوائف الثلاثة بأوجز لفظ وأخصره، فإن الإنعام عليهم يتضمن إنعامه بالهداية التي هي العلم النافع والعمل الصالح، وهي الهدى ودين الحق، ويتضمن كمال الإنعام بحسن الثواب والجزاء، فهذا تمام النعمة، ولفظة «أنعمت عليهم» تتضمن الأمرين.

وذكر غضبه على المغضوب عليهم يتضمن أيضاً أمرين: الجزاء بالغضب الذي موجه غاية العذاب والهوان، والسبب الذي استحقوا به غضبه سبحانه، فإنه أرحم وأرأف من أن يغضب بلا جناية منهم ولا ضلال، وكان الغضب عليهم مستلزماً لضلالهم، وذكر الضالين مستلزم لغضبه عليهم وعقابه لهم، فإن من ضل استحق العقوبة التي هي موجب ضلاله وغضب الله عليه، فاستلزم وصف كل واحد من الطوائف الثلاث للسبب والجزاء أبين استلزام، واقتضاه أكل اقتضاء في غاية الإيجاز والبيان والفصاحة مع ذكر الفاعل في أهل السعادة، وحذفه في أهل الغضب، وإسناد الفعل إلى السبب في أهل الضلال.

وتأمل المقابلة بين الهداية والنعمة، والغضب والضلال، فذكر: «المغضوب عليهم» و«الضالين» في مقابلة المهتدين المنعم عليهم، وهذا كثير في القرآن، يقرن بين الضلال والشقاء وبين الهدى والفلاح،

frequently in the Qur'an. This latter can be seen in His words, "Those are the ones upon guidance from their Lord, and those are the ones that are successful" [2:5] and "Those are the ones with safety and they are the guided ones" [6:82], and the former in the words of the Exalted, "Surely, the criminals are in error, in the fires" [54:47], and His words, "God has set a seal on their hearts and on their hearing, and on their eyes is a covering, and there awaits them a mighty chastisement" [2:7]. The Exalted has brought together all four things in the following, "Then, if there comes to you from Me guidance, then whosoever follows My guidance shall not go astray, neither shall he be unprosperous," this is guidance and success; then He said, "but whosoever turns away from My remembrance, his shall be a constricted life, and on the Resurrection Day We shall raise him blind. He shall say, 'O my Lord, why have You raised me blind, and I was wont to see?' God shall say, 'Even so it is. Our signs came to you, and you forgot them; and so today you are forgotten'" [20:123–125], mentioning error and misfortune. Thus, guidance and success imply each other, as do error and misfortune.

1.3 "The Straight Path" Q. 1:6

He mentioned "the straight path" as a unique path, made doubly definitive with two qualifications, once with the definite article ("*al-*") and once with the qualifier ["straight"] added to it. This serves to specify it exclusively as one particular path.

As for the paths of the people of wrath and the people of error, the Exalted at times makes them plural and at other times singular, as in His words, "And that this is My path, straight; so do follow it, and follow not sundry paths lest they scatter you from His path" [6:153]. Thus He has singularized the words "*al-ṣirāṭ*" and "*sabīl*" [to represent His one true path] and pluralized the paths ("*subul*") that are in opposition to it. [ʿAbdallāh] ibn Masʿūd, God be pleased with him, said, "The Messenger of God drew for us a line and said, 'This is the path of God,' then drew lines to its right and left and said, 'These are paths, upon each there is a devil calling to it,' then he recited the words of the Exalted, 'And that this is My path, straight; so follow it, and follow not sundry paths lest they scatter you from His path. That, then, He has charged you with; haply you will be godfearing.'"¹⁶

This is because the path that leads to God is one, and that is what He sent with His messengers and revealed in His books; none can attain to Him except through this path. If people were to come from all different paths and knock from every door, their paths would be blocked, the doors locked, except from this one path. This is the one linked to God and the one that carries one to Him.

¹⁶ Aḥmad 7:207, graded *ṣaḥīḥ*.

فالثاني كقوله: ﴿أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [البقرة:5]، وقوله: ﴿أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ [الأنعام:82]، والأول كقوله تعالى: ﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ﴾ [القمر:47]، وقوله: ﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [البقرة:7]. وقد جمع سبحانه بين الأمور الأربعة في قوله: ﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنْ هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ [طه:123]، فهذا الهدى والسعادة. ثم قال: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى﴾ [طه:124-126]، فذكر الضلال والشقاء. فالهدى والسعادة متلازمان، والضلال والشقاء متلازمان.

فصل

وذكر «الصرط المستقيم» مفرداً معرّفاً تعريفين، تعريفاً باللام، وتعريفاً بالإضافة، وذلك يفيد تعيينه واختصاصه، وأنه صراط واحد، وأما طرق أهل الغضب والضلال، فإنه سبحانه يجمعها ولا يفردها كقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام:153]، فوحدَ لفظ «صراطه» و«سبيله» وجمع «السُّبُل» المخالفة له. وقال ابن مسعود—رضي الله عنه—: خَطَّ لَنَا رَسُولُ اللَّهِ خَطًّا وَقَالَ: هَذَا سَبِيلُ اللَّهِ. ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَقَالَ: هَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ شَيْطَانٌ يَدْعُو إِلَيْهِ، ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأنعام:153].

وهذا لأن الطريق الموصل إلى الله واحد، وهو ما بعث به رسله، وأنزل به كتبه، لا يوصل إليه إلا من هذا الطريق.

ولو أتى الناس من كل طريق أو استفتحوا من كل باب، فالطرق عليهم مسدودة، والأبواب في وجوههم مغلقة، إلا من هذا الطريق الواحد، فإنه متصل بالله تعالى موصل إلى الله تعالى.

God the Exalted said, “This is a straight path on Me” [15:41]. Al-Ḥasan said, “It means straight path to Me.” This [interpretation] carries two possible meanings; that this is a case of replacement of one prepositional particle by another, thus the particle “on” in place of “to.” Or, he meant it by way of explanation, and this is closer to the way of the Predecessors.¹⁷ That is, “the path that connects to Me.” Mujaḥid said, “The truth returns to God, and upon Him is His path that does not divert.” This is similar to the opinion of al-Ḥasan and clearer than it, and is among the soundest opinions on the verse. It has been said that “on” entails incumbency, that is, it is upon Me to explain it, make it known, and guide to it. The two opinions [concerning this verse] are similar to the two opinions on the verse in Sūra *The Bee*, which is, “And upon God is the goal¹⁸ of the path” [16:9]. The correct opinion in this case is the same as the correct opinion in the earlier verse of [Sūra] *The Rock* [15:41]: that the intended way, the balanced and straight, returns to God and connects to Him. Ṭufayl al-Ghanawī¹⁹ said,

They have passed, upon them is the path
Rounds of death ever turn men over
That is, our passage is upon theirs,
and to them is our destination.

Another said,

These are deaths, any vale I pass
Upon them is my path, or upon me is theirs

If it is said: If this meaning were intended, it would have been more appropriate to use the particle “to” which indicates an end rather than “on” which indicates incumbency. Do you not see that when He intended attainment He said, “Surely, to Us is their return, then upon Us is their reckoning” [88:25–26] and, “To Us is their return” [31:23], and, “Then to their Lord is their return” [6:108],

17 That is, replacing the words of the Qur’an with ones that seemed more fitting to them and ignoring the original text altogether was not the way of the Predecessors—it was rather something, the author frequently complains, that later theologians were wont to do. The Predecessors would leave the original text and give a more customary reading as a possible explanation.

18 Most English translations ignore the subtlety that is being discussed here and translate this as “the direction of the path”, thus rendering *qaṣd* as a verbal noun, whereas literally

قال الله تعالى: ﴿قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [الحجر:41]، قال الحسن —رضي الله عنه—: معناه صراط إلى مستقيم. وهذا يحتمل أمرين: أحدهما: أن يكون أراد به أنه من باب إقامة الأدوات بعضها مقام بعض، فقامت أداة «على» مقام «إلى».

والثاني: أنه أراد التفسير على المعنى، وهو الأشبه بطريق السلف: أي صراط موصل إلى. وقال مجاهد —رضي الله عنه—: الحق يرجع إلى الله وعليه طريقه لا يعرج على شيء. وهذا مثل قول الحسن وأبين منه، وهو أصح ما قيل في الآية. وقيل: «علي» فيه للوجوب أي علي بيانه وتعريفه والدلالة عليه، والقولان نظير القولين في آية النحل: ﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ﴾ [النحل:9]، والصحيح فيها كالصحيح في آية الحجر، أن السبيل القاصد، وهو المستقيم المعتدل يرجع إلى الله، ويوصل إليه. قال طفيل الغنوي:

مضوا سلفاً قَصْدُ السَّبِيلِ عليهم وصرف المنايا بالرجال تقلب.

أي ممرنا عليهم، وإليهم وصولنا.
وقال الآخر:

فهن المنايا أي واد سلكته عليها طريقي أو علي طريقها.

فإن قيل: لو أريد هذا المعنى لكان الأليق به أداة «إلى» التي هي للانتهاء، لا أداة «على» التي هي للوجوب، ألا ترى أنه لما أراد الوصول قال: ﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾ [الغاشية:25]— [26]، وقال: ﴿إِلَيْنَا مَرْجِعُهُمْ﴾ [لقمان:23]، ﴿ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ﴾ [الأنعام:108]، وقال لما أراد

it is more accurate to render it as “the goal of the path” which makes clear the linguistic subtlety that the author is belaboring.

- 19 Ṭufayl b. Ka'b al-Ghanawī, a pre-Islamic warrior-poet, also known as Ṭufayl al-Khayl (Ṭufayl of the Horses) for his skill in describing horses. Ibn Qutayba al-Dīnwarī, *al-Shi'r wa-l-shu'arā'* (al-Qāhira: Dār al-Ḥadīth, 1423), 1:444.

but when He intended incumbency, He said, "Then upon Us is their reckoning" [88:26] and, "Surely, upon Us is its collection and its recitation" [75:17], and, "No creature crawls on earth but that its provision rests on God" [11:6], and the like?

It would be said in response: in employing the particle "on" there is a subtle wisdom, which is to inform the traveler on this path that he is upon guidance, the truth, as He said concerning the believers, "Those are upon guidance from their Lord" [2:5], and said to His Messenger, God grant him blessing and peace, "So put your trust in God; you are upon the manifest truth" [27:79]. And God Almighty and Magnificent is the Truth, His path is the truth, and His religion is the truth. Whosoever stands steadfast upon His path, he is upon truth and guidance. Thus in the use of the particle "on," on this view, there is something that is not evident in the particle "to." Contemplate this; there is magnificent wisdom in it.

If you say: What is the benefit in that? And how is a believer dominant on the truth and on guidance? I would say: What it suggests of his dominance and loftiness is by virtue of the truth and guidance, his perseverance and steadfastness. Thus, in the employment of the particle "on" there is a hint of his preeminence, steadfastness, and perseverance, in contrast to error and doubt, in which case the particle "in" is employed, which suggests besiegement, suppression, and limitation, as in the words of the Exalted, "So in their doubt they are puzzled" [9:45]; "And those who cry lies to Our signs are deaf and dumb, dwelling in the darkness" [6:39]; "So leave them in their perplexity for a time" [23:54]; "And indeed they are, concerning it, in disquieting doubt" [41:45]; and "Surely, either we or you are upon right guidance, or in manifest error" [34:24]. For the path of truth goes upwards bringing along its companions to the Most High, the Magnificent, and the path of misguidance goes downwards, dragging down with its companions to the lowest depths.

[Returning now to] the words of the Exalted, "He said, 'This is the straight path on Me'" there is a third opinion, that of al-Kisā'ī,²⁰ which is that [this usage] indicates warning and threat, like His words, "Surely, your Lord is ever on the watch" [89:14]. This is similar to the [customary] saying, "Your path is on me" or "Your passage is on me" to someone you want to inform that he cannot escape or overcome you. But the context does not permit this, nor is it appropriate, if one thinks about it, for He said this in response to Iblīs who had said, "I shall pervert them all, save Your chosen servants among them" [15:39–40], for I have no way of perverting them, nor do I have power over them." So God

²⁰ See Glossary, "Exegetes: al-Kisā'ī".

الوجوب: ﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾ [الغاشية:26]، ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة:17]، ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ [هود:6]، ونظائر ذلك.

قيل في ذكر أداة «على» سر لطيف، وهو الإشعار بكون السالك على هذا الصراط على هدى وحق، مع وصوله إلى الله تعالى، فغايته الوصول إلى الله وهو في حال استقامته على هدى وحق، كما قال في حق المؤمنين: ﴿أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ﴾ [البقرة:5]، وقال لرسوله: ﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾ [النمل:79]. والله عز وجل هو الحق، وصراطه حق، ودينه حق، فمن استقام على صراطه فهو على الحق والهدى، فكان في دلالة أداة «على» على هذا المعنى ما ليس في أداة «إلى» فتأمل، فإنه سر بديع.

فإن قلت: فما الفائدة في ذكر «على» في ذلك أيضاً، وكيف يكون المؤمن مستعلياً على الحق وعلى الهدى؟

قلت: لما فيه من استعلائه وعلوه بالحق والهدى مع ثباته عليه واستقامته إليه، فكان في الإتيان بأداة «على» ما يدل على علوه وثباته واستقامته، وهذا بخلاف الضلال والريب، فإنه يؤتى فيه بأداة «في» الدالة على انغماس صاحبه فيه وانقماعه وتدسسه فيه، كقوله تعالى: ﴿فَهُمْ فِي رَيْبٍ يَتَرَدَّدُونَ﴾ [التوبة:45]، وقوله: ﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْرٌ فِي الظُّلُمَاتِ﴾ [الأنعام:39]، وقوله: ﴿فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّى حِينٍ﴾ [المؤمنون:54]، وقوله: ﴿وَأَنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ﴾ [هود:110]، وتأمل قوله تعالى: ﴿وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ﴾ [سبأ:24]. [فإن طريق الحق تأخذ علواً صاعدة بصاحبها إلى العلي الكبير، وطريق الضلال تأخذ سفلاً هاوية بسالكها في أسفل سافلين]. وفي قوله تعالى: ﴿قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [الحجر:41] قول ثالث، وهو قول الكسائي إنه على التهديد والوعيد نظير قوله: ﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾ [الفجر:14]، كما يقال: طريقك علي وممرك علي لمن تريد إعلامه بأنه غير فائت لك، ولا معجز، والسياق يأبى هذا ولا يناسبه لمن تأمله، فإنه قاله مجيباً لإبليس: ﴿لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ [الحجر:39-40]، فإنه لا سبيل لي إلى إغوائهم، ولا طريق لي عليهم.

Almighty and Magnificent finalized that with ultimate finality and announced that “purity”²¹ is the straight path *on* Him, that you [Iblis] have no authority over My servants that are on this path, for that path is on Me. Iblis has no way to this path, nor to roam around its boundaries, for it is guarded and protected by God such that the enemies of God cannot get to His people. Let one who knows think about this and look at this meaning, and compare it to the other two opinions [on the verse], which one is more appropriate to the verses, nearer to the intention of the Qur’an and the opinions of the Predecessors.

As for the likeness al-Kisā’ī draws with the verse, “Surely, your Lord is ever on the watch,” the difference between the two contexts and meanings is not unclear. Think about it; it is not said as a warning to one who does not take the path, “This is the straight path to Me”—nor is the path that is cautioned against straight; for [Iblis] is not cautioned against the straight path to God, and the path he is on is not the straight path to God. This opinion, therefore, cannot be correct at all.

As for those who explain “on” as indicating incumbency, that is, that it indicates that the explanation of and guidance to [the straight path] is incumbent on God, the meaning is correct, but that it is intended by this verse is questionable, because the omission of [the verb or noun indicating what is supposed to be incumbent on God] is not customary, such that it becomes what is signified when omitted. This case is in contrast to a situational motive when it appears as an attribute, for that is an omission that is customary and known, so much so that it is not mentioned at all. So, if you said, “He has a dirham on me” [i.e., I owe him a dirham] the omission is customary and known. If, however, you meant by it “On me is its evaluation” or “On me is to weigh and protect it” and the like, but you omitted [what it is concerning the dirham that is incumbent on you], it would not be permissible. If that were the intended meaning of the verse, it would say “Upon Me is its explication.” However, that which the Predecessors have said is more appropriate to the context, and the clearer and greater of the two possible interpretations.

I have heard Shaykh al-Islam Taqī al-Dīn Aḥmad Ibn Taymiyya,²² God be pleased with him, say, “These two are like the words of the Exalted, ‘Surely, on Us is the guidance, and surely, to Us is the end and the beginning’” [Sūra *The Night*, 92:12–13]. He said, “These three places in the Qur’an have the same mean-

21 For the particular significance of *ikhhlāṣ* and its translation as “purity,” see Glossary, “ikhhlāṣ.”

22 This is the first mention of Ibn Taymiyya in the text of *Madārij*, on whom see the Translator’s Introduction.

فقرر الله عز وجل ذلك أتم التقرير، وأخبر أن الإخلاص صراط عليه مستقيم، فلا سلطان لك على عبادي الذين هم على هذا الصراط، لأنه صراط علي ولا سبيل لإبليس إلى أهل هذا الصراط، [ولا الحوم حول ساحته]، فإنه محروس محفوظ بالله، فلا يصل عدو الله إلى أهله.

فليتأمل العارف هذا الموضع حق التأمل، ولينظر إلى هذا المعنى، ويوازن بينه وبين القولين الآخرين أيهما أليق بالآيتين، وأقرب إلى مقصود القرآن، وأقوال السلف.

وأما تشبيه الكسائي له بقوله: ﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾ [الفجر:14] فلا يخفى الفرق بينهما سياقاً ودلالةً فتأمل. ولا يُقال في التهديد: هذا طريق مستقيم علي لمن لا يسلكه، وليست سبيل المهتد مستقيمة، فهو غير مهتد بصراط الله المستقيم، وسبيله التي هو عليها ليست مستقيمة على الله، فلا يستقيم هذا القول البتة.

وأما قول من فسرهُ بالوجوب، أي علي بيان استقامته والدلالة عليه، فالمعنى صحيح، لكن في كونه هو المراد بالآية نظر، لأنه حذف في غير موضع الدلالة، ولم يؤلف الحذف المذكور ليكون مدلولاً عليه إذا حذف بخلاف حذف عامل الظرف إذا وقع صفةً، فإنه حذف مألوف معروف حتى إنه لا يذكر البتة، فإذا قلت: له درهم علي كان الحذف معروفاً مألوفاً، فلو أردت: علي نقده، أو علي وزنه وحفظه ونحو ذلك وحذفت لم يسغ، وهو نظير: علي بيانه المقدر في الآية، مع أن الذي قاله السلف أليق بالسياق، وأجل المعنيين وأكبرهما.

وسمعت شيخ الإسلام تقي الدين أحمد بن تيمية—رضي الله عنه—يقول: وهما نظير قوله تعالى: ﴿إِنَّ عَلَيْنَا لَلْهُدَى﴾ [الليل:12]، قال: فهذه ثلاثة مواضع في القرآن في هذا المعنى.

ing.”²³ I say: the majority of the [later] exegetes do not mention in the Sūra *The Night* [92:12] except the meaning of incumbency, that is, [they render it as:] “Upon us is to *explicate* the guidance from error,” and among them some do not mention in Sūra *The Bee* [16:9] except this meaning [of incumbency], such as al-Baghawī,²⁴ but [these same exegetes] mention in the case of Sūra *The Rock* all three opinions [discussed here], and al-Wāhidī mentioned in his *Basīṭ*²⁵ the two meanings in case of *The Bee* [19:9], whereas our Shaykh [Ibn Taymiyya] has preferred the opinions of Mujāhid and al-Ḥasan in all three cases.

1.4 *The Meaning of God Being on the Straight Path*

The straight path is the path of God, yet He declares that the path is on Him, the Exalted, as we have mentioned, and also that the Exalted is on the straight path, and this appears twice in the Qurʾān, once in Sūra *Hūd* and once in *The Bee*; in *Hūd* He says, “There is no creature that crawls, but He takes it by the forelock. Surely my Lord is on a straight path” [11:56], and said in *The Bee*,

God has struck a similitude: two men, one of them dumb, having no power over anything, and he is a burden upon his master—wherever he dispatches him, he brings no good. Is he equal to him who bids to justice, and is on a straight path? [16:76]

This [second verse] is a similitude God has struck of an idol that neither hears nor utters speech nor thinks and is dependent on its worshippers. An idol needs its worshipper to carry it, place it, erect it, and serve it; how can they equate him, as they do customarily, to God, the One who commands justice and monotheism, and is capable of all things, including speaking, is self-sufficient, and He is upon the right path in His speech and action. His speech is true, righteous, sincere, and comprises guidance; and His action is [characterized by] wisdom, justice, mercy, and beneficence. This is the soundest opinion concerning this verse, and it is the only one that most exegetes have mentioned. Those who mention others mention this one first and then relate others, as al-Baghawī has done, who considers this final as the exegesis of the verse, then he related that al-Kalbī²⁶ says that it means “He guides you to the straight path.” I say that God’s guiding us to the straight path is a corollary of the Exalted being on the straight path, for His guidance is by action and speech while He is on the straight path in His deeds and speech. This, therefore, does not contradict the view that the Exalted is on the straight path. He further noted that it has

23 I.e., Sūra *The Night*, 92:12 (“On Us is the guidance”); *The Bee*, 16:9 (“On God is the goal of the

قلت: وأكثر المفسرين لم يذكروا في سورة ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل:1] إلا معنى الوجوب، أي علينا بيان الهدى من الضلال، ومنهم من لم يذكر في سورة النحل إلا هذا المعنى كالبغوي، وذكر في الحجر الأقوال الثلاثة، وذكر الواحدي في بسيطه المعنيين في سورة النحل، واختار شيخنا قول مجاهد والحسن في السور الثلاث.

فصل

والصراط المستقيم هو صراط الله، وهو يخبر أن الصراط عليه سبحانه كما ذكرنا، ويخبر أنه سبحانه على الصراط المستقيم، وهذا في موضعين من القرآن في هود والنحل. قال في هود: ﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِبَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الآية:56]، وقال في النحل: ﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكُرُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْتَمًا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الآية:76]. فهذا مثل ضربه الله تعالى للأصنام التي لا تسمع ولا تنطق ولا تعقل، وهي كل على عابدها، يحتاج الصنم إلى أن يحمله عابده ويضعه ويقيمه ويخدمه، فكيف يسوونه في العبادة بالله الذي يأمر بالعدل والتوحيد، وهو قادر متكلم غني، وهو على صراط مستقيم في قوله وفعله؟ فتقوله صدق ورشد ونصح وهدى، وفعله حكمة وعدل ورحمة ومصلحة، هذا أصح الأقوال في الآية، وهو الذي لم يذكر كثير من المفسرين غيره، ومن ذكر غيره قدمه على الأقوال، ثم حكاهما بعده كما فعل البغوي—رحمه الله—، فإنه جزم به، وجعله تفسير الآية، ثم قال: وقال الكلبي: يدلكن على صراط مستقيم.

قلت: ودلالته لنا على الصراط المستقيم هي من موجب كونه سبحانه على الصراط المستقيم، فإن دلالته بفعله وقوله، وهو على الصراط المستقيم في أفعاله وأقواله، فلا يناقض قول من قال: إنه سبحانه على الصراط المستقيم.

path"); and *The Rock*, 15:41 ("This is a straight path on Me"). In all three cases, the verb or verbal noun that would render the meaning of the participle "on" straightforwardly into incumbency is omitted, hence the author's preference for the exegesis he has given in the foregoing.

been said that it refers to the Messenger of God, who commands justice and he is on a straight path. I say that this is true and it does not contradict the first opinion, for God is on the straight path as is His Messenger, and he does not command or do except what He requires of him. On this view, the similitude struck for the leader and guide of the unbelievers is the idol that is dumb, incapable of guiding anyone or bringing any good, and the leader of the righteous is the Messenger of God who bids justly and is on a straight path. On the first view, the similitude concerns the deity of the unbelievers and the deity of the righteous. The two opinions imply each other, and so some have mentioned one opinion and others have mentioned the other, and both are meant by the verse. It has also been said that the two correspond to the believer and the unbeliever, as is related by ‘Aṭīyya²⁷ on the authority of Ibn ‘Abbās²⁸ as well as ‘Aṭā²⁹ that by “the dumb” is meant Ubayy b. Khalaf³⁰ whereas “those who bid justly” include Ḥamza, ‘Uthmān b. ‘Affān, and ‘Uthmān b. Maz‘ūn.³¹

I say that the verse could mean this and it does not contradict the two opinions noted earlier, for God is on a straight path, as is His Messenger and the followers of the Messenger, and opposed to this is the deity and the guide of the unbelievers, and the unbeliever could be the follower, the followed, or the worshipped. Some of the Predecessors mentioned the highest of the kind, others mentioned the leader, and others mentioned the follower, and the verse encompasses all that, and the examples of this are numerous in the Qur’an.

As for the verse in [Sūra] *Hūd*, it is explicit and carries but one meaning, that God the Exalted is on a straight path, and the Exalted is most deserving of being on a straight path, for all His words are of truth, righteousness, guidance, justice, and wisdom: “Perfect are the words of your Lord in truth and justice” [6:115]; all His actions are beneficent, wise, merciful, just, and good, for evil does not enter into His actions or words, for evil has no part of the straight path. How would it enter the actions or words of the One who is on the straight path? In the supplications of [the Prophet], God grant him blessing and peace, “Here I am at Your service, here I am at Your service, all goodness is in Your hands, and evil is not [attributed] to You.”³² Some explain this to mean that “evil does not serve to draw near to You” and “evil does not rise to You,” but they are not to be heeded,

24 See Glossary, “Exegetes: al-Baghawī.”

25 See Glossary, “Exegetes: al-Wāḥidī.”

26 See Glossary, “Exegetes: al-Kalbī.”

27 Abū l-Ḥasan ‘Aṭīyya (d. 111/730), a Successor of shī‘ī leanings. *Sīyar* 5:325.

28 ‘Abdallāh b. ‘Abbās (d. ca. 80/700), son of the Prophet’s uncle, al-‘Abbās, and the single

قال: وقيل هو رسول الله ﷺ يأمر بالعدل وهو على صراط مستقيم. قلت: وهذا حق لا يناقض القول الأول. فالله على الصراط المستقيم، ورسوله عليه، فإنه لا يأمر ولا ينهى إلا مقتضاه وموجبه، وعلى هذا يكون المثل مضروباً لإمام الكفار وهاديهم، وهو الصنم الذي هو أبكم لا يقدر على هدى ولا خير، وإمام الأبرار، وهو رسول الله ﷺ الذي يأمر بالعدل، وهو على صراط مستقيم. وعلى القول الأول يكون مضروباً لمعبود الكفار ومعبود الأبرار، والقولان متلازمان، فبعضهم ذكر هذا وبعضهم ذكر هذا، وكلاهما مراد من الآية. قال: وقيل: كلاهما للمؤمن والكافر يرويه عطية عن ابن عباس، وقال عطاء: الأبكم: أبي بن خلف، ومن يأمر بالعدل: حمزة، وعثمان بن عفان، وعثمان بن مظعون.

قلت: والآية تحتمله، ولا يناقض القولين قبله، فإن الله على صراط مستقيم، ورسوله وأتباع رسوله، وضد ذلك معبود الكافر وهاديه، والكافر التابع والمتبوع والمعبود، ويكون بعض السلف ذكر أعلى الأنواع، وبعضهم ذكر الهادي، وبعضهم ذكر المستجيب القابل، وتكون الآية متناولة لذلك كله، ولذلك نظائر كثيرة في القرآن.

وأما آية هود—عليه السلام—فصريحة لا تحتمل إلا معنى واحداً، وهو أن الله سبحانه على صراط مستقيم، وهو سبحانه أحق من كان على صراط مستقيم، فإن أقواله كلها صدق ورشد وهدى وعدل وحكمة: ﴿وَنَمَتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ [الأنعام: 115]، وأفعاله كلها مصالح وحكم ورحمة وعدل وخير، فالشر لا يدخل في أفعاله ولا أقواله البتة، لخروج الشر عن الصراط المستقيم، فكيف يدخل في أفعال من هو على الصراط المستقيم أو أقواله؟ وإنما يدخل في أفعال من خرج عنه وفي أقواله. وفي دعائه عليه الصلاة والسلام: «لييك وسعديك، وانخير كله بيديك، والشر ليس إليك»، ولا يلتفت إلى تفسير من فسره بقوله: والشر لا يتقرب به إليك، أو لا يصعد إليك، فإن المعنى أجل من

most important authority among the Companions in Qur'anic exegesis. His disciples who conveyed his exegesis are Mujāhid, Sa'īd b. Jubayr, 'Ikrima, Anas b. Mālik, 'Urwā b. al-Zubayr, Tāwūs, 'Aṭā' b. Yāsār, and many others. *Sīyar* 3:331.

29 Abū Muḥammad 'Aṭā' b. Abī Rabāḥ (d. ca. 115/734), born during the caliphate of 'Uthmān b. 'Affān, eventually became the leading muftī of Mecca. *Sīyar* 5:78.

30 A Meccan detractor of the Prophet, killed in the Battle of Uhūd. *Sīyar*; *Sīra*:403.

31 Ḥamza b. 'Abd al-Muṭṭalib was the Prophet's uncle (*Sīyar* 1:171); 'Uthmān b. 'Affan, the third caliph and the Prophet's son-in-law; and 'Uthmān b. Maẓ'ūn (*Sīyar* 1:53), an early Companion from the Jumah clan of Quraysh. These Companions along with their unbelieving freedmen or slaves are mentioned in various reports by early exegetes as being the referents of the verse.

32 Muslim #771; Tirmidhī #3422; etc.

for the meaning is nobler and greater than that. Each one of His names is beautiful, His attributes all perfection, His deeds all wise, His speech all truthful and just. It is impossible for evil to enter His names, attributes, deeds, or speech. Juxtapose this meaning against His words “Surely, My Lord is on a straight path” and consider how He mentioned it after His words, “Truly, I have put my trust in God, my Lord and your Lord, [there is no creature that crawls, but He takes it by the forelock]” [11:56]. That is, He is my Lord and thus will not surrender me or waste me and He is your Lord and so will not let you prevail over me and give you power over me, for your forelock is in His hand, you do nothing without His will, as the forelock of every creature is in His hand and it cannot so much as move without His leave. He disposes [His creatures] as He wills. Yet, in His disposition of them, in moving them, applying His decision and power over them, He is on a straight path, and does not do any of it without wisdom, justice, and beneficence. If He were to allow you to prevail over me, there would be wisdom in that, for which He is praised, for it would be the act of One who is on a straight path, who does no wrong, nor does anything without purpose or wisdom.

This is the true knowledge of God, unlike the knowledge claimed by the Qadarites of the Magians and the Jabrites among the Qadarites, who deny [God’s actions] wisdom and beneficence and reason, and from God is all success.³³

1.5 *The Company of the Blessed against Loneliness on the Straight Path*

Being that the seeker of the straight path seeks what most men avoid, companions on his path are all too rare. Being disposed against loneliness and to intimacy and friendship, he is reminded by God the Glorious of companions on this path: “whom God has blessed from among the prophets, the truth-lovers, the martyrs, and the righteous, and how wonderful are such companions!” [4:69]. He has attributed the the path to the companions who tread it, the ones whom God has blessed [1:6], so the seeker’s anguish of being alone among the people of his time and his kind may be allayed, and so he may know that his company on this path comprises the blessed ones, and not care about the opposition of those who divert from the path, for, though in majority, they are of little worth. As one of the Predecessors said, “Follow the path of truth, let the paucity of its travelers not make you feel lonely, and avoid the path of falsehood, and not let the abundance of the ruined deceive you.” If you ever

33 Curiously, the term “Qadarites” in the early period referred to a partisan in the controversy over free will on either side. It primarily referred to those who affirm free will at the

ذلك، وأكبر وأعظم قدراً، فإن من أسماؤه كلها حسنى، وأوصافه كلها كمال، وأفعاله كلها حكم، وأقواله كلها صدق وعدل، يستحيل دخول الشر في أسمائه أو أوصافه كلها أو أفعاله أو أقواله. وطابق بين هذا المعنى وبين قوله: ﴿إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [هود:56]، وتأمل كيف ذكر هذا عقيب قوله: ﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ﴾ [هود:56]، أي هوري، فلا يسلمني ولا يضيعني، وهوريكم فلا يسلطكم علي، ولا يمكنكم مني، فإن نواصيكم بيده، لا تفعلون شيئاً بدون مشيئته، فإن ناصية كل دابة بيده، لا يمكنها أن تتحرك إلا بإذنه، فهو المتصرف فيها.

ومع هذا فهو في تصرفه فيها، وتحريكه لها، ونفوذ قضائه وقدره فيها على صراط مستقيم، لا يفعل ما يفعل من ذلك إلا بحكمة وعدل ومصلحة، ولو سلطكم عليّ فله من الحكمة في ذلك ماله الحمد عليه، لأنه تسليط من هو على صراط مستقيم، لا يظلم ولا يفعل شيئاً عبثاً بغير حكمة. فهكذا تكون المعرفة بالله، لا معرفة القدرية المجوسية، ولا القدرية الجبرية نفاة الحكم والمصالح والتعليل. والله الموفق سبحانه.

فصل

ولما كان طالب الصراط المستقيم طالب أمر أكثر الناس ناكبون عنه، مريداً سلوك طريق مُرافقه فيها في غاية العزة، والنفوس مجبولة على وحشة التفرد، وعلى الأُنس بالرفيق، تَبَّ اللَّهُ سبحانه على الرفيق في هذه الطريق، وأنهم هم الذين: ﴿أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء:69]، فأضاف الصراط إلى الرفيق السالكين له، وهم الذين أنعم الله عليهم، ليزول عن الطالب للهداية وسلوك الصراط وحشة تفرد عن أهل زمانه وبني جنسه، وليعلم أن رفيقه في هذا الصراط هم الذين أنعم الله عليهم، فلا يكثر بخالفة الناكبين عنه له، فإنهم هم الأقلون قدراً، وإن كانوا الأكثرين عدداً، كما قال بعض السلف: «عليك بطريق الحق، ولا تستوحش لقلّة السالكين. وإياك وطريق الباطل، ولا تغتر بكثرة الهالكين». وكلها استوحشت في تفردك فانظر إلى

expense of divine omnipotence and hence are called here "the Qadarites of the Magians," since the Magians posited a god of evil separate from the god of good. But the term also referred to those who denied human free will and hence responsibility altogether in favor of divine omnipotence. See Glossary, "Qadarites."

feel lonely, look at those who have passed of old and yearn to join them, and turn your eyes away from those other than them, for the [unworthy many] will be of no avail to you against God. If they call out to you in your journey on the path, turn not to them, for if you do they will take you away and deprive you.

Two parables have been struck in this regard; mind them. The first parable is of a man who left home to offer prayers and desired nothing else. A devil from among humans accosted him and disparaged him, and he paused and responded in coin, and they came to blows. Maybe the human devil was stronger and overcame him and prevented him from the mosque, or maybe he was stronger but the altercation kept him from the first row and perfect attainment of the congregation. If he turns to [the distraction], it may tempt him and weaken his resolve [to continue to the congregation]. Therefore, if he has inner awareness and knowledge, he would hasten in proportion to the temptation or faster. If he avoids [the distraction] and minds what is at stake, fearing loss of prayers or his time, his foe would not have his way with him. The second parable is that of a fawn that is faster than a dog, but if it senses the dog, it gets distracted and slows down and the dog gets to him.

The gist of all this is that mentioning this companionship [of the blessed of old] subsides the loneliness and encourages one to march on and roll up the sleeves to join them. This is one of the benefits of the Supplication of Devotion [ritually said in the last prayer of the day]: “O God, guide me among the guided,” that is, let me enter their rank and make me their companion. Another benefit is that the seeker thus seeks a means³⁴ to God through His blessings and favor to those blessed with guidance, thus saying, “You have blessed [many] with guidance, so apportion for me some of it, make me one of those blessed,” which is tantamount to seeking a means to God by His favor. A third benefit is that it is like a petitioner asking a generous patron, “Give me among all the others whom you have given, teach me among all those you have taught, and bestow favor on me among all you have favored.”

34 The concept of seeking a means (*wasila*) to God, called *tawassul*, is mentioned in the Qur'an (5:35; 17:57), as explained below.

الرفيق السابق، واحرص على اللحاق بهم، وغض الطرف عن سواهم، فإنهم لن يغنوا عنك من الله شيئاً، وإذا صاحوا بك في طريق سيرك، فلا تلتفت إليهم، فإنك متى التفت إليهم أخذوك أو عاقوك. وقد ضرب لذلك مثلاً فليكونا منك على بال:

المثل الأول: رجل خرج من بيته إلى الصلاة لا يريد غيرها، فعرض له في طريقه شيطان من شياطين الإنس، فألقى عليه كلاماً يؤذيه، فوقف ورد عليه وتماسكاً، فربما كان شيطان الإنس أقوى منه، فقهره ومنعه عن الوصول إلى المسجد حتى فائته الصلاة، وربما كان الرجل أقوى من شيطان الإنس، ولكن اشتغل بمهاوشته عن الصف الأول، وكال إدراك الجماعة، فإن التفت إليه أطمعه في نفسهن وربما قترت عزيمته، فإن كان له معرفة وعلم زاد في السعي واجز بقدر التفاته أو أكثر، فإن أعرض عنه واشتغل بما هو بصدده، وخاف فوت الصلاة أو الوقت لم يبلغ عدوه منه ما شاء.

المثل الثاني: الظبي أشد سعيًا من الكلب، ولكنه إذا أحس به التفت إليه فيضعف سعيه، فيدركه الكلب فيأخذه.

والقصد أن في ذكر هذا الرفيق ما يزيل وحشة التفرد، ويحث على السير والتشمير للحاق بهم. وهذه إحدى الفوائد في دعاء القنوت: «اللهم اهدني فيمن هديت» أي أدخلني في هذه الزمرة، واجعلني رفيقاً لهم ومعهم.

والفائدة الثانية: أنه توسل إلى الله بنعمه وإحسانه إلى من أنعم عليه بالهداية، أي قد أنعمت بالهداية على من هديت، وكان ذلك نعمة منك، فاجعل لي نصيباً من هذه النعمة، واجعلني واحداً من هؤلاء المنعم عليهم، فهو توسل إلى الله بإحسانه.

والفائدة الثالثة كما يقول السائل للكریم: تصدق عليّ في جملة من تصدّقت عليهم، وعلّمني في جملة من علّمته، وأحسن إليّ في جملة من شملته بإحسانك.

1.6 *Seeking a Means to God (tawassul) by His Greatest Names*

Pleading to God for guidance to the straight path being the most significant of all pleas and its attainment being the noblest of gifts, God has taught His servants the mode of pleading to Him and bidden them to mention before Him His gratitude and praise and glorify Him [in verses 1:1–4]. He then mentioned their worshipful bondage and affirmation of His Unicity [in verse 1:5], making these two the means to their plea [which follows in 1:6–7], seeking a means to Him by His names and attributes and through worship. A plea accompanied by these two means is seldom rejected.

Added to these two means are the two mentioned in the two traditions concerning “the Greatest Name”³⁵ that Ibn Ḥibbān related in his *Ṣaḥīḥ*, as did al-Imām Aḥmad [ibn Ḥanbal] and al-Tirmidhī. One is the tradition of ‘Abdallāh b. Burayda on the authority of his father who said,

The Prophet heard a man pray saying, “O God, I ask You upon that I declare that You are God and none other than You, the One, the Self-Sufficient, who neither begets nor is begotten, nor is there to Him an equal,” so he said, “By the One in whose hand is my soul, he has asked God through His Greatest Name by which, when called on, He answers, and when asked, He gives.”

Al-Tirmidhī noted that this tradition is sound. This is seeking a means to God by affirming His Unicity, and witnessing His Unicity and other attributes signified in the name the Self-Sufficient, which means, as Ibn ‘Abbās said, “the knower whose knowledge is perfect, the powerful whose power is perfect”; a report on this authority adds, “the master whose mastery is perfect in every way.” Abū Wā’il said, “It means ‘the master whose mastery is ultimate,’” and Sa’īd b. Jubayr said, “the one perfect in all his attributes, deeds, and speech.” Furthermore, [this is seeking a means to God] by denying similitude and likeness of Him by His words “nor is there to Him an equal,” and this is but a translation of the creed of Ahl al-Sunna, and seeking God by means of faith in it and declaration of it, and that is “the Greatest Name.”

35 Based on the hadiths cited below, “the Greatest Name” refers to one of the names of God by which if He is called upon, He will answer the call. Scholars, however, have not come to a consensus on the Greatest Name or the effects of using it as a result of varying narrations. For examples, see Ibn Māja #3856, Tirmidhī #3544, Abū Dāwūd #1493.

فصل

ولما كان سؤال الله الهداية إلى الصراط المستقيم أجل المطالب، ونيله أشرف المواهب، علم الله عباده كيفية سؤاله، وأمرهم أن يقدموا بين يديه حمده والثناء عليه وتحييده، ثم ذكر عبوديتهم وتوحيدهم. وهاتان الوسيلتان يكاد يرد معهما الدعاء. وهما الوسيلتان المذكورتان في حديثي الاسم الأعظم اللذين رواهما ابن حبان في صحيحه، والإمام أحمد والترمذي رضي الله عنهم.

أحدهما حديث عبد الله بن بريدة عن أبيه—رضي الله عنهما—قال: سمع النبي ﷺ رجلاً يدعو ويقول: اللهم إني أسألك بأني أشهد أنك الله الذي لا إله إلا أنت، الأحد الصمد، الذي لم يلد ولم يولد، ولم يكن له كفواً أحد. فقال: «والذي نفسي بيده لقد سأل الله باسمه الأعظم الذي إذا دُعي به أجاب، وإذا سئل به أعطى». قال الترمذي: حديث حسن صحيح.

فهذا توسل إلى الله بتوحيده، وشهادة الداعي له بالواحدانية، وثبوت صفاته المدلول عليها باسم «الصمد»، وهو كما قال ابن عباس—رضي الله عنهما—: «العالم الذي كل علمه، القادر الذي كلت قدرته». وفي رواية عنه: «هو السيد الذي قد كل فيه جميع أنواع السؤدد». وقال أبو وائل: «هو السيد الذي قد انتهى سؤدده». وقال سعيد بن جبير: «هو الكامل في جميع صفاته وأفعاله وأقواله». وبنفي التشبيه والتمثيل عنه بقوله: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: 4]، وهذه ترجمة عقيدة أهل السنة، والتوسل بالإيمان بذلك، والشهادة به هو الاسم الأعظم.

The second is the tradition of Anas that the Messenger of God, God grant him blessing and peace, heard a man pray,

“O God, I ask You upon that all praise is Yours, none is worthy of worship but You, the Benefactor, Originator of the heavens and the earth, Magnificent and Munificent; O Alive, O Sustaining,” so he said, “You have asked God by His Greatest Name.”

This is seeking a means to God through His names and attributes.

The Opening brings together both of these means, the seeking of means to God through praise, gratitude, and glorification and seeking of means to Him through worship and affirming Unicity. Then comes, after the two means so that the caller is certain of acceptance, the greatest of all pleas, and the most desired of all accomplishments: guidance.

An example of this is in the supplication of the Prophet, God grant him blessing and peace, that he used to say when he stood to pray at night, related by al-Bukhārī in his *Ṣaḥīḥ* from the tradition of Ibn ‘Abbās:

O God, Yours is all praise, You are the light of the heavens and the earth and all within them, Yours is all praise, You are the Sustainer of the heavens and the earth and all within them, Yours is all praise, You are the Truth, Your promise is true, Your meeting is true, the Garden is true, Hellfire is true, Prophets are true, the Hour is true, Muhammad is true. O God, to You I submit, in You I believe, on You I rely, to You I return, by You I dispute, to You I turn for judgment, so forgive me what I have done in the past and will do in the future, what I have concealed and what I have announced. You are my God, none is worthy of worship but You.

In this, he first sought a means to God by His praise and gratitude and by worship then asked for forgiveness.

2 *The Opening Affirms All the Three Types of Divine Unicity*

On the inclusion of the three types of Affirmation of Unicity in this Sūra on which all messengers have agreed, God’s blessings and peace be upon them.

The Affirmation of Divine Unicity is of two kinds, one in regard to knowledge and creed and the other in regard to will and intention; the first may be called Noetic Affirmation of Unicity and the second Volitive Affirmation of Unicity, for the first pertains to communication and awareness and the second to will

والثاني حديث أنس—رضي الله عنه—أن رسول الله ﷺ سمع رجلاً يدعو: «اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت المنان، بديع السماوات والأرض، ذا الجلال والإكرام، يا حي يا قيوم». فقال: «لقد سأل الله باسمه الأعظم». فهذا توسل إليه بأسمائه وصفاته.

وقد جمعت الفاتحة الوسيطتين، وهما التوسل بالحمد والثناء عليه وتجيده، والتوسل إليه بعبوديته وتوحيده. ثم جاء سؤال أهم المطالب، وأنجح الرغائب، وهو الهداية بعد الوسيطتين، فالداعي به تحقيق بالإجابة.

ونظير هذا دعاء النبي ﷺ الذي كان يدعو به إذا قام يصلي من الليل، رواه البخاري في صحيحه من حديث ابن عباس—رضي الله عنهما—: «اللهم لك الحمد، أنت نور السماوات والأرض ومن فيهن، ولك الحمد أنت قيم السماوات والأرض ومن فيهن، ولك الحمد أنت الحق، ووعدك الحق، ولقاؤك حق، والجنة حق، والنار حق، والنبيون حق، والساعة حق، ومحمد حق. اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت، وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، أنت إلهي لا إله إلا أنت». فذكر التوسل إليه بحمده، والثناء عليه، وعبوديته له، ثم سأله المغفرة.

فصل

في اشتمال هذه السورة على أنواع التوحيد الثلاثة التي اتفقت عليها الرسل صلوات الله وسلامه عليهم. التوحيد نوعان: نوع في العلم والاعتقاد، ونوع في الإرادة والقصد، ويسمى الأول التوحيد العلمي. والثاني التوحيد القصدي الإرادي، لتعلق الأول بالأخبار والمعرفة، والثاني بالقصد والإرادة.

and intention. This second is also of two types, Unicity in Lordship and perfection from any flaws and deficiencies.

Two things [in *The Opening*] lead to [the affirmation of] these [attributes], one general and the other detailed. The general one is the praise for the Glorious, and the detailed one is the mention of the attributes of godhood, lordship, mercy, and dominion; these four are the pivots of all the divine names and attributes.

Praise [of God] includes mentioning the one being praised with the attributes of His perfection and magnificence, with love, delight, and humility. No one who disputes these attributes can praise, nor does anyone who praises turn away from loving Him and being humble before Him. The more the attributes of perfection [are mentioned] the more perfect the praise, and vice versa, which is why the praise of God is a praise that none other than Him can deserve, due to the perfection and plenitude of His attributes. None among His creation can encompass His attributes of perfection, which is why God the Exalted dispraised the gods of the unbelievers for lacking the attributes of perfection and said that they do not hear, see, speak, guide, benefit, or harm. These are the attributes of the god of the Jahmites by which God has faulted the idols; exalted is God above what the transgressors and vain disputers say.³⁶ Consider what the Exalted has reported concerning His friend, Abraham, peace be upon him, in his argument with his father, “Father, why do you worship that which neither hears nor sees, nor avails you anything?” [19:42]. If Abraham’s deity were devoid of these attributes, Āzar [his father] would have said, “And you, your god is similar, why do you deny me mine?” But despite his polytheism, he knew God better than the Jahmites. The same is true of the unbelievers of the Quraysh, who despite their polytheism, acknowledged the attributes of [God being] the Creator, the Glorious, and Superior above His creation, as the Exalted said, “And the people of Moses took to themselves, after him, of their ornaments a Calf—a mere body that lowed. Did they not see it spoke not to them, neither guided them to any path? Yet they took it to themselves, and were wicked” [7:148]. Had the God of all creation been thus [i.e., without these attributes] He would not have rebuked them thus and invoked [the lack of these attributes] as an argument for the falsity of their divinity.

36 See Glossary, “Jahmites”. For more on Ibn al-Qayyim’s criticism of Jahmites, see Translation, 1:234 (Prolegomenon § 7.5.1); for al-Harawī’s view, see Translation, 1:532 (Chapter 4 § 8.1), on fatalism, see below.

وهذا الثاني أيضاً نوعان: توحيد في الربوبية، وتوحيد في الإلهية، فهذه ثلاثة أنواع: فأما توحيد العلم، فمداره إلى إثبات صفات الكمال، وعلى نفي التشبيه والمثال، والتنزيه عن العيوب والنقائص، وقد دل على هذا شيان: مجمل ومفصل. أما المجمل: فإثبات الحمد له سبحانه. وأما المفصل: فذكر صفة الإلهية والربوبية، والرحمة والملك. وعلى هذه الأربع مدار الأسماء والصفات.

فأما تضمن الحمد لذلك، فإن الحمد يتضمن مدح الحمود بصفات كماله ونعوت جلاله مع محبته والرضا عنه والخضوع له، فلا يكون حامداً من مجد صفات الممدوح، ولا من عرض عن محبته والخضوع له. وكلما كانت صفات كمال الممدوح أكثر كان حمده أكمل، وكلما نقص من صفات كماله نقص من حمده بحسبها، ولهذا كان الحمد كله لله حمداً لا يحصى أحد سواه، لكمال صفاته وكثرتها. ولهذا لا يحصى أحد من خلقه ثناء عليه، لما له من صفات الكمال ونعوت الجلال التي لا يحصىها سواه، ولهذا ذم الله تعالى آلهة الكفار وعابها بسلب أوصاف الكمال عنها، فعابها بأنها لا تسمع ولا تبصر، ولا تتكلم ولا تهدي، ولا تنفع ولا تضر، وهذه صفة إله الجهمية التي عاب بها الأصنام، نسبوها إليه، تعالى الله عما يقول الظالمون والجاحدون علواً كبيراً، فقال تعالى حكاية عن خليله إبراهيم عليه السلام في حاجته لأبيه: ﴿يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً﴾ [مریم: 42]. فلو كان إله إبراهيم بهذه الصفة والمثابة لقال له آزر: وأنت إلهك بهذه المثابة فكيف تنكر علي؟ لكن كان مع شركه أعرف بالله من الجهمية، وكذلك كفار قريش كانوا مع شركهم مقرين بصفات الصانع سبحانه وعلوه على خلقه. وقال تعالى: ﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّمَ مِجَالاً جَسَداً لَهُ خُوارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ﴾ [الأعراف: 148]. فلو كان إله الخلق سبحانه كذلك لم يكن في هذا إنكار عليهم، ولا استدلال على بطلان الإلهية بذلك.

If it is said that it is only to His servants that God the Exalted does not speak [though He may speak otherwise], it would be said: Nay, He indeed spoke to them, among them those to whom He spoke from behind a veil, without any mediation, as with Moses, and among them are the prophets to whom God spoke through the tongue of His angelic emissaries. God has spoken to all humans through the tongues of His messengers by revealing unto them His words that His [angelic] emissaries [in turn] had conveyed to them. They said to them: This is the speech of God that He has uttered and commanded us to preach to you. Hence, the Predecessors have said that whoever denies God's being a speaker has denied the message of His messengers, for the essence [of sending messengers] is the preaching of His speech that He has spoken to His servants. If His speech is denied, so is His sending of messengers.

The Exalted said in *Sūra Ṭā Hā* concerning the Samaritan: "Then he brought out for them a Calf, a mere body that lowed; and they said, 'This is your god, and the god of Moses, whom he has forgotten.' What? Did they not see that it returned no word unto them, neither had any power to hurt or profit them?" [20:88]. The "returning of word" is nothing but speech.

Similarly, the Exalted said, "God has struck a similitude: two men, one of them dumb, having no power over anything, a burden upon his master—wherever he dispatches him, he brings no good. Is he equal to him who bids to justice, and is on a straight path?" [16:76]. Thus He made the absence of the attribute of speech a cause for rejecting divinity.

It is known by nature and sound reason as well as the revealed scriptures that a being lacking the attributes of perfection cannot be a deity, or the planner and sustainer, rather, dispraised, flawed, and deficient, who commands no admiration, neither in the beginning nor in the end. Praise in the beginning and the end is for the one who possesses the attributes of perfection and magnificence. This is why the Predecessors titled their books that they composed on the Sunna and the affirmation of divine attributes and His superiority over His creation and His speech "Affirmation of Unicity," for the negation [of God's faculty of speech] or its denial is tantamount to rejecting the Creator. The affirmation of Unicity consists in affirming the divine attributes of perfection and denying anthropomorphism and any flaws in God.

The negationists, on the other hand, vainly consider rejecting the attributes and stripping the Creator of these attributes affirmation of Unicity, and have paradoxically equated affirming these attributes of God tantamount to anthropomorphism, reification of God and accusing God of complexity.³⁷ They have

37 On the question of God's complexity and attributes, see Glossary, "Negationists."

فإن قيل: فالله تعالى لا يكلم عباده.

قيل: بلى قد كلمهم، فمنهم من كلمه الله من وراء حجاب منه إليه بلا واسطة كموسى ﷺ، ومنهم من كلمه الله على لسان رسوله الملكي وهم الأنبياء عليهم السلام. وكلم الله سائر العباد على السنة رسله، فأنزل عليهم كلامه الذي بلغته رسله عنه، وقالوا لهم: هذا كلام الله الذي تكلم به وأمرنا بتبليغه إليكم. ومن هاهنا قال السلف: من أنكر كون الله متكلماً، فقد أنكر رسالة الرسل كلهم، لأن حقيقة تبليغ كلامه الذي تكلم به إلى عباده، فإذا انتفى كلامه انتفت الرسالة. وقال تعالى في سورة طه عن السامري: ﴿فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيًا فَلَا يَرُونَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾ [الآية: 88-89]، ورجع القول هو التكلم والتكليم. وقال تعالى: ﴿وَضَرَبَ اللَّهُ مَثَلًا لِّرَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ [النحل: 76]. فجعل نفي صفة الكلام موجبا لبطلان الإلهية. وهذا أمر معلوم بالفطر والعقول السليمة والكتب السماوية، أن فاقد صفات الكمال لا يكون إلهاً، ولا مدبراً، ولا رباً، بل هو مذموم معيب ناقص، ليس له الحمد لا في الأولى ولا الآخرة، وإنما الحمد في الأولى والآخرة لمن له صفات الكمال، ونعوت الجلال التي لأجلها استحق الحمد، ولهذا سمى السلف كتبهم التي صنفوها في السنة وإثبات صفات الرب وعلوه على خلقه وكلامه وتكليمه توحيداً، لأن نفي ذلك وإنكاره والكفر به إنكار للصانع وحده، وإنما توحيده إثبات صفات كماله، وتنزيهه عن التشبيه والنقائص. فجعل المعطلة بحد الصفات وتعطيل الصانع عنها توحيداً، وجعلوا إثباتها لله تشبيهاً وتجيماً وتركيباً. فسموا الباطل باسم الحق ترغيباً فيه

called falsehood truth for their love of falsehood and for what they invest in it, and have named the truth falsehood to run away from it. [Lamentably,] people accept this without thinking, “Whomsoever God guides is guided and whomsoever He misguides shall not find an ally or a guide” [18:17].

Praise is never applied to an absence or a silence, except if it is denial and absence of flaws and deficiencies, and that in order to affirm their opposite, namely, perfection in positive attributes. For sheer negation deserves no praise, no tribute, for it is not perfection. Similarly, His praise for Himself for not taking a son contains assertion of the perfection of His Self-sufficiency and dominion and servitude of everything else to Him, which taking a son would negate. As the Exalted said, “They say, ‘God has taken to Himself a son.’ Glory be to Him! He is All-sufficient; to Him belongs all that is in the heavens and in the earth” [10:67]. Similarly, His praise of Himself for the absence of a partner affirms His uniqueness in lordship and divinity, and Unicity in His attributes of perfection that cannot be claimed for any other than Him. Hence, none has a claim to be His partner. If God were lacking these [attributes], every existent would be more perfect than Him, for the existent is more perfect than the non-existent.

Therefore, God the Glorious does not praise Himself for an absence except if it is to imply the affirmation of a perfection, as He praised Himself for being above death to affirm the perfection of His life [25:58]. He praised Himself for not falling in slumber to affirm His eternal vigilance [2:255]. He praised Himself for not being ignorant of even the smallest particle in the heavens and the earth to affirm the perfection of His knowledge [34:3]. He praised Himself for never wronging a soul to affirm the perfection of His justice and bounty [10:44]. He praised Himself for the eyesight’s inability to encompass Him to affirm His greatness that can be witnessed but not encompassed, just as He can be known but not encompassed in knowledge [6:103]. For mere negation of being seen is not perfection, for nothingness cannot be seen, so there is no perfection in something being invisible; perfection is that which cannot be encompassed by any sight due to its greatness in its self and its transcendence above the creatures’ senses. Similarly, He praised Himself for never being heedless or neglectful due to the perfection of His knowledge. Thus, every negation in the Qur’an by which God has praised Himself is to affirm its opposite and to establish the perfection of its opposite attribute.

Hence you know that the reality of praise follows the affirmation of attributes of perfection and that their denial is denial of His praise, and the negation of praise establishes its opposite.

وزخراً ينفقونه به، وسما الحق باسم الباطل تنفيراً عنه، والناس أكثرهم مع ظاهر السكة، ليس لهم نقد النقاد: ﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾ [الكهف:17]. والمحمود لا يحمد على العدم والسلب البتة، إلا إذا كانت سلب عيوب ونقائص تتضمن إثبات أضدادها من الكمالات الثبوتية، وإلا فالسلب المحض لا حمد فيه ولا مدح ولا كمال. وكذلك حمده لنفسه على عدم اتخاذ الولد المتضمن لكمال صمديته، وغناه وملكوته وتعبد كل شيء له، فاتخاذ الولد ينافي ذلك، كما قال تعالى: ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [يونس:68]. وحمد نفسه على عدم الشريك المتضمن تفرد بالربوبية والإلهية، وتوحده بصفات الكمال التي لا يوصف بها غيره، فيكون شريكاً له، فلو عدمها لكان كل موجود أكل منه، لأن الموجود أكل من المعدوم، ولهذا لا يحمد نفسه سبحانه بعدم إلا إذا كان متضمناً ثبوتاً، كما حمد نفسه بكونه لا يموت، لتضمنه كمال حياته. وحمد نفسه بأنه لا تأخذه سنة ولا نوم، لتضمن ذلك كمال قيوميته. وحمد نفسه بأنه لا يعزب عن علمه مثقال ذرة في الأرض ولا في السماء ولا أصغر من ذلك ولا أكبر، لكمال علمه وإحاطته. وحمد نفسه بأنه لا يظلم أحداً، لكمال عدله وإحسانه. وحمد نفسه بأنه لا تدركه الأبصار، لكمال عظمته يرى ولا يدرك، كما أنه يعلم ولا يحاط به علماً، وإلا فيجرد نفي الرؤية ليس بكمال، لأن العدم لا يرى، فليس في كون الشيء لا يرى كمال البتة، وإنما الكمال في كونه لا يحاط به رؤية ولا إدراكاً لعظمته في نفسه، وتعالیه عن إدراك المخلوق له. وكذلك حمد نفسه بعدم الغفلة والنسيان لكمال علمه.

فكل سلب في القرآن حمد الله به نفسه، فلبضادته لثبوت ضده، ولتضمنه كمال ثبوت ضده. فعملت أن حقيقة الحمد تابعة لثبوت أوصاف الكمال، وأن نفيها نفي لحدده، ونفي الحمد مستلزم لثبوت ضده.

3 The Five Pivotal Names of God Affirm His Attributes

This, then, is the proof of the unicity of the divine names and attributes [as implied in the praise of God]. The proof of the same based on the five names—namely, God, Lord, All-merciful, Ever-merciful, and the Master—turns on two points.

The first one is that the names of the Lord, Blessed and Exalted, imply the attributes of His perfection, since [the names] are derived from the attributes. Thus, they are names as well as attributes, and by virtue of that, beautiful. For had they been mere arbitrary utterances with no meanings, they would not be deemed beautiful, nor would they signify praise or perfection. Indeed, it would then be possible to place names of revenge and wrath in place of mercy and favor and vice versa, so it could be said, “O God, I have wronged myself, forgive me, for You are the Avenger,” or “O God, give me for You are the One who harms and the One who denies,” and so on. Therefore, to deny the meanings or meaningfulness of His Beautiful Names is the greatest blasphemy [*ilhād*]³⁸ concerning which God the Exalted has said, “Leave those who blaspheme His Names—they shall assuredly be recompensed for what they did” [7:170].

If they did not carry any meanings, it would not be appropriate for God to inform us of their verbal nouns and be characterized by them. But God has taught the verbal nouns [of His names], and affirmed them for Himself as did His Messenger, as in the words of the Exalted, “Surely, God is the Provider, Possessor of enduring strength” [51:58]; thus it is known that “the Strong” is among His names, and its meaning is characterized by strength. Similarly His words, “Honor, all of it, belongs to God”; thus the honorable is the one who has honor. He would not take the names “the Strong” and “the Honorable” if not for the sake of affirming His strength and honor. The same is affirmed by His words, “He revealed it knowingly” [4:166]; “Then know that it has been revealed with God’s knowledge” [11:14]; “And they encompass nothing of His knowledge” [2:255].

In the *Ṣaḥīḥ* [*Muslim*] on the authority of the Prophet, [it is reported:] “Surely God neither sleeps nor is it fitting for Him to sleep; He lowers the scale and lifts it; the action of the night is raised to Him before the day breaks and the action of the day before nightfall; His veil is light, if He uncovers it, the splendor of His countenance would consume His creation so far as His sight reaches.”³⁹ This affirms the verbal nominative from which His name “the Seeing” is derived. In *Ṣaḥīḥ al-Bukhārī* on the authority of ‘Ā’isha, God be pleased with her, [it is reported:] “Praise to God whose hearing encompasses [all] sounds.”⁴⁰ Also, the

38 Literally, the word *ilhād* carries the meaning “diverting from the right religion;” it has also

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فهذه دلالة على توحيد الأسماء والصفات، وأما دلالة الأسماء الخمسة عليها وهي: «الله»، و«الرب»، و«الرحمن»، و«الرحيم»، و«الملك» فبني على أصلين:

أحدهما: أن أسماء الرب تبارك وتعالى دالة على صفات كماله، فهي مشتقة من الصفات، فهي أسماء، وهي أوصاف، وبذلك كانت حسنى، إذ لو كانت ألفاظاً لا معاني فيها لم تكن حسنى، ولا كانت دالة على مدح ولا كمال، ولساغ وقوع أسماء الانتقام والغضب في مقام الرحمة والإحسان، وبالعكس. فيقال: اللهم إني ظلمت نفسي فاغفر لي إنك أنت المنتقم، واللهم أعطني فإنك أنت الضار المانع، ونحو ذلك.

[هذا] ونفي معاني أسمائه الحسنى من أعظم الإلحاد فيها، قال تعالى: ﴿وَذَرُوا الَّذِينَ يَلْحُدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ [الأعراف: 180]، ولأنها لو لم تدل على معان وأوصاف لم يجوز أن يخبر عنه بمصادرها ويوصف بها، لكن الله أخبر عن نفسه بمصادرها، وأثبتها لنفسه، وأثبتها له رسوله ﷺ كقوله تعالى: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: 58]، فعلم أن «القوي» من أسمائه ومعناه الموصوف بالقوة. وكذلك قوله: ﴿فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾ [فاطر: 10]. فالعز من له العزة، فلو لا ثبوت القوة والعزة له لم يسم قوياً ولا عزيزاً. وكذلك قوله: ﴿أَنْزَلَهُ بِعِلْمِهِ﴾ [النساء: 166]، ﴿فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ﴾ [هود: 14]، ﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ﴾ [البقرة: 255].

وفي الصحيح عن النبي ﷺ: «إن الله لا ينام، ولا ينبغي له أن ينام، يخفض القسط ويرفعه، يرفع إليه عمل الليل قبل عمل النهار، وعمل النهار قبل عمل الليل، حجاب النور، لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه». فأثبت المصدر الذي اشتق منه اسمه «البصير».

وفي صحيح البخاري عن عائشة رضي الله عنها: «الحمد لله الذي وسع سمعه الأصوات».

come to connote a range of concepts, ranging from irreligion and heresy to atheism. See W. Madelung, "Mulhid" in *EI2*, 7:546.

39 Muslim #179.

40 This hadith is narrated in Bukhārī under a subheading in the chapter of Tawhīd. For more, see *Madārij(S)*, 228.

Ṣaḥīḥ has the tradition of asking God's Favor: "O God, I ask You for what is good in Your knowledge; I ask for capacity through Your capacity,"⁴¹ thus He is "the Capable" who possesses capacity. God the Exalted said to Moses, "I have chosen you over all men with My message and My speech," thus He speaks with speech. He is "the Great" who possesses greatness, as in the *Ṣaḥīḥ* in which God says, "Greatness is My cloak, and pride is My robe."⁴² He is "the Wise" who possesses judgment, "Judgment is for God, the Exalted, the Great" [40:12].

Furthermore, Muslims have agreed that if an oath is taken by the life of God, or His hearing, sight, strength, honor, or greatness, the oath is validly established, and its violation requires expiation, for these are the attributes of His perfection from which His names are derived. Moreover, if His names had not signified meanings, it would not have been permissible to attribute to Him the corresponding actions; thus, it could not be said, "He hears, or sees, or knows, or is capable, or wills." The establishment of the rulings concerning His attributes is a corollary of their affirmation; and if the essence of the attribute is denied, the affirmation of its ruling is also impossible. Also, if His names possessed no meanings, they would be constant as mere proper names, all would be the same with no distinction between their signified meanings, and this is open obstinacy and folly; whoever thinks that the meaning of the name al-Qaḍīr (the Omnipotent) is the same as that of al-Baṣīr (the Seeing); the meaning of the name al-Tawwāb (the Forgiving) is the same as that of al-Muntaqim (the Avenger); the meaning of the name al-Muṭī (the Giver) is the same as that of al-Māni' (the Withholder), opposes reason, language, and nature. Thus, denial of the meaningfulness of His names is the greatest heresy concerning them. There being different kinds of heresies in God's names,⁴³ this is one of them.

A second [kind of *ilhād*] is the naming of idols by [divine names], as they [the polytheists] call them gods. Ibn 'Abbās and Mujāhid hold that they misused the names of God the Exalted and named their idols with them, augmenting or shortening them. Thus, they derived al-Lāt from Allāh, al-'Uzzā from al-'Azīz (the Honorable), and Manāt from al-Mannān (the Beneficent). It has been related from Ibn 'Abbās [concerning the Qur'anic verse]: "They commit *ilhād* in His names" [7:180] means "they lie about them." This is exegesis by meaning. The reality of *ilhād* in this case is divergence from truth, adulterating the meaning with what does not belong and excluding from it the true meanings; this is the essence of *ilhād*, and whosoever does so lies against God. For Ibn 'Abbās explained *ilhād* as lying, for that is the ultimate purpose of a blasphemer with respect to divine names. If one adulterates the meanings with what does not belong and excludes some or all of the meanings that do belong, one has diverted from the truth, and that is the essence of *ilhād*.

41 Bukhārī #6382.

وفي الصحيح حديث الاستخارة: «اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك»، فهو قادر بقدره.

وقال تعالى لموسى عليه السلام: ﴿قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي﴾ [الأعراف: 144]، فهو متكلم بكلام. وهو العظيم الذي له العظمة كما في الصحيح عنه ﷺ: «يقول الله تعالى: العظمة إزاري، والكبرياء ردائي». وهو الحكيم الذي له الحكم، ﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾ [غافر: 12].

وأجمع المسلمون أنه لو حلف بحياة الله، وسمعه، وبصره، وقوته، وعزته، وعظمته انعدت يمينه، وكانت مكفرة، لأن هذه صفات كماله التي اشتقت منها أسماءه.

وأيضا لو لم تكن أسماءه مشتملة على معان وصفات لم يسغ أن يخبر عنه بأفعالها. فلا يقال: يسمع ويرى، ويعلم، ويقدر، ويريد. فإن ثبوت أحكام الصفات فرع ثبوتها، فإذا انتفت أصل الصفة استحال ثبوت حكمها.

وأيضا فلو لم تكن أسماءه ذوات معان وأوصاف، لكانت جامدة كالأعلام المحضة التي لم توضع لمسامها باعتبار معنى قام به، فكانت كلها سواء ولم يكن فرق بين مدلولاتها، وهذا مكابرة صريحة وبهت بين، فإن من جعل معنى اسم «القدير» هو معنى اسم «السميع البصير»، ومعنى اسم «التواب» هو معنى اسم «المنتقم»، ومعنى «المعطي» هو معنى اسم «المانع»، فقد كابر العقل واللغة والفطرة. فنفي معاني أسمائه من أعظم الإلحاد فيها، والإلحاد فيها أنواع هذا أحدها.

الثاني: تسمية الأوثان بها كما يسمونها آلهة، وقال ابن عباس ومجاهد: «عدلوا بأسماء الله تعالى عما هي عليه، فسموا بها أوثانهم، فزادوا ونقصوا، فاشتقوا اللات من الله، والعزى من العزيز، ومناة من المنان». وروي عن ابن عباس: ﴿يُلْحِدُونَ فِي أَسْمَائِهِ﴾، يكذبون عليه، وهذا تفسير بالمعنى.

وحقيقة الإلحاد فيها العدول بها عن الصواب فيها، وإدخال ما ليس من معانيها فيها، وإخراج حقائق معانيها عنها، هذا حقيقة الإلحاد. ومن فعل ذلك فقد كذب على الله تعالى. ففسر ابن عباس—رضي الله عنهما—الإلحاد بالكذب، إذ هو غاية الملحد في أسمائه تعالى، فإنه إذا أدخل في معانيها ما ليس منها، وخرج بها عن حقائقها أو بعضها، فقد عدل بها عن الصواب، والحق وهو حقيقة الإلحاد.

42 Ibn Māja #3383; Abū Dawūd #4090.

43 The reference is to a verse that speaks of *ilhād* in God's names, Q. 7:180, as explained below.

Thus, blasphemy consists in either disputing or outright denying [the names], either by denying their meanings or by changing them from their correct understanding, separating them from the truth by means of invalid interpretations; or by deeming these names created, constructed entities, this being the blasphemy of the monists (*ahl al-ittihād*). They have deemed these names as names of this universe, praiseworthy as well as blameworthy, so much so that their leader said, "And He is named by every name that is praised by intellect, Law, and gnosis, as well as by every name that is blameworthy by intellect, Law, and gnosis." Exalted, far too exalted, is God above what the blasphemers say.

3.1 *The Second Principle of the Meaning of Divine Names*

The second principle [concerning the significance of the five divine names in affirming Unicity] is that any of the names of the Blessed and Exalted, just as it signifies the being and the attribute from which it is derived, has two other corollaries by inclusion and necessity. [A divine name] signifies the attribute in itself by inclusion and also the being in itself distinct from the attribute, and signifies other attributes by necessity. Thus, the name "the Hearing" signifies and affirms the being of the Lord and His hearing, and the being in itself and the hearing in itself, by inclusion, and also points to the name "the Living" and the attribute of life by necessity. This is true of all the divine names and attributes.

However, people vary with respect to what they consider [logical] necessity, and thus there is much disagreement concerning many of the names and attributes and the rulings concerning them. Whoever knows that a voluntary action is a necessary corollary of life, and that hearing and sight are necessary for a perfect kind of life, and that all perfection is necessary for the perfect life, such a one would affirm the names, attributes, and actions of the Lord that others, who do not understand the necessity nor the reality of life and its implications, would negate. The same is true of all the attributes. Thus, the name "the Great" has necessary implications that only one who does not know the greatness of God denies.

The same is true of the name "the Most High," "the Wise," and all the other names. For among the necessary implications of the name "the Most High" is unqualified highness in every way; thus, His is highness in every aspect of highness: highness of worth, might, and being; and whosoever disputes the highness of God's being in fact disputes a necessary implication of the name "the Most High." The same is true of His name "the Ascendant," which requires that there be nothing above Him, as reported in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, "You are the Ascendant,

فالإلحاد إما بيجدها وإنكارها، وإما بيجد معانيها وتعطيلها، وإما بتحريفها عن الصواب، وإخراجها عن الحق بالتأويلات الباطلة، وإما بجعلها أسماءً لهذه المخلوقات المصنوعات كاللحاد أهل الإلحاد، فإنهم جعلوها أسماءً هذا الكون محمودها ومذمومها، حتى قال زعيمهم: «وهو المسمى بكل اسم ممدوح عقلاً وشرعاً وعرفاً، وبكل اسم مذموم عقلاً وشرعاً وعرفاً». تعالى الله عما يقول الملحدون علواً كبيراً.

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الأصل الثاني: أن الإسم من أسمائه تبارك وتعالى كما يدل على الذات والصفة التي اشتق منها بالمطابقة، فإنه يدل دلتين آخرين بالتضمن واللزوم، فيدل على الصفة بمفردها بالتضمن، وكذلك على الذات المجردة عن الصفة، ويدل على الصفة الأخرى باللزوم، فإن اسم «السميع» يدل على ذات الرب وسمعه بالمطابقة، وعلى الذات وحدها، والسمع وحده بالتضمن، ويدل على اسم «الحي» وصفة الحياة بالالتزام، وكذلك سائر أسمائه وصفاته، ولكن يتفاوت الناس في معرفة اللزوم وعدمه، ومن هاهنا يقع اختلافهم في كثير من الأسماء والصفات والأحكام. فإن من علم أن الفعل الاختياري لازم للحياة، وأن السمع والبصر لازم للحياة الكاملة، وأن سائر الكمال من لوازم الحياة الكاملة، أثبت من أسماء الرب وصفاته وأفعاله ما ينكره من لم يعرف لزوم ذلك، ولا عرف حقيقة الحياة ولوازمها، وكذلك سائر صفاته. فإن اسم «العظيم» له لوازم ينكرها من لم يعرف عظمة الله ولوازمها. وكذلك اسم «العلي» واسم «الحكيم»، وسائر أسمائه، فإن من لوازم اسم «العلي» العلو المطلق بكل اعتبار، فله العلو المطلق من جميع الوجوه: علو القدر، وعلو القهر، وعلو الذات. فمن جحد علو الذات، فقد جحد لوازم اسمه «العلي».

وكذلك اسمه «الظاهر» من لوازمه ألا يكون فوقه شيء كما في الصحيح عن النبي ﷺ: «وأنت الظاهر فليس فوقك شيء»، بل هو سبحانه فوق كل شيء، فمن جحد فوقيته سبحانه فقد جحد لوازم اسمه «الظاهر»، ولا يصح أن يكون «الظاهر» هو من له فوقية القدر فقط، كما يقال: الذهب فوق

and there is nothing above You.”⁴⁴ The Exalted is above all things, and whoever disputes His aboveness disputes a necessary corollary of the name “the Ascendant.” It cannot be that “the Ascendant” be one who possesses ascendance in value only, as it is said that gold is above silver or pearl is above glass. For this ascendance is limited to outward appearance, and it remains possible that the thing not ascendant [in one respect] is above what is ascendant. Thus, it cannot be that ascendance be limited to power and might only, even though “the Exalted” is ascendant in power and might as well. This contrasts with the [divine] name “the Inward,” thus nothing is closer than Him. Similarly, [the same tradition] contrasted “The First, before whom is nothing” with “the Last, after whom there is nothing.” In the same vein, the name “the Wise” necessarily implies praiseworthy ends and objectives in His deeds and decisions, and His placing of things in their place and in the best possible fashion. To deny this is to deny this name and its implications. The same is true of all other Beautiful Divine Names.

3.2 *The Name “Allah” Signifies All Other Divine Names and Attributes*

If these two principles are established, it follows that the name *Allah* signifies all other Beautiful Names and Noble Attributes in three ways. It signifies His divinity that is inclusive of affirming His divine attributes and negation of their opposites. The attributes of divinity are the attributes of perfection, above anthropomorphism and similitude, flaws and deficiencies, which is why God mentions all other names as properties of this great name, as the words of the Exalted, “And to Allah belong all beautiful names” [7:80]. It is, therefore, said that the All-merciful and the Ever-merciful, the Holy, the Perfect, the Honorable, and the Wise are among Allah’s names, and it is not said that Allah is among the names of the All-merciful or of the Honorable and so on. Thus it is known that His name Allah necessarily leads to all the meanings of the Beautiful Names in general, and the Beautiful Names are detailed explication of the divine attributes from which is derived the name *Allah*. The name *Allah* implies His being the deity, the one who is worshipped, to whom the creation turns in adoration, glorification, humility, and fear, in the face of needs and calamities. This, in turn, necessitates His lordship and mercy, which also means dominion and praise. His divinity, lordship, mercy, and dominion imply all of His attributes of perfection, for it is impossible to affirm these for anyone who is not alive, hearing, seeing, omnipotent, endowed with speech, and capable of accomplishing whatever He wills, and wise in His action. The attributes

44 Part of a tradition in Abū Dawūd #5051, Tirmidhī #3481, and elsewhere.

الفضة، والجوهر فوق الزجاج، لأن هذه الفوقية تتعلق بالظهور، بل قد يكون المَفوق أظهر من الفائق فيها، ولا يصح أن يكون ظهور القهر والغلبة فقط، وإن كان سبحانه ظاهراً بالقهر والغلبة لمقابلة الاسم «الباطن»، وهو الذي ليس دونه شئ كما قابل الأول الذي ليس قبله شيء بـ«الآخر» الذي ليس بعده شيء.

وكذلك اسم «الحكيم» من لوازمه ثبوت الغايات الحمودة المقصودة له بأفعاله، ووضعه الأشياء في مواضعها، وإيقاعها على أحسن الوجوه، فإنكار ذلك إنكار لهذا الإسم ولوازمه، وكذلك سائر أسمائه الحسنى.

فصل

إذا تقرر هذان الأصلان، فاسم «الله» دال على جميع الأسماء الحسنى والصفات العليا بالدلالات الثلاث، فإنه دال على إلهيته المتضمنة لثبوت صفات الإلهية له مع نفي أضدادها عنه.

وصفات الإلهية هي صفات الكمال المنزهة عن التشبيه والمثال، وعن العيوب والنقائص، ولهذا يضيف الله تعالى سائر الأسماء الحسنى إلى هذا الاسم العظيم، كقوله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى﴾ [الأعراف: 180]. ويقال: «الرحمن، والرحيم، والقدوس، والسلام، والعزیز، والحكيم» من أسماء الله، ولا يقال: «الله» من أسماء الرحمن، ولا من أسماء العزيز، ونحو ذلك.

فعلم أن اسمه «الله» مستلزم لجميع معاني الأسماء الحسنى دال عليها بالإجمال، والأسماء الحسنى تفصيل وتبيين لصفات الإلهية التي اشتق منها اسم «الله»، واسم «الله» دال على كونه مألوهاً معبوداً تأله الخلائق محبة، وتعظيماً، وخضوعاً، ومفرعاً إليه في الحوائج والنائب، وذلك مستلزم لكمال ربوبيته ورحمته المتضمنين لكمال الملك والحمد، وإلهيته وربوبيته ورحمانيته وملكه مستلزم لجميع صفات كماله، إذ يستحيل ثبوت ذلك لمن ليس بحي، ولا سمیع، ولا بصیر، ولا قادر، ولا متكلم، ولا فعال لما يريد، ولا حكيم في أفعاله.

of power and beauty are more particular than the name *Allah*. The attributes of action, might, exclusive power to bring harm or benefit, to give and withhold, to implement His will, and perfection of strength, and management of the affairs of His creation, are more particular than the name Lord. The attributes of beneficence, generosity, benevolence, love, compassion, leniency, and subtlety are more particular than the name the All-merciful, the Ever-merciful. Furthermore, He repeated [the attribute of mercy] to emphasize the profound roots of the attribute, the actuality of its implications, and its association with occasions where it appears.

Thus, “*al-Raḥmān*” (All-merciful) means the one whose attribute is mercy. [He is] *al-Raḥīm* [in Himself] and *al-Rāḥim* to His servants, which is why the Exalted says, “And He was *Raḥīm* to the believers” [33:43] and “Surely, He is to them Compassionate and *Raḥīm*” [9:117]. But it has not been said, “*Raḥmān* to His servants” or “*Raḥmān* to the believers,” due to the inclusiveness inherent in the form of the noun *Raḥmān*—which is of the form *faʿlān*—and due to the vastness of this attribute and affirmation of all the related meanings. Do you not see that they say *ghaḍbān* for one who is filled with anger, and similarly, *nad-mān* (filled with regret), *ḥayrān* (filled with confusion), *sukrān* (intoxicated), and *lahfān* (covered as under a blanket); in each case it implies being filled with that attribute. Thus, the form *faʿlān* signifies vastness and comprehensiveness.

This is why His settling on the Throne is frequently associated with this attribute, as the words of the Exalted, “The All-merciful, on the Throne He settled” [20:5], and “Then settled on the Throne the All-merciful” [25:59]. He settled on the Throne by the name All-merciful because the Throne encompasses all creatures, and His mercy is inclusive of them all, as the Exalted said, “And My mercy encompasses all things” [7:156]. Thus, He settled on the greatest of His creations with the greatest of the attributes, which emphasizes that His mercy encompasses all things. In the *Ṣaḥīḥ* on the authority of Abū Hurayra, God be pleased with him, he reported that the Messenger of God, God grant him blessing and peace, said, “When God completed creation, He wrote in a scroll which is placed with Him on the Throne, ‘Surely, My mercy shall overcome My wrath;’” and another version adds, “which is with Him on the Throne.”⁴⁵

Consider the distinction with which this Scroll mentions mercy and its placement with Him on the Throne, and juxtapose that with His words, “The All-merciful, on the Throne He settled” and “Then settled on the Throne the All-merciful; ask, then, one who is well-informed” [25:59]. A great door of inner knowledge of the Lord, Blessed and Exalted is He, will open to you, if denial and Jahmism have not already locked it!

45 Bukhārī #3194; Muslim #2751.

فصفات الجلال والجمال أخص باسم «الله».

وصفات الفعل والقدرة، والتفرد بالضر والنفع، والعطاء والمنع، ونفوذ المشيئة وكمال القوة، وتدير أمر الخليقة أخص باسم «الرب». وصفات الإحسان، والجود، والبر، والحنان، والمنة، والرأفة، واللطف أخص باسم «الرحمن الرحيم»، وكرر إيدانا بثبوت الوصف، وحصول أثره وتعلقه بمتعلقاته. فالرحمن الذي الرحمة وصفه، والرحيم الراحم لعباده، ولهذا يقول تعالى: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب:43]، ﴿إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ﴾ [التوبة:117]، ولم يجيء رحمان بعباده، ولا رحمان بالمؤمنين مع ما في اسم «الرحمن» الذي هو على وزن فعلان من سعة هذا الوصف، وثبوت جميع معناه للموصوف به. ألا ترى أنهم يقولون: غضبان للممتلى غضباً، وندمان وحيران وسكران ولهفان لمن مليء بذلك، فبناء فعلان للسعة والشمول، ولهذا يقرن استواءه على العرش بهذا الاسم كثيراً، كقوله تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ﴾ [الفرقان:59]، فاستوى على عرشه باسم الرحمن، لأن العرش محيط بال مخلوقات قد وسعها، والرحمة محيطه بالخلق واسعة لهم، كما قال تعالى: ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف:156]، فاستوى على أوسع المخلوقات بأوسع الصفات، فلذلك وسعت رحمته كل شيء.

وفي الصحيح من حديث أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لما قضى الله الخلق كتب في كتاب، فهو عنده موضوع على العرش: إن رحمتي تغلب غضبي»، وفي رواية: «سبقت»، وفي لفظ: «فهو عنده على العرش».

فتأمل اختصاص هذا الكتاب بذكر الرحمة، ووضعه عنده على العرش، وطابق بين ذلك وبين قوله: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، وقوله: ﴿الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا﴾ [الفرقان:59]، يفتح لك باب عظيم من معرفة الرب تبارك وتعالى إن لم يغلقه عنك التعطيل والتجهيم.

Similarly, the attributes of justice, contraction and expansion,⁴⁶ lowering and raising, giving and withholding, honoring and dishonoring, enforcement and judgment, and the like are more particular than the name “the Master.” He particularized it by “the Day of Recompense,” which is justice concerning what God alone can be the judge; it is [also] the Day of Truth, [so called because] what is before it is little more than an hour, and also because it is the end and the days of this world are merely stages toward it.

3.3 *Creation and Command Are Implied in the Three Divine Names*

Contemplate also the association of creation and command with these three names—God, Lord, and All-merciful—and how He brought out from them the creation and the command, and reward and punishment, and how [these names] bring together the creatures and how they separate them. The name “*al-Rabb*” brings all the creation together, for He is the Lord of everything, its creator and wielder of power over it; nothing is excluded from His Lordship, and all that is in the heavens and the earth is in His bondage, His control, and under His mighty decree. [All things] are brought together under the attribute of lordship, and they are separated by His divinity, for the successful alone turn to Him in adoration and affirm Him in obedience, for He is *Allah* (“the god”) other than whom there is no god. None other than Him deserves the servants’ worship, reliance, hope, fear, love, repentance, meekness, trepidation, and submission. Hence, humans are separated into two groups, the associationists in the Blaze and the affirmers of Unicity in the Garden. Thus, His divinity separates them just as His lordship gathers them. The religion, the Law, the command, and the prohibition are His manifestation and His enactment from His attribute of divinity; creation, invention (creation *ex nihilo*), order and proportion, and action derive from the attribute of lordship; and reward, punishment, and the Garden and Fire derive from the attribute of dominion and kingdom, for He is the Master (or King) of the Day of Recompense. Thus, He bids them by virtue of His attribute of divinity, and He sustains them, grants them success, guides and misguides them, by virtue of His lordship; and He rewards and punishes them by virtue of His dominion and justice; and every one of these is inseparable from the rest.

As for mercy, it is the connection, the link between God and His servants. Adoration is from them to Him, lordship is from Him to them, and mercy is the connecting link between Him and His servants, by virtue of which He has sent His messengers and revealed to them His books, guided them and settled them

46 For the notions of contraction and expansion, see Translation, 2:152 and 2:464.

وصفات العدل، والقبض والبسط، والخفض والرفع، والعطاء والمنع، والإعزاز والإذلال، والقهر والحكم، ونحوها أخص باسم «الملك» وخصه بيوم الدين وهو الجزاء بالعدل، لتفرد به بالحكم فيه وحده، ولأنه اليوم الحق، وما قبله كساعة، ولأنه الغاية وأيام الدنيا مراحل إليه.

فصل

وتأمل ارتباط الخلق والأمر بهذه الأسماء الثلاثة وهي: «الله، والرب، والرحمن»، كيف نشأ عنها الخلق والأمر، والثواب والعقاب؟ وكيف جمعت الخلق وفرقتهم؟ فلها الجمع ولها الفرق.

فاسم «الرب» له الجمع الجامع لجميع المخلوقات، فهو رب كل شيء وخالقه، والقادر عليه لا يخرج شيء عن ربوبيته، وكل من في السماوات والأرض عبد له في قبضته وتحت قهره، فاجتمعوا بصفة الربوبية، واقتروا بصفة الإلهية. فآله وحده السعداء، وأقروا له طوعاً بأنه الله الذي لا إله إلا هو الذي لا تنبغي العبادة والتوكل، والرجاء والخوف، والحب والإنابة، والإحبات والخشية، والتذلل والخضوع إلا له.

وها هنا افترق الناس، وصاروا فريقين: فريقاً مشركين في السعير، وفريقاً موحدين في الجنة. فالإلهية هي التي فرقهم، كما أن الربوبية هي التي جمعتهم.

فالدين والشرع والأمر والنهي مظهره وقيامه من صفة الإلهية. والخلق، والإيجاد، والتدبير والفعل من صفة الربوبية. والجزاء بالثواب والعقاب، والجنة والنار من صفة «الملك» وهو ملك يوم الدين، فأمرهم بإلهيته، وأعانهم ووفقهم وهداهم وأضلهم بربوبيته، وأثابهم وعاقبهم بملكه وعدله، وكل واحد من هذه الأمور لا تنفك عن الآخرين.

وأما الرحمة فهي التعلق والسبب الذي بين الله وبين عباده، فالتأله منهم له والربوبية منه لهم، والرحمة سبب واصل بينه وبين عباده، بها أرسل إليهم رسله، وأنزل عليهم كتبه، وبها هداهم،

in the abode of His reward, provided them, protected them, and blessed them. Thus, from them to Him is the link of worship, and from Him to them is the link of mercy.

The intimate association of His lordship and His mercy is like that between His settling on His throne and His mercy; thus, “The All-merciful, on the Throne He settled” accords with “The Lord of all worlds, the All-merciful, the Ever-merciful.” The inclusiveness of lordship lends its expansiveness to [His mercy] as well, just as nothing escapes [His lordship], so too absolutely everything is encompassed by His mercy. He has encompassed everything in His lordship and mercy, as shall be explained, God willing.

3.4 *Divine Perfection in Pairs*

Mentioning these names after the praise and the association of praise to their content and their implication means that He is praiseworthy in His divinity, lordship, mercy, dominion, and that He is the praised deity, praised Lord, praised Merciful, praised King. Included in this are all kinds of perfection: perfection in one attribute in itself, perfection in the other in itself, and perfection in the association of one with the other, as in the words of Almighty, “And God is Self-sufficient, praised,” “And God is All-knowing, wise,” “And God is Forgiving, Ever-merciful.” Thus, self-sufficiency is an attribute of perfection, praise is an attribute of perfection, and so is the association of His self-sufficiency with His praise. Similarly, His knowledge is perfection, His wisdom is perfection, and so is the commingling of knowledge and wisdom.

Similarly, His power is perfection, His forgiveness is perfection, and the association of power with forgiveness is perfection. The same is true of forgiveness after power, “Surely God was Forgiving, Powerful” [4:149] and the association of knowledge with forbearance: “And God is All-knowing, Forbearing” [4:12]. The carriers of the Throne are four [angels]; two say: “Glory to You O God and praise, Yours is praise for Your forbearance after Your knowledge,” for not everyone who has power pardons, and not everyone who pardons does so while possessing power; not everyone who possesses knowledge is forbearing, and not everyone who forbears has knowledge. Nothing added to another is more beautiful than forbearance to knowledge, pardon to power, dominion to praiseworthiness, and might to mercy. “And Surely Your Lord, He is the Mighty, the Ever-Merciful” [26:9].

Hence, the statement of Christ, upon him be peace, “If You punish them, indeed they are Your servants; but if You forgive them, indeed it is You who is the Almighty, All-wise” [5:118] was better than if he had said, “If You forgive them, You are the Forgiving, the Ever-merciful.” [It is so because Christ meant that] if You forgive them, the provenance of Your forgiveness was Your might,

وبها أسكنهم دار ثوابه، وبها رزقهم وعافاهم وأنعم عليهم، فينبهم وبينه سبب العبودية، وبينه وبينهم سبب الرحمة.

واقتران ربوبيته برحمته كاقتران استوائه على عرشه برحمته ف ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5] مطابق لقوله: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ﴾ [الفاتحة:1-2]. فإن شمول الربوبية وسعتها بحيث لا يخرج شيء عنها اقتضى شمول الرحمة وسعتها. فوسع كل شيء برحمته وربوبيته، مع أن في كونه رباً للعالمين ما يدل على علوه على خلقه، وكونه فوق كل شيء، كما يأتي بيانه إن شاء الله.

فصل

وفي ذكر هذه الأسماء بعد الحمد وإيقاع الحمد على مضمونها ومقتضاها ما يدل على أنه محمود في إلهيته، محمود في ربوبيته، محمود في رحمانيته، محمود في ملكه، وأنه إله محمود، ورب محمود، ورحمان محمود، وملك محمود، فله بذلك جميع أقسام الكمال: كمال من هذا الاسم بمفرده، وكمال من الآخر بمفرده، وكمال من اقتران أحدهما بالآخر.

مثال ذلك قوله تعالى: ﴿وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾ [التغابن:6]، ﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء:26]، ﴿وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [المتحنة:7]. فالغنى صفة كمال، والحمد صفة كمال، واقتران غناه بحمده كمال أيضاً. وعلمه كمال، وحكمته كمال، واقتران العلم بالحكمة كمال أيضاً. وقدرته كمال، ومغفرته كمال، واقتران القدرة بالمغفرة كمال. وكذلك العفو بعد القدرة ﴿إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ [النساء:149]، واقتران العلم بالحلم ﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء:12].

وحملة العرش أربعة: اثنان يقولان: «سبحانك اللهم وبحمدك، لك الحمد على حلمك بعد علمك». واثنان يقولان: «سبحانك اللهم وبحمدك، لك الحمد على عفوك بعد قدرتك». فما كل من قدر عفا، ولا كل من عفا يعفو عن قدرة، ولا كل من علم يكون حليماً، ولا كل حليم عالم. فاقترن شيء إلى شيء أزين من حلم إلى علم، ومن عفو إلى قدرة، ومن ملك إلى حمد، ومن عزة إلى رحمة ﴿وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ﴾ [الشعراء:9]، ومن هاهنا كان قول المسيح عليه السلام: ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة:118] أحسن من أن يقول: «وإن تغفر لهم فإنك أنت الغفور الرحيم»، أي إن تغفر لهم كان مصدر مغفرتك عن عزة وهي كمال القدرة، وعن حكمة وهي

and this is the perfection of power, and it was Your wisdom, which is the perfection of knowledge. [Unlike someone who] forgives out of incapacity to do otherwise or ignorance of the crime, You forgive with absolute power, absolute knowledge, and wisdom to place things where they belong. This is better than saying “Forgiving, Ever-Merciful” in this context where it could signify a kind of opposition by asking for forgiveness in what is not its place. Similarly, if he had said “And if You forgive them, You are the Forgiving, the Ever-merciful,” it would constitute leniency and objection [to God’s plan] by asking for forgiveness for those who may not deserve it. Christ, upon him be peace, is above this, for this is an occasion of majesty, might, and retribution against those who have claimed for God a son and taken him as a god other than Him. Thus, the mention of might and wisdom is more appropriate than that of mercy and forgiveness. This stands in contrast with the statement of the Friend [of God; Abraham], upon him be peace: “And turn me and my children away from serving idols; my Lord, they have led astray many men. Then whoso follows me belongs to me; and whoso rebels against me, surely You are All-forgiving, All-compassionate” [14:35–36]. He did not say, “You are Almighty, All-wise” because the occasion is one of leniency and seeking compassion through prayer. That is, “If You forgive them and have mercy on them” by granting them safety from polytheism in affirmation of divine unicity and from disobedience in obedience, as in the tradition, “O God, forgive my people, for they know not.” This is the clearest evidence that the names of the Exalted Lord are derived from the attributes and meanings on which they are [linguistically] built, and that every name is appropriate to what it is mentioned for and associated with from among His actions and His commands, and God alone grants success in seeking the truth.

4 Ten Levels of Divine Guidance

Concerning general and special levels of guidance, and they are ten in number.

4.1 *First Level: Unmediated Divine Speech*

The first level is the speech of God, Almighty and Magnificent, to His servant, in the state of wakeful alertness, without mediation, directly from Him to him. This is the highest of ranks, as He spoke to Moses the son of ‘Imrān, may God’s blessings and peace be upon our Prophet and upon him. God the Exalted said, “And unto Moses God spoke with [direct] speech” [4:164]. In the beginning of this verse, He mentioned His revelation to Noah and the prophets following him, then singled out Moses from among them to declare that He spoke to Him, which proves that the speech to him is more particular than the revela-

كمال العلم، فما غفر عن عجز وجهل بجرم الجاني فأنت لا تغفر إلا عن قدرة تامة، وعلم تام، وحكمة تضع بها الأشياء مواضعها، فهذا أحسن من ذكر «الغفور الرحيم» في هذا الموضع الدال ذكره على التعريض بطلب المغفرة في غير حينها، وقد فانت. فإنه لو قال: وإن تغفر لهم فإنك أنت الغفور الرحيم، كان في هذا من الاستعطاف والتعريض بطلب المغفرة لمن لا يستحقها ما نزه عنه منصب المسيح عليه السلام، لا سيما والموقف موقف عظمة وجلال، وموقف انتقام ممن جعل لله ولداً واتخذة إلهاً من دونه، فذكر العزة والحكمة فيه أليق من ذكر الرحمة والمغفرة. وهذا بخلاف قول الخليل عليه السلام: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ فَمِنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾ [إبراهيم: 35-36]، ولم يقل: فإنك عزيز حكيم، لأن المقام مقام استعطاف وتعريض بالدعاء، أي إن تغفر لهم وترحمهم بأن توفقه للرجوع من الشرك إلى التوحيد، ومن المعصية إلى الطاعة كما في الحديث: «اللهم اغفر لقومي فإنهم لا يعلمون».

وفي هذا أظهر الدلالة على أن أسماء الرب تعالى مشتقة من أوصاف ومعان قامت به، وأن كل اسم يناسب ما ذكر معه واقترن به من فعله وأمره. والله الموفق للصواب.

فصل

في مراتب الهداية الخاصة والعامة، وهي عشر مراتب:

المرتبة الأولى: مرتبة تكليم الله عز وجل لعبده يقظةً بلا واسطة بل منه إليه، وهذه أعلى مراتبها، كما كلم موسى بن عمران صلوات الله وسلامه على نبيينا وعليه، قال الله تعالى: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: 164]، فذكر في أول الآية وحيه إلى نوح والنبيين من بعده، ثم خص موسى من بينهم بالإخبار بأنه كلمه، وهذا يدل على أن التكليم الذي حصل له أخص من مطلق الوحي الذي ذكر في أول الآية،

tion in general alluded to in the beginning of the verse. He further emphasized that by adding the verbal noun that is the origin of "*kallama*," namely "*taklīm*," to preclude the conjectures of the negationists, the Jahmites, the Mu'tazila, and others who hold that [what is meant by the verse] is inspiration, allusion or inner cognition of meaning by some means other than speech. Thus, He emphasized this by the verbal noun that serves to confirm the attribution [of speech to God] and erases any doubt of it being a metaphor. Al-Farrā' said, "The Arabs name whatever reaches a human being [by way of communication] *kalām* but they do not emphasize it with the verbal noun, and if they do so, it means nothing but the reality of speech. The same is true of intention: it is said that 'Someone intended by way of intention,' by which is meant the literal reality of intention. It is also said, 'He intended a wall' but it could not be added 'by way of intention' for that is metaphorical not literal usage." These are his words.

The Exalted Lord also said, "And when Moses came to Our appointed time and his Lord spoke to him, he said, 'Oh my Lord, show me, that I may behold You!'" [7:142]. This [occasion of] speech is different from the first speech in which He sent him to Pharaoh. In this second speech, he asked to behold [God], not in the first. On this [occasion], he was given the Tablets, and this occurred at a time appointed by God, whereas the first one did not take place at an appointed time. In the first, God said to him, "O Moses, I have chosen thee above all humans by virtue of My message and My speech," which, by the consensus of the Predecessors, means "by virtue of my speaking to you."

The Glorious has also said in His Book that He called [Moses] and spoke to him in whisper, "call" being from a distance and "speaking in whisper" from nearby. The Arabs say, "When the circle gets large, either yell out loud or quietly whisper."

His father Adam said to him in his pleading, "You O Moses God chose by His speech and wrote for you the Torah by His hand."⁴⁷ The people of the Standing [on the Day of Judgment] will say something similar to him when asking for his intercession with his Lord.⁴⁸ The same is true in the tradition of the Night Journey⁴⁹ in meeting with Moses on the sixth heaven or the seventh, according to different traditions,⁵⁰ [in which the Prophet] said that that was because of his elevation by God's speaking to him. Had this speech been of the same kind as occurs for other prophets, there would be nothing to make it special as in these traditions, nor would he be known with the soubriquet "the one spoken to by the All-merciful"—as the Exalted said, "It belongs not to any mortal that

47 Bukhārī #6614; Muslim #2652.

48 In reference to what is known as the Hadith of Intercession. See Bukhārī #4712; Muslim #194.

ثم أكدّه بالمصدر الحقيقي الذي هو مصدر «كَلَّمَ» وهو «التكليم» رفعاً لما يتوهمه المعطلة، والجهمية والمعتزلة وغيرهم من أنه إلهام، أو إشارة، أو تعريف للمعنى النفسي بشيء غير التكليم. فأكدّه بالمصدر المفيد لتحقيق النسبة ورفع توهم المجاز. قال الفراء: «العرب تسمي ما يوصل إلى الإنسان كلاماً بأي طريق وصل، ولكن لا تحققه بالمصدر، فإذا حققته بالمصدر لم يكن إلا حقيقة الكلام كالإرادة، يقال: فلان أراد إرادة، يريدون حقيقة الإرادة، ويقال: أراد الجدار، ولا يقال: إرادة، لأنه مجاز غير حقيقة». هذا كلامه.

وقال تعالى: ﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأعراف:143]. وهذا التكليم غير التكليم الأول الذي أرسله به إلى فرعون، وفي هذا التكليم الثاني سأل النظر، لا في الأول، وفيه أعطي الألواح، وكان عن مواعدة من الله له. والتكليم الأول لم يكن عن مواعدة، وفيه قال الله له: ﴿يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي﴾ [الأعراف:144]، أي بتكليمي لك، بإجماع السلف.

وقد أخبر سبحانه في كتابه أنه ناداه وناجاه، فالنداء من بعد، والنجاء من قرب. تقول العرب: إذا كبرت الحلقة، فهو نداء أو نجاء. وقال له أبوه آدم عليه السلام في حاجته: «أنت موسى الذي اصطفاك الله بكلامه، وخط لك التوراة بيده؟». وكذلك يقول له أهل الموقف إذا طلبوا منه الشفاعة إلى ربه عز وجل، وكذلك في حديث الإسراء في رؤية موسى عليه السلام في السماء السادسة أو السابعة على اختلاف الرواية. قال: «وذلك بتفضيله بكلام الله تعالى». ولو كان التكليم الذي حصل له من جنس ما حصل لغيره من الأنبياء عليهم السلام، لم يكن لهذا التخصيص به في هذه الأحاديث معنى، ولا كان يسمى «كليم الرحمن». وقال تعالى: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلَّهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ

49 The Night Journey and Ascension (*al-isrā' wa-l-mi'rāj*) is a reference to a miraculous event (alluded to in Q. 17:1 and detailed in numerous Hadiths) that took place toward the end of the Meccan part of the Prophet's life in which he was taken to Jerusalem and then to the heavens to converse with earlier prophets and ultimately with God.

50 For some of the traditions on the Ascension, see Bukhārī #3342, #7517; Muslim #162.

God should speak to him, except by revelation, or from behind a veil, or that He should send a messenger and He reveal whatsoever He will, by His leave" [42:51]. Thus, He distinguished between speech through revelation, speech by sending a[n angelic] messenger and speech from behind a veil.

4.2 *Second Level: Special Revelation to Prophets*

The second level is that of revelation that is particular to prophets. God the Exalted said, "We have revealed to you as We revealed to Noah, and the Prophets after him ..." [4:163–164], and He said, "It belongs not to any mortal that God should speak to him, except by revelation, or from behind a veil ..." [42:50]. He thus classified revelation in this verse as a kind of speech, whereas in the verse of Sūra *The Women* [4:163–164] He classified speech as a type of revelation. This is so because [the two verses] take two different perspectives: revelation is the general class of which speech is a particular kind—one that involves no mediation; yet it is also a type of general speech, which is communication of meaning by any of the various means. Linguistically, "*waḥy*" is a "quick, unnoticeable communication," its verbal forms being "*waḥā*" and "*awḥā*." [The poet] Ru'ba⁵¹ said, "He inspired stillness in her, and she settled down."

[*Waḥy*] is of different kinds, which we shall now mention.

4.3 *Third Level: By Sending Angelic Emissaries*

The third level is the sending of angelic emissary to the human messenger to inspire to him from God what He has commanded them. These are then the three levels [of revelation] exclusive to prophets only. This angelic emissary may resemble a human being, a man whom he sees and talks to. [The human messenger] may alternatively see him in his original form. Finally, the angel may assimilate into [the human prophet's] body and reveal unto him what he does, and then separate from him. All three occurred to our Prophet, God grant him blessing and peace.⁵²

⁵¹ Ru'ba b. al-'Ijāj (d. 145), a famous poet.

⁵² The reference is to traditions the author has mentioned elsewhere. For revelation when the angel took a human form, see the well-known "Hadith of Gabriel" (Muslim #1); for the Prophet seeing the angel in his "original form," see Q. 53:13–14; and for angelic assimilation into the Prophet's body, Bukhārī #2; Muslim #2333.

وَرَاءَ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ﴿[الشورى:51]﴾، ففرق بين تكليم الوحي، والتكليم بإرسال الرسول، وتكليمه من وراء حجاب.

فصل

المرتبة الثانية: مرتبة الوحي المختص بالأنبياء عليهم السلام.
قال الله تعالى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ مِنْ بَعْدِهِ﴾ [النساء:163]، وقال: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلِّهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءَ حِجَابٍ﴾ [الشورى:51]، فجعل الوحي في هذه الآية قسماً من أقسام التكليم، وجعله في آية النساء قسماً للتكليم، وذلك باعتبارين، فإنه قسم التكليم الخاص الذي هو بلا واسطة، وقسم من التكليم العام الذي هو إيصال المعنى بطرق متعددة.
والوحي في اللغة: هو الإعلام السريع الخفي. ويقال في فعله: وحى وأوحى. قال رؤية:
وحى لها القرار فاستقرت.
وهو أقسام كما سنذكره.

فصل

المرتبة الثالثة: إرسال الرسول الملكي إلى الرسول البشري، فيوحى إليه عن الله ما أمره أن يوصله إليه.
فهذه المراتب الثلاث خاصة بالأنبياء—عليهم السلام—لا تكون لغيرهم.
ثم هذا الرسول الملكي قد يمثل للرسول البشري رجلاً يراه عياناً ويخاطبه، وقد يراه على صورته التي خلق عليها، وقد يدخل فيه الملك ويوحى إليه ما يوحى، ثم يقصم عنه، أي يقصم. والثلاثة حصلت
لنبيينا ﷺ.

4.4 *Fourth Level: Specific Inspiration*

The fourth level is that of specific inspiration,⁵³ and this is lower than the level of the special revelation; it may even be below the level of truth-lovers, as was the case with ‘Umar b. al-Khaṭṭāb, God be pleased with him, as the Prophet, God grant him blessing and peace, said, “In the nations before you there were the inspired ones, and if there is one in this nation, it would be ‘Umar b. al-Khaṭṭāb.”⁵⁴

I heard Shaykh al-Islam Taqī al-Dīn Ibn Taymiyya, God have mercy on him, say,

[In this tradition, the Prophet] said that they existed for certain in communities before us, but qualified their existence in this community with a conditional particle ‘if’ despite the fact that it is the noblest of communities. This is because communities before us needed them, whereas this community does not, due to the perfection of its prophet and his message. Thus, God left no need after him for the community for one specifically or otherwise inspired, nor one to whom realities are unveiled, nor one with visions. This is a comment on the perfection of this nation and its self-sufficiency, not its deficiency.

The Inspired one (*muḥaddath*) is someone who is told something secretly in his heart and then what he is told comes to pass.

Our Shaykh [Ibn Taymiyya] said, “The truth-lover⁵⁵ is more perfect than the Inspired one, for due to his utmost affirmation of truth and following [of the prophet] he is in no need of specific inspiration, revelation, or unveiling. For he has surrendered wholeheartedly, inwardly and outwardly, to the Messenger, and he is therefore in no need of what comes [directly] to him.” He further said, “This specific inspiration is to be juxtaposed to what is said by the revelation to the Messenger; if it agrees, it is accepted, if not, it is rejected. Thus, it is evident that the rank of truth-loving is higher than the rank of specific inspiration.”

He further said, “As for what those who speak from their own imagination and ignorance say, ‘My heart has reported to me on the authority of my Lord,’ [it is said concerning them:] true, his heart has reported, but on whose authority? His devil or his Lord? Whosoever says, ‘My heart has reported to me on the authority of my Lord’ indeed relates on the authority of one about whom he does not know, and that is a fabrication.” He further said, “The Inspired one of

53 *Tahdīth*, lit. simply “speaking,” has a particular meaning in Islamic tradition which is best conveyed as “specific inspiration.” The *muḥaddath* is someone who receives inspired infor-

فصل

المرتبة الرابعة: مرتبة التحديث. وهذه دون مرتبة الوحي الخاص، فتكون للصدّيقين كما كانت لعمر بن الخطاب رضي الله عنه كما قال النبي ﷺ: «إنه قد كان في الأمم قبلكم محدثون، فإن يكن في هذه الأمة فعمربن الخطاب».

وسمعت شيخ الإسلام ابن تيمية—رحمه الله—يقول: جزم بأنهم كائون في الأمم قبلنا، وعلق وجودهم في هذه الأمة بـ«إن» الشرطية مع أنها أفضل الأمم، لا احتياج الأمم قبلنا إليهم، واستغناء هذه الأمة عنهم بكمال نبوة نبيها ورسالته، فلم يحوج الله الأمة بعده إلى محدث، ولا ملهم، ولا صاحب كشف ولا إلى منام، فهذا التعليق لكمال الأمة واستغنائها لا لنقصها.

والمحدث هو الذي يحدث في سره وقلبه بالشيء، فيكون كما يحدث به. قال شيخنا—رضي الله عنه—: والصدّيق كان أكمل من المحدث، لأنه استغنى بكمال صدّيقته ومتابعته عن التحديث والإلهام والكشف، فإنه قد سلّم قلبه كله، وسره، وظاهره وباطنه للرسول ﷺ، فاستغنى به عما منه.

قال: وكان هذا المحدث يعرض ما يحدث به على ما جاء به الرسول ﷺ، فإن وافقه قبله وإلا رده، فعلم أن مرتبة الصدّيقية فوق مرتبة التحديث.

قال: وأما ما يقوله كثير من أصحاب الخليات والجهالات: «حدثني قلبي عن ربي» فصحيح أن قلبه حدثه ولكن عمن؟ عن شيطانه أو عن ربه؟ فإذا قال: «حدثني قلبي عن ربي» كان مسنداً للحديث إلى من لم يعلم أنه حدثه به، وذلك كذب.

mation about particular events or things that is not available to others. For example, 'Umar is reported to have received information about his far-flung armies' predicaments and other such things, but nothing of general religious significance. This feature sets this type of "inspiration" apart from prophetic revelation (*wahy*) as well as the kind of inspiration (*ilhām*), to be discussed by the author below, that is general to all creatures, such as the inspiration of a novel idea, a righteous deed, etc.

54 Bukhārī #3689. This Hadith is also reported in Muslim #2398; Bukhārī #1531; and Tirmidhī #3693, with slightly different wordings.

55 "The Truth-lover" or *al-Ṣiddiq*, is an honorific usually applied to Abū Bakr, higher in status than 'Umar according to the Sunni tradition.

this community [i.e., ‘Umar b. al-Khaṭṭāb] never said any such thing. Never in his life did he ever utter such a thing. God had protected him from saying such things. One day his scribe wrote, ‘This is what God has shown to the Chief of the Believers, ‘Umar b. al-Khaṭṭāb,’ so he said, ‘No, erase that. Instead, write, “This is the opinion of ‘Umar b. al-Khaṭṭāb; if it is correct, it is from God, and if it is an error, it is from ‘Umar, and God and His Messenger are free of that.”’⁵⁶ [‘Umar] also said concerning the issue of *Kalāla*,⁵⁷ ‘I speak on this by my own opinion, if correct, it is from God, if incorrect, it is from me and from the Devil.’ These are the words of the Inspired one, whose status was indicated by the testimony of the Messenger, God grant him blessing and peace. In contrast, you see the monist,⁵⁸ the assimilationist,⁵⁹ the antinomian,⁶⁰ the one given to ecstatic outbursts,⁶¹ and the one given to vulgar and mendacious music⁶² saying: ‘My heart reports on the authority of my Lord!’”⁶³

One should contemplate the difference between the two types of speakers [i.e., ‘Umar on the one hand and these latter types on the other], their ranks, their statements, and their spiritual states, and give each one his due, and not conflate the impure and the pure.

4.5 *Fifth Level: Understanding*

The fifth level is that of [God’s] granting of understanding. God the Exalted said,

And David and Solomon when they gave judgment concerning the tillage, when the sheep of the people strayed there, and We bore witness to their judgment; and We made Solomon to understand it, and unto each gave We judgment and knowledge. [21:79]

Thus He mentioned these two noble prophets and praised them for their knowledge and judgment, and singled out Solomon for his understanding in this particular case. ‘Alī b. Abī Ṭālib, God be pleased with him, when asked, “Has the Messenger of God singled you [all] in some respect from among other people?” said, “No, by the One who splits the seed and creates man, except understanding that God gives a servant in His Book, and what is in this scroll”—and that scroll contained [rules concerning] blood-money, freeing of prisoners, and that a Muslim is not killed for an unbeliever.⁶⁴

⁵⁶ In *I’lām al-Muwaqqi’in*, Ibn al-Qayyim references this anecdote to the authority of Sufyān al-Thawrī, from Masrūq.

⁵⁷ In the Qur’anic verses on inheritance, *kalāla* in traditional Muslim view is one who dies without leaving children/grandchildren or parents/grandparents as heirs.

⁵⁸ See Glossary, “Monism” (*ittiḥād*).

⁵⁹ Assimilationism, or *ḥulūl*, similar to *ittiḥād*, is in-dwelling or a union with God that leads to His incarnation in man. See Glossary.

قال: ومحدث الأمة لم يكن يقول ذلك، ولا تفوه به يوماً من الدهر، وقد أعاده الله من أن يقول ذلك، بل كتب كاتبه يوماً «هذا ما أرى الله تعالى أمير المؤمنين عمر بن الخطاب»، فقال: «لا، محه، واكتب: هذا ما رأى عمر بن الخطاب، فإن كان صواباً فمن الله، وإن كان خطأً فمن عمر، والله ورسوله منه بريء».

وقال في الكلاله: «أقول فيها برأى، فإن يكن صواباً فمن الله، وإن يكن خطأً فني ومن الشيطان». فهذا قول المحدث بشهادة الرسول ﷺ، وأنت ترى الاتحادى، والحلولى، والمباحى والشطاح، والسماعى مجاهراً بالقحة والفرية، ويقول: «حدثني قلبي عن ربي». فانظر إلى ما بين القائلين، والمترتبين، والقولين، والحالين، وأعط كل ذي حق حقه، ولا تجعل الزغل والخالص شيئاً واحداً.

فصل

المرتبة الخامسة: مرتبة الإِفْهَام.

قال الله تعالى: ﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَمُّ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ﴾ [الأنبياء: 78-79]. فذكر هذين النبيين الكريمين، وأثنى عليهما بالعلم والحكم، وخص سليمان بالفهم في هذه الواقعة المعينة. وقال علي بن أبي طالب—رضي الله عنه—وقد سئل: هل خصكم رسول الله ﷺ بشيء دون الناس؟ فقال: «لا»، والذي فلق الحبة، وبرأ النسمة إلا فهما يؤتيه الله عبداً في كتابه، وما في هذه الصحيفة، وكان فيها العقل، وهو الديات، وفكالك الأسير، وألا يقتل مسلم بكافر».

60 Antinomianism, or *ibāḥa*, is to erase the distinction between licit and illicit. The *Mubāḥiyya*, a term derived from the concept of *ibāḥa*, refers to those who claim that God has lifted from them the responsibilities and legal obligations of the Law; for more, see "Translator's Introduction".

61 See Glossary, "Ecstatic outbursts" (*shataḥāt*).

62 *Samā'*, in this reference, is the practice of listening to music or singing for spiritual effect and pleasure. See Alexander Knysh, *Islamic Mysticism: A Short History* (Leiden: Brill, 2010), 321–325.

63 Ibn Taymiyya's discussion of this issue appears in *MF*, 13:218 ff.; and more generally in his *Risāla al-Furqān*, *MF*, 11:156 ff.

64 Bukhārī #111.

The epistle of ‘Umar b. al-Khaṭṭāb to Abū Mūsā al-Ash‘arī, God be pleased with them both, says, “[You must acquire] true understanding of what has been brought before you.”⁶⁵ Understanding is a bounty of God on His servant and a light God casts in his heart by which he comes to know and encompass with knowledge what others cannot; thus he understands from the scriptural text what others do not even if they are equal in their ken of knowledge and memory and in the understanding of the original meaning.

The understanding of [the teachings of] God and His Messenger, God grant him blessing and peace, is the index of the state of truthfulness and the charter of prophetic legacy. The levels of scholars vary in this respect so much so that one may equal one thousand. Look at that understanding of Ibn ‘Abbās, God be pleased with them both, when ‘Umar, God be pleased with him, asked him and others of the Companions who had attended [the Battle of] Badr⁶⁶ concerning the Sūra “When there came the help of God, and victory.” Ibn ‘Abbās was alone in his understanding that it is the summoning by God the Glorious of His Prophet to Himself and the news of his death, and ‘Umar’s agreement with him on this, even though this understanding remained inaccessible to those other than these two, and even though Ibn ‘Abbās was the youngest of them. Where [in this Sūra] do you find the news of his death if it were not for the special understanding? Such a person gets deeper in his understanding until he reaches levels inaccessible to many who need help in addition to [direct reading of] scripture, and it is not sufficient for them to have access only to the scripture, whereas the one given understanding needs no other help in addition.

4.6 *Sixth Level: General Explication*

The sixth level is that of general explication, which is the explication of truth and its separation from falsehood by means of arguments, proofs, and signs, such that it becomes evident to the heart just as visible objects are evident to the eye. This level is God’s proof against His creatures; without it having been established, none can be held liable to punishment [in the afterlife], and only upon [rejecting it after] having access to it is one considered misguided. God the Exalted said, “It is not for God to misguide a people after He guides them until He makes clear to them what they must avoid” [9:115]. This “misguiding” is His punishment to them after He explicated to them but they refused to accept what He made clear and failed to act accordingly. He thus took them to account by misguiding them. God does not ever misguide anyone except after this explication.

65 Discussed at length by the author in *I’lām al-muwaqqi’in*, ed. Mashhūr Abū ‘Ubayda (Dammām: Dār Ibn al-Jawzī, 2002), 2:164.

وفي كتاب عمر بن الخطاب—رضي الله عنه—لأبي موسى الأشعري: «والفهم الفهم فيما أدلي إليك». فالفهم نعمة من الله على عبده، ونور يقذفه في قلبه يدرك به ما لا يدركه غيره، فيفهم من النص ما لا يفهمه غيره مع استوائهما في حفظه، وفهم أصل معناه.

فالفهم عن الله ورسوله عنوان الصديقية، ومنشور الوراثة النبوية، وفيه تفاوتت مراتب العلماء حتى عد ألف بواحد، فانظر إلى فهم ابن عباس—رضي الله عنهما—، وقد سأله عمر ولمن حضر من أهل بدر وغيرهم عن سورة: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [النصر:1]، وما خص به ابن عباس من فهمه منها نعي الله سبحانه نبيه إلى نفسه، وإعلامه بحضور أجله، وموافقة عمر له على ذلك، وخفاؤه عن غيرهما من الصحابة—رضي الله عنهم—، وابن عباس إذ ذاك أحدثهم سنأً. وأين تجد في هذه السورة الإعلام بأجله لولا الفهم الخاص؟ ويدق هذا حتى يصل إلى مراتب يتقاصر عنها أفهام أكثر الناس، فيحتاج مع النص إلى غيره، ولا يقع الاستغناء بالنصوص في حقه، وأما في حق صاحب الفهم فلا يحتاج مع النصوص إلى غيرها.

فصل

المرتبة السادسة: مرتبة البيان العام.

وهو تبين الحق وتمييزه من الباطل بأدلته، وشواهد وأعلامه بحيث يصير مشهوداً للقلب كشهود العين للمراتب.

وهذه المرتبة هي حجة الله على خلقه التي لا يعذب أحداً، ولا يضل إلا بعد وصوله إليها. قال الله تعالى: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾ [التوبة:115]، فهذا الإضلال عقوبة منه لهم حين بين لهم، فلم يقبلوا ما بينه [لهم]، ولم يعملوا به فعاقبهم بأن أضلهم عن الهدى، وما أضل الله سبحانه أحداً قط إلا بعد هذا البيان.

66 The first battle of the Prophet's community in Medina against Quraysh in 2/624; those who participated in it were considered the highest-ranked Companions. See *Sīyar*, *Sīra*:301.

When you know this, you will know the secret of predestination and avoid many a doubt and confusion concerning it, and come to know God's wisdom in misguiding those He misguides among His servants. The Qur'an elucidates this on more than one occasion, as in His words, "When they deviated, God caused their hearts to deviate" [61:5]; and also, "And for their saying, 'Our hearts are enveloped'—nay, but God has sealed them for their unbelief" [4:155]. The first of these is a case of the unbelief of obstinacy and the second that of the unbelief due to being sealed. His words, "We confound their hearts and their eyes, as they believed not therein the first time; and We leave them in their insolence wandering blindly" [6:110] mean that He took them to task for abandoning faith in Him when they [first] looked into it and investigated it, by turning about their hearts and eyes so that they found no guidance in it. Contemplate this example as it deserves, for it has a great lesson.

The Exalted also said, "As for Thamūd,⁶⁷ We guided them but they preferred blindness to guidance" [41:17]—this then is guidance after explication and evidence. This shows that [explication] is a condition of but not a sufficient means [to guidance], for if it is not accompanied by another kind of guidance, which is success and inspiration [to act according to it], the guidance is not complete. This explication is of two kinds: one occurs by means of audible and recited signs and the other by means of the witnessed and visible signs. Both are proofs and signs of the unicity of God and His names, attributes, and perfection, and the truthfulness of what the messengers have reported. This is why He has invited His servants in His recited signs to reflect on His witnessed signs and encouraged them to contemplate both. This explication is the one sent to them with the messengers, and its responsibility is upon the messengers and after them, the scholars. After this [guidance has reached people], God misguides whosoever He wills. God the Exalted said, "And We have sent no messenger save in the tongue of his people, that he might make all clear to them; then God leads astray whomsoever He wills, and He guides whomsoever He wills; and He is the Almighty, the All-wise" [14:4]. Thus, it is for messengers to explicate, and God is the one who misguides whomsoever He wishes and guides whomsoever He wishes, by His might and wisdom.

67 An Arab people of northern Arabia whom the Qur'an says God destroyed for their rejection of God's prophet.

وإذا عرفت هذا عرفت سر القدر، وزالت عنك شكوك كثيرة وشبهات في هذا الباب، وعلمت حكمة الله في إضلاله من يضلّه من عباده، والقرآن يصرح بهذا في غير موضع كقوله: ﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾ [الصفحة: 5]، وقوله: ﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾ [النساء: 155]. فالأول كفر عناد، والثاني كفر طبع. وقوله: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنذَرُ لَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [الأنعام: 110]، فعاقبهم على ترك الإيمان به حين تبينوه وتحققوه بأن قلب أفئدتهم فلم يهتدوا له.

فتأمل هذا الموضع حق التأمل فإنه موضع عظيم. وقال تعالى: ﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾ [فصلت: 17]، فهذا هدى بعد البيان والدلالة، وهو شرط لا موجب، فإنه إن لم يقترب به هدى آخر بعده لم يحصل به كمال الاهتداء، وهو هدى التوفيق والإلهام.

وهذا البيان نوعان: بيان بالآيات المسموعة المتلوة، وبيان بالآيات المشهودة المرئية، وكلاهما أدلة وآيات على توحيد الله، وأسمائه، وصفاته، وكأله، وصدق ما أخبرت به رسله عنه، ولهذا يدعو الله عباده بآياته المتلوة إلى التفكير في آياته المشهودة، ويحضهم على التفكير في هذه وهذه. وهذا البيان هو الذي بعثت به الرسل، وجعل إليهم وإلى العلماء بعدهم، وبعد ذلك يضل من يشاء ويهدي من يشاء. قال الله تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [إبراهيم: 4]. فالرسل تبين، والله هو الذي يضل من يشاء، ويهدي من يشاء بعزته وحكمته.

4.7 *Seventh Level: Special Explication*

The seventh level is special explication, the explication that is the result of special guidance. It is explication accompanied by [divine] attention, granting of success, and election, in addition to protection from the causes of failure and their occurrence in the heart, such that total guidance is not far from him. God the Exalted said concerning this level, “[Even] if you should strive for their guidance, indeed, God does not guide those He sends astray, and they will have no helpers” [16:37], and “Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided” [28:56]. The first explication [in the sixth level] is a condition [for guidance] whereas this one is a sufficient cause.

4.8 *Eighth Level: Guidance to Listen*

The eighth level is the level of God making them listen. God the Exalted has said, “If God had known any good in them, He would have made them hear; and if He had made them hear, they would have turned away, swerving aside” [8:23], and the Exalted has said, “Not equal are the blind and the seeing, the shadows and the light, the shade and the torrid heat; nor are the living and the dead equal. God enables whomsoever He wills to listen; you cannot make those in their graves listen—you are only a warner” [35:19–23]. This listening is more specific than the hearing which consists of proof and invitation, for that has already obtained with respect to [the audience of the Qur’an], and by virtue of it [God’s] conclusive argument has been established against them. However, that is the hearing of the ears, and this [listening] is the hearing of the heart, for speech consists of utterance and meaning, and it is related to the ear, the heart, and to them both. The hearting of the utterance is the portion of the ear, whereas the hearing of the reality of its meaning and purpose is the portion of the heart. The Glorious One has denied the unbelievers the hearing that pertains to grasping the objective and purpose of speech that is the portion of the heart, but affirmed for them the hearing of utterances that pertains to the ears, in saying, “No new remembrance from their Lord came to them but that they heard it playfully: frivolous are their hearts” [21:2–3]. This is the kind of hearing that is of no benefit to its hearer save in establishing the proof against him. As for the purpose of hearing and its fruit, that does not obtain to a heart diverted by play, heedlessness, and rejection. Rather, such a one leaves [the speech] saying to those present around him, “What did he just say?: Such are those whose hearts God has sealed” [47:16].

The difference between this level and the level of understanding is that it obtains by means of the ear whereas the level of understanding is general. But the level of understanding is more specific from a different perspective, for it

فصل

المرتبة السابعة: البيان الخاص.

وهو البيان المستلزم للهداية الخاصة، وهو بيان تقارنه العناية والتوفيق والاجتباء، وقطع أسباب الخذلان ومواردها عن القلب، فلا تتخلف عنه الهداية البتة. قال تعالى في هذه المرتبة: ﴿إِنْ تَحَرَّضَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ﴾ [النحل:37]، وقال: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [القصص:56]. فالبيان الأول شرط، وهذا موجب.

فصل

المرتبة الثامنة: مرتبة الإسماع.

قال الله تعالى: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾ [الأنفال:23]. وقال تعالى: ﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَلَا الظُّلُمَاتُ وَلَا النُّورُ وَلَا الظِّلُّ وَلَا الْحَرُورُ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ إِنْ أَنْتَ إِلَّا نَذِيرٌ﴾ [فاطر:19-23]. وهذا الإسماع أخص من إسماع الحجة والتبليغ، فإن ذلك حاصل لهم، وبه قامت الحجة عليهم، لكن ذاك إسماع الآذان، وهذا إسماع القلوب، فإن الكلام له لفظ ومعنى، وله نسبة إلى الأذن والقلب وتعلق بهما، فسماع لفظه حظ الأذن، وسماع حقيقة معناه ومقصوده حظ القلب، فإن الله سبحانه نفى عن الكفار سماع المقصود والمراد الذي هو حظ القلب، وأثبت لهم سماع الألفاظ الذي هو حظ الأذن في قوله: ﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ لَا هِيَةٌ قُلُوبُهُمْ﴾ [الأنبياء:2-3]. وهذا السماع لا يفيد السامع إلا قيام الحجة عليه أو تمكنه منها، وأما مقصود السماع، وثمرته، والمطلوب منه فلا يحصل مع هو القلب، وغفلته، وإعراضه، بل يخرج السامع قائلاً للحاضر معه: ﴿مَاذَا قَالَ أَنْفًا أَوْلَيْتَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ﴾ [محمد:16].

والفرق بين هذه المرتبة ومرتبة الإفهام أن هذه المرتبة إنما تحصل بواسطة الأذن، ومرتبة الإفهام أعم، فهي أخص من مرتبة الفهم من هذا الوجه، ومرتبة الفهم أخص من وجه آخر، وهي أنها تتعلق

relates to the meaning of what is intended, and its implications and allusions, whereas the level of audition revolves around the attainment of the objective of speech to the heart, and upon this type of audition depends the hearing of acceptance. This level, thus, has three ranks: the hearing of the ear, the hearing of the heart, and the hearing of acceptance and response.

4.9 *Ninth Level: Inspiration*

The Exalted has said, “By the soul, and That which shaped it, and inspired to it its wickedness and its righteousness” [91:7–8]. The Prophet, God grant him blessing and peace, said to Ḥuṣayn b. al-Mundhir, [a Companion from the tribe] of al-Khuzā’a, God be pleased with him, when he embraced Islam, “Say: ‘O God, inspire righteousness to me and save me from the evil of my soul.’”⁶⁸

The author of *al-Manāzil*⁶⁹ considered inspiration the same as the station of the specifically inspired. He said, “It is above the station of discernment,”⁷⁰ for discernment may be rare and impenetrable at times or made difficult for the seeker, but inspiration does not occur except in a state of readiness.

I say: specific inspiration (*taḥdīth*) is more specific than inspiration (*ilhām*), for inspiration is general to the believers in proportion to their faith, since to every believer it is God who has inspired his share of righteousness by virtue of which he is a believer. As for qualified inspiration, the Prophet, God grant him blessing and peace, said concerning it that “If there were to be one [such Inspired one] in this umma, it would be ‘Umar”—he meant those specifically inspired. Thus, *taḥdīth* is specific inspiration. It is essentially revelation given to non-prophets, God’s peace be upon them all, be they among those morally responsible [in divine law], as in the words of the Exalted, “And We revealed unto the mother of Moses to nurse him” [28:7], and His words, “And I revealed unto the disciples to believe in Me and My Messenger” [5:111], as well as among those free of moral responsibility, as in the words of the Exalted, “And your Lord revealed unto the bees, saying: ‘Take unto yourselves, of the mountains, houses, and of the trees, and of what they are building, then eat of all manner of fruit, and follow the ways of your Lord easy to go upon’” [16:68]. [This is true of] all

68 Tirmidhī #3483; graded *gharīb*.

69 ‘Abdallāh b. Muḥammad al-Anṣārī, also known as Abū Ismā‘īl al-Harawī (d. 481/1089); see “Translator’s Introduction.” This is al-Harawī’s first direct mention in *Madārij*.

70 The station of discernment (*firāsa*) is one of the stations in the scheme of Shaykh al-Harawī’s hundred stations that the author intends to elaborate on in much of the present work. Here, Ibn al-Qayyim has chosen to discuss one of the spiritual stations, *ilhām*, out of al-Harawī’s original order of ascending stations, according to which discernment comes

بالمعنى المراد، ولوازمه، ومتعلقاته، وإشارات. ومرتبة السماع مدارها على إيصال المقصود بالخطاب إلى القلب، وترتب على هذا السماع سماع القبول. فهو إذن ثلاث مراتب: سماع الأذن، وسماع القلب، وسماع القبول والإجابة.

فصل

المرتبة التاسعة: مرتبة الإلهام.

قال تعالى: ﴿وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: 7-8]. وقال النبي ﷺ لحصين بن المنذر الخزاعي لما أسلم: «قل اللهم ألهمني رشدي، وقني شر نفسي». وقد جعل صاحب المنازل «الإلهام» هو مقام المحدثين قال: «وهو فوق مقام الفراسة، لأن الفراسة ربما وقعت نادرةً واستصعبت على صاحبها وقتاً، أو استعصت عليه، والإلهام لا يكون إلا في مقام عتيد».

قلت: التحديث أخص من الإلهام، فإن الإلهام عام للمؤمنين بحسب إيمانهم، فكل مؤمن فقد ألهمه الله رشده الذي حصل له به الإيمان. فأما التحديث فالنبي ﷺ قال فيه: «إن يكن في هذه الأمة أحد فعمر» يعني من المحدثين، فالتحديث إلهام خاص، وهو الوحي إلى غير الأنبياء—عليهم السلام—إما من المكلفين كقوله تعالى: ﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾ [القصص: 7]، وقوله: ﴿وَإِذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي﴾ [المائدة: 111]، وإما من غير المكلفين كقوله تعالى: ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾ [النحل: 68]. فهذا كله وحي إلهام.

prior to inspiration. Ibn al-Qayyim's reason for doing so is noteworthy: whereas al-Harawī's original treatise is a manual for the initiates in ecstatic, mystical Sufism, for Ibn al-Qayyim, it is precisely a disciplined epistemology that must be explained prior to spiritual stations. As noted elsewhere, Ibn al-Qayyim is not opposed to spiritual stations or Sufism *per se*, but only to its tendency to claim a source of knowledge that supersedes or neglects scriptural knowledge and reasoning.

inspiration of this kind. As for deeming it higher than the station of perspicuity, [al-Harawī's] argument is that perspicuity occurs rarely, and what is rare is not an apt basis for the judgment [of a station]. Besides, one may be unreceptive to it, or it may be difficult for him, thus rendering him unable to follow it, whereas inspiration does not occur except in a state of readiness and presence.

The fact of the matter is that both perspicuity and inspiration are of two kinds, general and specific. The specific case of both is superior to the general case of either, and the general in either case is far more frequent than the specific. The specific may be rare but the proper distinction between the two is that in perspicuity there may be an element of acquisition and effort whereas inspiration is purely God's gift, human effort having no part in it.

4.9.1 Interlude: The Station of Inspiration⁷¹

[Al-Harawī] said,

[Inspiration] has three levels. The first level is the tiding that occurs in the form of a definitive revelation, whether aural or otherwise.

Tiding is a report that is of great significance, thus not every report is tiding; this tiding is the report concerning the greatest unseen reality. By 'revelation' (*waḥy*) and 'inspiration' (*ilhām*) he means the communication whose arrival through whatever means is certain, either via the ear or without a medium.

I say: Its aural occurrence is not called inspiration, rather it belongs to the category of speech. If the speaker is God Almighty and Glorious, this cannot obtain for non-prophets. It is what distinguished Moses, peace be upon him.

The aural experiences of the masters of inner disciplines are one of three kinds to which there is no fourth. The highest of them is that one is addressed by an angel with a partial⁷² speech, and this occurs to non-prophets, as the angels used to address 'Imrān b. al-Huṣayn with greetings, and when he cauterized [wounds], they ceased, and when he ceased [cauterizing], the angelic salutation was returned to him.⁷³ This can be of two kinds. One of them is when the speech is audible to one's ears, and this is rare with respect to the generality of believers. The other one is speech cast in one's heart, thus the angel addresses it to one's soul, as in the famous report, "The angel has a touch on the heart of the son of Adam, as does the Satan. The touch of the angel is to

71 *Ilhām* is the fifty-seventh station in al-Harawī's ordering, two stations after *al-firāsa*. Ibn al-Qayyim has reorganized the material, focusing on epistemology and his critique of mystical claims in the prefatory material here before delving into the stations successively.

وأما جعله فوق مقام الفراسة، فقد احتج عليه بأن الفراسة ربما وقعت نادرةً كما تقدم، والنادر لا حكم له، وربما استصعبت على صاحبها واستعصت عليه فلم تطاوعه، والإلهام لا يكون إلا في مقام عتيد، يعني في مقام القرب والحضور.

والتحقيق في هذا أن كل واحد من الفراسة والإلهام ينقسم إلى عام وخاص، وخاص كل واحد منهما فوق عام الآخر، وعام كل واحد قد يقع كثيراً وخاصة قد يقع نادراً، ولكن الفرق الصحيح أن الفراسة قد تتعلق بنوع كسب وتحصيل، وأما الإلهام فهو مجردة لا تنال بكسب البتة.

فصل

قال: «وهو على ثلاث درجات: الدرجة الأولى: نبأ يقع وحياً قاطعاً مقروناً بسماع، أو مطلقاً».

النبأ: الخبر الذي له شأن، فليس كل خبر نبأً وهو نبأٌ خبر عن غيب معظم.

ويريد بالوحي والإلهام الإعلام الذي يقطع من وصل إليه بموجبه إما بواسطة سماع، أو بلا واسطة. قلت: أما حصوله بواسطة سماع فليس ذلك إلهاماً، بل هو من قبيل الخطاب، وهذا يستحيل حصوله لغير الأنبياء—عليهم السلام—، وهو الذي خص به موسى عليه السلام إذ كان المخاطب هو الحق عز وجل.

وأما ما يقع [لكثير] من أرباب الرياضات من سماع الخطاب، فهو من أحد وجوه ثلاثة لا رابع لها. أحدها أن يخاطبه الملك خطاباً جزئياً، فإن هذا يقع لغير الأنبياء، فقد كانت الملائكة تخاطب عمران بن حصين بالسلام، فلما اكتوى تركت خطابه، فلما ترك الكي عاد إليه، وهذا خطاب ملكي، وهو نوعان:

أحدها: خطاب يسمعه بأذنه، وهو نادر بالنسبة إلى عموم المؤمنين. والثاني: خطاب يلقي في قلبه يخاطب به الملك روحه كما في الحديث المشهور: «إن للملك لمة بقلب ابن آدم، وللشيطان لمة، فلمة الملك

72 By “partial speech” (*khiṭāb juz’ī*), the author presumably means communication about particular things, rather than general verities that are part of a total message and given only to prophets.

73 A report to this effect concerning ‘Imrān b. al-Ḥuṣayn (d. 52/672), a Companion, appear in Abū Dāwūd #3865. The author mentions the practice of cauterizing (*iktiwā*) in passing, and does not explain why the practice of cauterizing wounds may be religiously questionable.

encourage righteousness and confirm the [divine] promise, and the touch of Satan is to encourage wickedness and disaffirm the promise. Then he recited, ‘Satan promises you poverty, and bids you unto indecency; but God promises you His pardon and His bounty’ [2:268].⁷⁴

The Exalted has said, “When your Lord revealed unto the angels, ‘I am with you, so make firm the believers’” [8:12]. In exegesis, it was said that [making firm] means “strengthen their hearts and give them tidings of success,” and it was also said, “join the battle with them”—and both opinions are correct, for they attended the battle with them and strengthened their hearts.

Part of this type of speech is the admonisher of God in the heart of His believing servants, as in the *Jāmi‘* of al-Tirmidhī and *Musnad* of Aḥmad, in the report of al-Nuwās b. Sam‘ān, God be pleased with them, on the authority of the Prophet, God grant him blessing and peace, who said, “God the Exalted strikes the parable of a straight path on either side of which are two walls with open doors and drawn curtains, and a caller on the head of the path and a caller above the path. The straight path is Islam, the two walls are the limits of God, and the open doors are the prohibitions of God. He who falls into a limit from the limits of God uncovers the veil. The caller at the head of the path is the Book of God, and the caller above the path is the admonisher of God in the heart of every believer.”⁷⁵

The occurrence of such speech [to non-prophets] without a medium is not clear, and anything definitive about it, by way of affirmation or negation, would depend on the evidence. And God knows best.

4.9.2 The Second Kind of Aural Experience

The second type of aural experience is when the speaker is either of the believing, righteous *jinn*s or the devils (i.e., unbelieving *jinn*s). This is of two kinds as well. One, to be addressed audibly through one’s ears, and the other, that [the speaker] casts in one’s heart when he touches him. Of this type are [the Satan’s] promises and tall tales, when he makes promises to man and stirs in him vain hopes and prevents him, as the Exalted said, “He promises them and fills them with fancies, but there is nothing Satan promises them except delusion” [4:120], and also, “Satan promises you poverty, and bids you unto indecency” [2:268]. The heart has a share of this speech as does the ear, and protection from such is for none but the messengers and the Community as a whole.⁷⁶

74 Tirmidhī #2988, who graded it *ḥasan-gharīb*.

75 Graded *ṣaḥīḥ*, reported by Aḥmad 29:181; Tirmidhī #2859.

76 On the doctrine of infallibility (*iṣma*) or protection from error of prophets and its connection to the infallibility of the Muslim community as a whole, see Anjum, *Politics*, 230;

إِيعَادُ بِالْخَيْرِ، وَتَصْدِيقُ بِالْوَعْدِ، وَلَمَّةُ الشَّيْطَانِ إِيعَادُ بِالشَّرِّ، وَتَكْذِيبُ بِالْوَعْدِ. ثُمَّ قَرَأَ قَوْلَهُ: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمُ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا﴾ [البقرة: 268]، وَقَالَ تَعَالَى: ﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا﴾ [الأنفال: 12]. قِيلَ فِي تَفْسِيرِهَا: قَوَّوْا قُلُوبَهُمْ، وَبَشَّرُوهُمْ بِالنَّصْرِ. وَقِيلَ: احْضَرُوا مَعَهُمُ الْقِتَالَ. وَالْقَوْلَانِ حَقٌّ، فَإِنَّهُمْ حَضَرُوا مَعَهُمُ الْقِتَالَ، وَثَبَّتُوا قُلُوبَهُمْ.

وَمِنْ هَذَا الْخُطَابِ وَاعَظَ اللَّهُ عَزَّ وَجَلَّ فِي قُلُوبِ عِبَادِهِ الْمُؤْمِنِينَ كَمَا فِي جَامِعِ التِّرْمِذِيِّ، وَمُسْنَدِ أَحْمَدَ مِنْ حَدِيثِ النَّوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى ضَرَبَ مِثْلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى كَنَفَيْ الصِّرَاطِ سُورَانِ لِمَا أَبْوَابُ مَفْتُوحَةٌ، وَعَلَى الْأَبْوَابِ سِتُورٌ مَرَحَاةٌ، وَدَاعٌ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ، وَدَاعٌ يَدْعُو فَوْقَ الصِّرَاطِ، فَالصِّرَاطُ الْمُسْتَقِيمُ الْإِسْلَامُ، وَالسُّورَانِ حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمَفْتُوحَةُ مَحَارِمُ اللَّهِ، فَلَا يَقَعُ أَحَدٌ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ حَتَّى يَكْشِفَ السُّتْرَ، وَالدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ تَعَالَى، وَالدَّاعِي فَوْقَ الصِّرَاطِ وَاعَظَ اللَّهُ فِي قَلْبِ كُلِّ مُؤْمِنٍ». هَذَا أَوْ مَعْنَاهُ، فَهَذَا الْوَاعِظُ فِي قُلُوبِ الْمُؤْمِنِينَ، هُوَ الْإِلْهَامُ الْإِلَهِيُّ بِوَسْطَةِ الْمَلَائِكَةِ. وَأَمَّا وَقُوعُهُ بِغَيْرِ وَاسِطَةٍ فَمَا لَمْ يَتَبَيَّنْ بَعْدُ، وَالْجَزْمُ فِيهِ بِنَفْيٍ أَوْ إِثْبَاتٍ مُوقُوفٌ عَلَى الدَّلِيلِ، وَاللَّهُ أَعْلَمُ.

فصل

النوع الثاني من الخطاب المسموع: خطاب الهواتف من الجنان. فقد يكون المخاطب جنياً مؤمناً صالحاً، وقد يكون شيطاناً مغوياً، وهذا أيضاً نوعان: أحدهما أن يخاطبه خطاباً يسمعه بأذنه.

والثاني: أن يلقي في قلبه عندما يلم به، ومنه وعده وأمنيته حين يعد الإنسي ويمنيه، ويأمره وينهاه، كما قال تعالى: ﴿يَعِدُّهُمْ وَيُؤْمِنُهُمْ﴾ [النساء: 120]، وَقَالَ: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمُ بِالْفَحْشَاءِ﴾ [البقرة: 268]، وَلِلْقَلْبِ مِنْ هَذَا الْخُطَابِ نَصِيبٌ، وَلِلْأُذُنِ أَيْضاً مِنْهُ نَصِيبٌ، وَالْعَصْمَةُ مُنْتَفِيَةٌ إِلَّا عَنِ الرِّسْلِ وَمَجْمُوعِ الْأُمَّةِ.

But how could one thus spoken to be certain that the speaker was indeed the All-merciful or an angel [of His]? By what proof and what evidence? For the devil, too, casts into the soul its own revelations and into the ears its speech, so the deceived and the conceited says, "It was said to me" or "I was thus addressed." This is true enough, but he is asked, Who exactly was it that addressed you? For indeed, 'Umar b. al-Khaṭṭāb, God be pleased with him, said to Ghaylān b. Salama, who had divorced his women and distributed his wealth among his sons, "I think it to be Satan, who steals from the hearing, who heard of your death and cast it into your heart."⁷⁷

Who will vouch for the pious, after you, O Shahr!⁷⁸

4.9.3 The Third Kind of Aural Experience

The third type is the situational speech that begins with the self and returns to it, but one imagines that it originated from outside. This is often a source of error for the seekers. He thinks that it is the Almighty God's speech to him, a word from Him to him. The source of this error is that when the perceptive powers of man are polished through spiritual exercises and cut off from things that usually keep them occupied, they become such that the soul⁷⁹ and the heart overcome the body, and the self and the heart concentrate exclusively on the meanings that attend them. The self becomes so intensely focused on these that they replace worldly connections and occupations altogether. Thus filling the heart, these meanings proceed, by way of habit, to the faculty of speech and the speech of the heart and the self. When they are incident upon an unoccupied self, they appear to the faculty of hearing in the form of audible sounds and to the faculty of sight in the form of visible persons; thus one sees forms and hears speech, but all of this is within his self rather than from outside. He swears that he saw and heard, and he is truthful, but the question is whether he saw or heard something outside or just within himself. The weakness of discretion, lack of knowledge, and overwhelming force of such meanings all come together upon an unoccupied self.

⁷⁷ Aḥmad 8:251.

⁷⁸ That is, if a Companion of the Prophet could confuse a thought from the devil with a righteous idea from God, and given that the Companions are the most truthful generation in Sunni theology, who could guarantee that his inspirations are from God? The reference is to Shahr b. Hawshab al-Ash'arī, a pious man of knowledge, who was found guilty of stealing a leather sleeve, and someone composed the great scandal in verse: Shahr has sold his religion for a sleeve/ Who will vouch for the pious, after this, O Shahr!

⁷⁹ The original *rūḥ* has been translated here as *soul*; it seems that the author here uses the *rūḥ* interchangeably with *nafs*. In the pre-Qur'anic and Qur'anic usage, *nafs* is the *self* or

فمن أين للمخاطب أن هذا الخطاب رحمني، أو ملكي؟ بأي برهان أو بأي دليل؟ والشيطان يقذف في النفس وحيه، ويلقى في السمع خطابه، فيقول المغرور المخدوع: «قيل لي، وخوطبت». صدقت، لكن الشأن في القائل لك والمخاطب، وقد قال عمر بن الخطاب رضي الله عنه لغيلان بن سلمة—وهو من الصحابة—لما طلق نساءه، وقسم ماله بين بنيه: «إني لأظن الشيطان فيما يسترق من السمع سمع بموتك، فقذفه في نفسك». فمن يأمن القراء بعدك يا شهر؟

فصل

النوع الثالث: خطاب حالي تكون بدايته من النفس وعوده إليها، فيتوهمه أنه من خارج، وإنما هو من نفسه منها بدا وإليها يعود. وهذا كثيراً ما يعرض للسالك، فيغلط فيه، ويعتقد أنه خطاب من الله كلمه به منه إليه، وسبب غلظه أن اللطيفة المدركة من الإنسان إذا صفت من الرياضة، وانقطعت علقها عن الشواغل الكثيفة، صار الحكم لها بحكم استيلاء الروح والقلب على البدن، ومصير الحكم لهما، فتصرف عناية النفس والقلب إلى تجريد المعاني التي هي متصلة بهما، وتشتد عناية الروح بها وتصير في محل تلك العلائق والشواغل، فتملاً القلب، فتصرف تلك المعاني إلى النطق والخطاب القلبي الروحي بحكم العادة. ويتفق تجرد الروح، فتتشكل تلك المعاني للقوة السامعة تشكل الأصوات المسموعة، وللقوة الباصرة بشكل الأشخاص المرئية، فترى صورها، وتسمع الخطاب، وكله في نفسه ليس في الخارج منه شيء، ويخلف أنه رأى وسمع وصدق، لكن رأى وسمع في الخارج أو في نفسه. ويتفق ضعف التمييز، وقلة العلم، واستيلاء تلك المعاني على الروح وتجردها عن الشواغل.

person, whereas *rūḥ* in the pre-Qur'anic usage is breath and wind and in the Qur'an, it is a special angel (Archangel Gabriel), and a special divine breath breathed into Adam (e.g. 15:29, 38:72, 32:8). In the post-Qur'anic usage, *rūḥ* is conflated with *naḥs*. *Rūḥ* came to be applied to the human *spirit*, influenced by Christian and Neoplatonic ideas. Al-Ash'arī reports the Rāfiḍite doctrine of the *rūḥ* of Allah in Adam and other prophets, and controversies about whether the human being is body only, body and *rūḥ*, or just *rūḥ*; the Sunnis have no definitive doctrine on it. Muslims had widely different views on the matter; Ghazālī popularized the Aristotelian view that *rūḥ* is an incorporeal spirit, while al-Rāzī rejects the view that it is incorporeal. See E.E. Calverly and I.R. Netton, "*naḥs*," in *ET* 12, 7:880–884.

These three are the ways of speech; anyone's claims to have heard anything other than these are conceit, deception, and confusion. This topic is the final word, and it is the clearest of topics for those who investigate the matter and understand it, and from God alone is the correct understanding.

4.9.4 The Second Level of Inspiration according to al-Harawī
[al-Harawī] said,

The second level is the inspiration that occurs visually, and the sign of its soundness is that it breaches no veil, transgresses no limits, and never fails.

The difference between this and inspiration in the first level is that the first one is almost necessary knowledge that cannot be repelled from the heart, whereas this one is observation and unveiling, thus it is above the last one in rank, more complete in occurrence, and its relation to the heart is like a visible object to the eye. He then mentioned its three signs.

First, it breaches no veils, that is, he who received an unveiling concerning another person should not breach his veil, be it good or bad, and not breach what God has veiled of him to the people, but covers him and hides what has been unveiled to him.

Second, "he transgresses no limits," which may have one of two meanings. First, that he does not employ [his unveiling] in the service of sinful ends and transgression of God's limits, unlike soothsayers and those given to Satanic visions. Second, that [this inspiration] must not be employed against the limits of the Law, such as if one employs it to spy on hidden things [belonging to other people] that God has prohibited to spy on. If one follows such an aim and such things appear to him through such an unveiling, it is Satanic, not Providential. Third, that it never fails, in contrast with Satanic visions, for it often fails [in its prophecies]. As the Prophet, God grant him blessing and peace, said to Ibn Ṣā'id, "What do you see?" He said, "I see truth and falsehood." He said, "You are deceived."⁸⁰

Thus, Satanic visions often prove false and can never continue to come true.

80 Bukhārī #1354; Muslim #2930. For Ibn Ṣā'id or Ibn Ṣayyād traditions, see Bukhārī #2638, #3056.

فهذه الوجوه الثلاثة هي وجوه الخطاب، فلا يسمع غيرها، فإنما هو غرور، وخذع، وتلبيس، وهذا الموضع مقطوع القوم، وهو من أجل المواضع لمن حققه وفهمه، والله الموفق للصواب.

فصل

قال: «الدرجة الثانية: إلهام يقع عياناً، وعلامة صحته أنه لا يخرق سترًا، ولا يجاوز حدًا، ولا يخطيء أبدًا».

الفرق بين هذا وبين الإلهام في الدرجة الأولى، أن ذلك علم شبيه بالضروري الذي لا يمكن دفعه عن القلب، وهذا معاينة ومكاشفة، وهو فوقه في الدرجة، وأتم منه ظهوراً، ونسبته إلى القلب نسبة المرئي إلى العين، وذكر له ثلاث علامات:

إحداها: «أنه لا يخرق سترًا»، لأن صاحبه إذا كوشف بحال غيره المستور عنه لا يخرق ستره ويكشفه، خيراً كان أو شراً، وأنه لا يخرق ما ستر الله تعالى من نفسه عن الناس، بل يستر نفسه، ويستر من كوشف بحاله.

الثانية: «أنه لا يجاوز حدًا»، يحتمل وجهين:

أحدهما: أنه لا يتجاوز به إلى ارتكاب المعاصي، وتجاوز حدود الله، مثل كشف الكهان، والكشف الشيطاني.

الثاني: أنه لا يقع على خلاف الحدود الشرعية، مثل أن يتجسس به العورات التي نهى الله عن التجسس عليها وتبعتها، فإذا تبعتها ووقع عليها بهذا الكشف، فهو شيطاني لا رحمني.

الثالثة: أنه لا يخطيء أبدًا بخلاف الشيطاني، فإن خطأه كثير، كما قال النبي ﷺ لابن صائد: «ما ترى؟» قال: أرى صادقاً وكاذباً. فقال: «لبس عليك». فالكشف الشيطاني لا بد أن يكذب، ولا يستمر صدقه البتة.

4.9.5 The Third Level of Inspiration

He said,

The third level is the inspiration that renders manifest the essence of pure realization and utters nothing but on the authority of the eye of eternity, and the inspiration is an end to which it is forbidden to allude.

The essence of realization, according to [al-Harawī], is annihilation⁸¹ in the witnessing of the reality, such that everything other than him disappears and all forms turn to pure nothingness.

Inspiration at this level manifests this essence for the inspired exclusively, adulterated by nothing of the consciousness of reason or senses, for if there were any mental or sensual awareness, the manifestation of the reality would be impure. The speaker of this unveiling cannot, in the People's⁸² view, be understood except by someone who is with him and shares his experience. The masters of this unveiling hold that all creation is veiled from Him, and knowledge, intellect, and inner state all are veils, and the speech of all creation but occurs through a language of veil, and they do not understand the language of what is beyond the veil of the meanings of the One veiled. This is why allusion to or expression of this is forbidden, for allusion and expression pertain to what can be sensed and rationally grasped, whereas this matter is beyond sense or intellect.

The upshot of this [third level of] inspiration is that through it all media are removed, erased, and obliterated, but in respect of witnessing, not existence. The monists, who uphold the doctrine of the Unicity of Being, attribute this erasure and annihilation to existence and attempt to count the author of *al-Manāzil* as one of them, but he is quit of them in intellect, in religion, in states, and in inner knowledge.⁸³ And God knows best.

4.10 The Tenth Level of Guidance: Truthful Visions

The tenth level of the levels of guidance is the true vision, which is a part of prophethood, as is reported authentically from the Prophet, God grant him blessing and peace, who said, "True vision is one of the forty-six parts of

81 This is the first mention of annihilation, *fanā'*, which is the axial notion and the end goal of al-Harawī's Sufism, and the object of Ibn al-Qayyim's sustained critique and corrective. The expression in Arabic is complex: *fanā' fī Allāh* means "he annihilated into God," sometimes adding *bī nafsihī*, meaning "he annihilated himself into God," or "he erased himself into God," thus in some way becoming one with God. See "Translator's Introduction" for more on *fanā'*.

فصل

قال: «الدرجة الثالثة: إلهام يجلو عين التحقيق صرفاً، وينطق عن عين الأزل محضاً. والإلهام غاية تمتنع الإشارة إليها».

عين التحقيق عنده هي الفناء في شهود الحقيقة بحيث يضمحل كل ما سواها في ذلك الشهود، وتعود الرسوم أعداماً محضة، فالإلهام في هذه الدرجة يجلو هذه العين للمهم صرفاً، بحيث لا يمازجها شيء من إدراك العقول ولا الحواس، فإن كان هناك إدراك عقلي أو حسي لم يتحضر جلاء عين الحقيقة. والناطق عن هذا الكشف عندهم لا يفهم عنه إلا من هو معه ومشارك له. وعند أرباب هذا الكشف أن كل الخلق عنه في حجاب، وعندهم أن العلم والعقل والحال حجب عليه، وأن خطاب الخلق إنما يكون على لسان الحجاب، وأنهم لا يفهمون لغة ما وراء الحجاب من المعنى المحجوب، فلذلك تمتنع الإشارة إليه والعبارة عنه، فإن الإشارة والعبارة إنما يتعلقان بالحسوس أو المعقول، وهذا أمر وراء الحس والعقل.

وحاصل هذا الإلهام أنه إلهام ترتفع معه الوسائط وتضمحل وتعدم، لكن في الشهود لا في الوجود. وأما الاتحادية القائلون بوحدة الوجود، فإنهم يجعلون ذلك اضمحلاً وعدمياً في الوجود، ويجعلون صاحب المنازل منهم، وهو بريء منهم عقلاً ودينياً وحالاً ومعرفةً. والله أعلم.

فصل

المرتبة العاشرة من مراتب الهداية: الرؤيا الصادقة. وهي من أجزاء النبوة كما ثبت عن النبي ﷺ أنه قال: «الرؤيا الصادقة جزء من ستة وأربعين جزءاً من النبوة».

82 See Glossary, "The People" (*al-qawm*).

83 For the monist interpreters mentioned here such as al-Tilimsānī and Ibn al-'Arīf, see "Translator's Introduction" and Gino Schallenberg, "Ibn Qayyim al-Jawziyya's Manipulation of Sufi Terms: Fear and Hope," in *Islamic Theology, Philosophy and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, ed. Birgit Krawietz and Georges Tamer (Berlin: de Gruyter, 2013), 94–112.

prophethood.”⁸⁴ It has been said concerning this qualification that the first onset of revelation was [the seeing of] truthful visions or dreams, a state that lasted for half a year and then proceeded to revelation in a wakeful state for a period of twenty-three years from the time he was sent until he died, God’s blessings and peace be upon him. Thus, the proportion of the period of revelation in dream from that comes to be one of the forty-six parts. This would be a good explanation, were it not for another sound report that states, “It is one of seventy parts.”⁸⁵ It has been said in an attempt to reconcile the two that it depends on the state of the one who has the vision. The vision of truth-lovers is one of forty-six parts whereas the vision of the generality of believers is one of seventy parts, and God knows best.

The vision is the first stage of revelation, and its truthfulness depends on the truthfulness of its seer: the more truthful a person, the more truthful his vision. When the days draw near [to the end of the world] it would seldom fail to come true, as the Prophet, upon him be blessings and peace, said.⁸⁶ This is because such a time is lacking in prophethood and its effect, thus believers are given visions as compensation. However, when the light of prophecy is bright and strong, its brightness and strength leave no need for visions.

This is similar to the frequent occurrence of miracles⁸⁷ after the time of the Companions, whereas they did not occur to them precisely because they had no need of them owing to the strength of their faith; the need arose afterward due to the weakening of faith. Aḥmad has a report to this effect: ‘Ubāda b. al-Ṣāmit,⁸⁸ God be pleased with him, said, “The vision of a believer is speech by which the Lord speaks to His servant in his sleep.” The Prophet, God grant him blessing and peace, said, “Nothing is left of prophethood except for good tidings.” It was said, “What are good tidings, O Messenger of God?” He said, “The good vision; the believers sees it or he is shown it.”⁸⁹

When the visions of Muslims confirm each other, they cannot be false; as the Prophet, God grant him blessing and peace, said to his companions when they were shown the Night of Destiny in the last ten [nights of Ramadan], “You have been shown visions that confirm each other [that it is] in the last ten, so whosoever seeks it should seek it in the last ten of Ramadan.”⁹⁰

84 Bukhārī #6989; Muslim #2263; some reports have “good dream” rather than “true dream”.

85 Muslim #2265.

86 Muslim #2263.

87 Unlike miracles that are unique to Prophets (*mu’jizāt*), *karāmāt* are miracles performed by saints of God (*awlīyā’*). Ibn Taymiyya contends that the best of the saints of God may be honored by a *karāma* as a means to carry out a proof from God for the sake of His reli-

وقد قيل في سبب هذا التخصيص بالعدد المذكور: إن أول مبدأ الوحي كان هو الرؤيا الصادقة، وذلك نصف سنة، ثم انتقل إلى وحي اليقظة مدة ثلاث وعشرين سنة، من حين بعث إلى أن توفي صلوات الله وسلامه عليه. فنسبة مدة الوحي في المنام من ذلك جزء من ستة وأربعين جزءاً، وهذا حسن لولا ما جاء في الرواية الأخرى الصحيحة: «إنها جزء من سبعين جزءاً».

وقد قيل في الجمع بينهما: إن ذلك بحسب حال الرائي، فإن رؤيا الصديقين من ستة وأربعين، ورؤيا عموم المؤمنين الصادقين من سبعين. والله أعلم.

والرؤيا مبدأ الوحي، وصدقها بحسب صدق الرائي، وأصدق الناس رؤيا أصدقهم حديثاً، وهي عند اقتراب الزمناً تكاد تخطيء كما قال النبي ﷺ، وذلك بعد العهد بالنبوة وآثارها، فيعوض المؤمنون بالرؤيا، وأما في زمن قوة نور النبوة، ففي ظهور نورها وقوته ما يغني عن الرؤيا.

ونظير هذا الكرامات التي ظهرت بعد عصر الصحابة—رضي الله عنهم—ولم تظهر عليهم لاستغنائهم عنها بقوة إيمانهم، واحتياج من بعدهم إليها لضعف إيمانهم، وقد نص أحمد—رضي الله عنه—على هذا المعنى. قال عبادة بن الصامت—رضي الله عنه—: «رؤيا المؤمن كلام يكلم به الرب عبده في المنام». وقد قال النبي ﷺ: «لم يبق من النبوة إلا المبشرات». قيل: وما المبشرات يا رسول الله؟ قال: «الرؤيا الصالحة يراها المؤمن أو ترى له». وإذا تواطأت رؤيا المسلمين لم تكذب. وقد قال النبي ﷺ لأصحابه لما أروا ليلة القدر في العشر الأواخر: «أرى رؤيا كم قد تواطأت في العشر الأواخر، فمن كان متحريراً فليتحربها في العشر الأواخر من رمضان».

gion or to fulfill a need of the Muslims (i.e. strengthen their faith), just as the prophets performed miracles to demonstrate their proof of God. Hence, he notes that there was a greater number of *karāmāt* among the Successors, who did not encounter the Prophet and his miracles, compared to the Companions since these miracles functioned to increase their faith. See Ibn Taymiyya, *al-Furqān*, 206–230.

88 'Ubāda b. al-Ṣāmit, a senior Companion from the Anṣār from the Khazraj clan, who participated in the 'Aqaba Pledge with the Prophet and participated in all the major battles, died circa 34–45; *Sīyar*, 2:5.

89 Bukhārī #6990. Other reports link this statement to the exegesis of the verse "For them is the good tiding in earthly life" [10:64].

90 Bukhārī #6991.

The case with a vision is the same as with unveiling [by inspiration]: it could be Providential, self-generated, or Satanic. The Prophet, God grant him blessing and peace, said, "The visions are three, a vision from God, an ominous vision from Satan, and a vision from what a man tells himself while awake and sees it while asleep."⁹¹

The one that is a means of guidance is the one from God. All Muslims agree that the visions of prophets are revelation since they are protected from Satan. This is why the Friend [of God, Abraham] proceeded to sacrifice his son Ismā'īl, God's peace be upon them both, on the basis of a vision. As for the visions of non-prophets, they must be judged against the explicit and clear revelation. If they agree, [they are good;] if not, they are not acted on. If it is said, "What would you say if it is a righteous vision or multiply confirmed?" We say: if it is so, it is impossible for it to oppose revelation. The two must be in agreement. [The vision serves to] draw attention to [revealed teachings] or to a particular issue in them that the one given the vision had not been aware of and is alerted through the vision.

Whosoever wishes that his visions be truthful must seek to attain truthfulness, consume nothing but what is lawful, hold fast to the commandments and prohibitions. Furthermore, he should sleep in the state of ritual purity,⁹² face the *Qibla* and mention God until overtaken by sleep. The vision of such a one is seldom false. In addition, the most truthful of visions are those seen in the early morning [before dawn], as that is the time of divine descent,⁹³ and proximity of mercy and forgiveness, respite from the devils. Its opposite is the vision seen in the early part of the night when the devils and devilish souls are spread about.

ʿUbāda b. al-Ṣāmit, God be pleased with him, said, "The vision of a believer is speech with which the Lord speaks to His servant while he sleeps." There is an angel of visions who shows them to the servant in images that are appropriate to the servant, thus he strikes images for everyone accordingly. Mālik [b. Anas] said, "The vision is revelation from among revelations" and discouraged interpreting them without knowledge, saying, "Do you play thus with God's revelation!"

There are books dedicated to the rulings, details, and ways of interpreting visions, but the mention of these things here will distract us from our purpose. God knows best.

91 Abū Dawūd #5019. Similar reports appear in Muslim #2263; *al-Muwattaʿ* 52:1754.

92 That is, having made ablution.

93 The reference is to Hadiths to the effect that God comes down to the nearest heaven during the last third of the night. See Bukhārī #7494.

والرؤيا كالكشف منها رحمني، ومنها نفساني، ومنها شيطاني. وقال النبي ﷺ: «الرؤيا ثلاثة: رؤيا من الله، ورؤيا تخزين من الشيطان، ورؤيا مما يحدث به الرجل نفسه في اليقظة فيراه في المنام». والذي هو من أسباب الهداية، هو الرؤيا التي من الله خاصة.

ورؤيا الأنبياء—عليهم السلام—وحي، فإنها معصومة من الشيطان، وهذا باتفاق الأمة، ولهذا أقدم الخليل على ذبح إسماعيل عليهما السلام بالرؤيا. وأما رؤيا غيرهم، فتعرض على الوحي الصريح، فإن وافقته وإلا لم يعمل بها، فإن قيل: فما تقولون إذا كانت رؤيا صادقة أو تواطأت؟

قلنا: متى كانت كذلك استحال مخالفتها للوحي، بل لا تكون إلا مطابقة له، منبهة عليه، أو منبهة على اندراج قضية خاصة في حكمه، لم يعرف الرائي اندراجها فيه، فينبه بالرؤيا على ذلك، ومن أراد أن تصدق رؤياه، فليتحرق الصدق، وأكل الحلال، والمحافظة على الأمر والنهي، ولينم على طهارة كاملة مستقبل القبلة، ويذكر الله حتى تغلبه عيناه، فإن رؤياه لا تكاد تكذب البتة.

وأصدق الرؤيا رؤيا الأسحار، فإنه وقت للنزول الإلهي، [واقتراب الرحمة والمغفرة]، وسكون الشياطين. وعكسه رؤيا العتمة عند انتشار الشياطين والأرواح الشيطانية. وقال عبادة بن الصامت رضي الله عنه: «رؤيا المؤمن كلام يكلم به الرب عبده في المنام».

وللرؤيا ملك موكل بها يريها العبد في أمثال تناسبه وتشاكله، فيضربها لكل أحد بحسبه. وقال مالك—رضي الله عنه—: «الرؤيا من الوحي». وزجر عن تفسيرها بلا علم وقال: «أيتلاعب بوحى الله؟».

ولذكر الرؤيا وأحكامها وتفصيلها وطرق تأويلها مظان مخصوصة بها يخرجنا ذكرها عن المقصود. والله أعلم.

5 *The Opening Heals Hearts as well as Bodies*

Explication that *The Opening* encompasses the two kinds of healing—the healing of hearts and of bodies.

As for the healing of hearts, [*The Opening*] includes it in the most perfect fashion, for all weaknesses and illnesses of hearts revolve around two axes, the corruption of knowledge and the corruption of intention. These two lead to two lethal ailments: error and wrath. Error is the result of the corruption of knowledge and wrath the result of the corruption of intention. These two are the source of all ailments of the heart. Guidance to the straight path, thus, includes healing from the ailment of error, which is why the plea for this guidance is the greatest of obligations upon every servant every day and night in every regular prayer, due to the utter need of the servant for the guidance that is required [to avert these ailments]. No other supplication may supplant it.

The realization of “You alone we worship and You alone we supplicate for help” in knowledge and inner awareness, in action and being, constitutes healing from the ailment of the corruption of intention. The corruption of intention pertains to ends as well as means. Whosoever seeks an end that is futile, deficient, and transient, and seeks to attain it by all means that lead to it [indiscriminately], both types of his intention are corrupt. This is the case with anyone whose ultimate end is other than God and His worship, from among the polytheists and followers of desires who have no end beyond that. In particular, those in power who follow the demands of establishing their power by any means necessary, right or wrong, and when truth comes in the way of their power, they crush it and trample over it with their feet. Failing that, they repel it with tyranny. Failing that, they capture it in its path and divert it to another. They are prepared to go to any lengths to repel it. Finally, if they find it ineluctable, they grant it the mint and the sermon, but deprive it of any effective power, authority, or promulgation. If, on the other hand, the truth happens to be on their side, in their favor, they protect and hover around it, coming to it submissively, not because it is the truth, but because it happens to agree with their ends and desires, and to recruit it to their ends: “When they are called to God and His Messenger that he may judge between them, lo, a party of them are swerving aside; but if the right happened to be theirs, they come to him submissively. What, is there sickness in their hearts, or are they in doubt, or do they fear that God and His Messenger would wrong them? Nay, but they are the evildoers” [24:48–50].

This is to say that their intentions are corrupt with regard to their ends as well as their means. When the ends that they seek vanish, they are left with the greatest loss and regret. When the truth comes true and falsehood is fal-

فصل

في بيان اشتغال الفاتحة على الشفاءين: شفاء القلوب، وشفاء الأبدان.

فأما اشتغالها على شفاء القلوب، فإنها اشتملت عليه أتم اشتغال، فإن مدار اعتلال القلوب وأسقامها على أصلين: فساد العلم، وفساد القصد.

ويترتب عليهما داءان قاتلان وهما: الضلال والغضب. فالضلال نتيجة فساد العلم، والغضب نتيجة فساد القصد. وهذان المرضان هما ملاك أمراض القلوب جميعها. فهداية الصراط المستقيم تتضمن الشفاء من مرض الضلال، ولذلك كان سؤال هذه الهداية أفرض دعاء على كل عبد وأوجه عليه كل يوم وليلة في كل صلاة لشدة ضرورته وفاقته إلى الهداية المطلوبة، ولا يقوم غير هذا السؤال مقامه. والتحقق بـ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ علماً ومعرفةً وعملاً وحالاً، يتضمن الشفاء من مرض فساد القصد. فإن فساد القصد يتعلق بالغاية والوسائل، فمن طلب غاية منقطعةً مضمحلةً فانيةً وتوسل إليها بأنواع الوسائل الموصلة إليها، كان كلا نوعي قصده فاسداً. وهذا شأن كل من كان غاية طلبه غير الله وعبوديته من المشركين، ومتبعي الشهوات الذين لا غاية لهم رواءها، وأصحاب الرياسات المتبعين لإقامة رياستهم بأي طريق كان من حق أو باطل. فإذا جاء الحق معارضاً في طريق رياستهم طحنوه وداسوه بأرجلهم، فإن عجزوا عن ذلك دفعوه دفع الصائل، فإن عجزوا عن ذلك حبسوه في الطريق وحادوا عنه إلى طريق أخرى، وهم مستعدون لدفعه بحسب الإمكان، فإذا لم يجدوا منه بداً أعطوه السكة، والخطبة، وعزلوه عن التصرف والحكم والتنفيذ، وإن جاء الحق ناصراً لهم وكان لهم صالوا به وجالوا، وأتوا إليه مذعنين لا لأنه حق، بل لموافقته غرضهم وأهواءهم وانتصارهم به: ﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ﴾ [النور: 48-50].

والمقصود أن قصد هؤلاء فاسد في غاياتهم ووسائلهم، وهؤلاء إذا بطلت الغايات التي طلبوها واضمحلت وفنيت حصلوا على أعظم الخسران والخسرات، وهم أعظم الناس ندامةً وتحسراً إذا حق

sified, they are the most regretful and indignant of all. The bonds of loyalty amongst them are shred to pieces, and they become certain of their separation from the caravan of success and happiness. This is all too common in the world. This [regret] is even stronger at the time of their death and presentation before God, and its realization while in the Barzakh.⁹⁴ All is fully exposed on the Day of the Meeting, when realities are realized, when the truthful attain success and the liars lose, as they come to know that they indeed were liars, deceived, and conceited. What use, alas, is knowledge that cannot benefit and certitude that cannot save? Similar is the case of one who sought the highest end and loftiest goal, but failed to do so by the means appropriate to it, rather, employing means that he imagined led to it, but in reality it was the greatest obstruction. The two share their state, as both have corrupted goals, and there is no cure from this ailment except through the remedy of “You alone we worship and of You alone we supplicate for help.” For this remedy comprises six parts: worship of God and none else, through His command and His law, not through one’s desire or opinions of men, or their fabrications, rituals, and ideas. This is seeking His help for the sake of His worship by it, not by one’s own self, or power, or anything else. These are the parts of “You alone we worship and You alone we supplicate for help,” which when the physician who knows the ailment mixes and the patient uses, complete cure is achieved, and no defect remains except if one or more of the parts are missed.

Two other great ailments threaten the heart, which, if untreated, lead to ruin, and these are ostentation and arrogance. The remedy of ostentation is “You alone we worship” and the remedy of arrogance is “You alone we supplicate for help.”

I often heard Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “‘You alone we worship’ repels ostentation and ‘You help we supplicate for help’ repels arrogance.”

When one is protected from the ailment of ostentation by means of “You alone we worship” and from the ailment of arrogance and conceit by means of “You alone we supplicate for help,” and from the ailments of misguidance and ignorance by means of “Guide us to the Straight Path,” one is saved from his ailments and discomforts, and lives large in the vestments of wellness, the bounty upon him being complete. He is included in those blessed, not among “those who have incurred wrath,” namely those whose intentions are corrupt, who knew the truth but diverted from it, nor among “the misguided,” namely those who are ignorant of the truth, never having known it.

94 The intermediary stage between death and resurrection. This period usually alludes to the time one spends in one’s grave, which includes the interrogation by the angels to deter-

الحق وبطل الباطل، وتقطعت بهم أسباب الوصل التي كانت بينهم، وتيقنوا انقطاعهم عن ركب الفلاح والسعادة، وهذا يظهر كثيراً في الدنيا، ويظهر أقوى من ذلك عند الرحيل منها والقعود على الله تعالى، ومسك ظهوره وتحققه في البرزخ، وينكشف كل الانكشاف يوم اللقاء إذا حقت الحقائق، وفاز المحقون، وخسر المبتلون، وعلوا أنهم كانوا كاذبين، وكانوا مخدوعين مغرورين، فياله هنالك من علم لا ينفع عالمه، ويقين لا ينجي مستيقنه.

وكذلك من طلب الغاية العليا والمطلب الأعلى، ولكن لم يتوسل إليه بالوسيلة الموصلة له وإليه، بل توسل إليه بوسيلة ظنها موصلةً إليه، وهي من أعظم القواطع عنه، فحاله أيضاً كحال هذا وكلاهما فاسد القصد، ولا شفاء من هذا المرض إلا بدواء: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فإن هذا الدواء مركب من ستة أجزاء: عبودية لله لا غيره، بأمره وشرعه، لا بالهوى، ولا [لا] بآراء الرجال، وأوضاعهم، ورسومهم، وأفكارهم، واستعانة على عبوديته به لا بنفس العبد وقوته وحوله، ولا بغيره.

فهذه هي أجزاء ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. فإذا ركبها الطبيب العالم بالمرض، واستعملها المريض حصل بها الشفاء التام، وما نقص من الشفاء فهو لفوات جزء من أجزائها، أو اثنين، أو أكثر.

ثم إن القلب يعرض له مرضان عظيمان إن لم يتداركهما العبد تارمياً به إلى التلف ولا بد، وهما: الرياء، والكبر. فدواء الرياء بـ«إياك نعبد»، ودواء الكبر بـ«إياك نستعين».

وكثيراً ما كنت أسمع شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: «إياك نعبد» تدفع الرياء، و«إياك نستعين» تدفع الكبرياء.

فإذا عُوفي من مرض الرياء بـ«إياك نعبد»، ومن مرض الكبرياء والعجب بـ«إياك نستعين»، ومن مرض الضلال والجهل بـ«اهدنا الصراط المستقيم»، عُوفي من أمراضه، وأسقامه، ورغل في أثواب العافية، وتمت عليه النعمة، وكان من المنعم عليهم «غير المغضوب عليهم»، وهم أهل فساد القصد الذين عرفوا الحق وعدلوا عنه، والضالين وهم أهل فساد العلم الذين جهلوا الحق ولم يعرفوه.

mine if one was a believer during his or her lifetime and the preliminary punishment or reward that then ensues. For more, see Salman Bashier, "The Barzakh" in *Ibn al-Arabi's Barzakh* (New York: State University of New York Press, 2004), 75–96.

It is the right of this sūra that comprises these two healings that the cure of every ailment be sought in it. For this reason, comprising as it does this [inward] healing which is the greater of the two healings, the attainment of the lesser healing through it is true *a fortiori*. Nothing is more wholesome for the hearts that have received from God the Exalted His word, and acquired from it an understanding that He has chosen for them, than the meanings of this sūra.

5.1 *Testimony from the Sunna*

As for its inclusion of remedy for the bodies, we shall mention what the Sunna has brought, and what the principles of medicine have witnessed, and [what] experience has confirmed.

As for the Sunna, a sound tradition of Abū l-Mutawakkil, on the authority of Abū Saʿīd al-Khudrī,⁹⁵ God be pleased with him, has it:

Some from among the companions of the Prophet, God's peace and blessings be upon him, passed by the neighborhood of the Bedouins who refused to greet or entertain them. Their leader was bit [by a snake], so they came to them and said, "Do you have a healing incantation?" or "Do you have a healer among you?" They said, "Yes, but since you failed to host us, we will not do it until you compensate us for it." They offered them some sheep. A man from among us began to recite upon him *The Opening of the Book*, and he got up as if no ailment had struck him. We said, "Do not haste until we come to the Prophet, God grant him blessing and peace." So we came to him and mentioned this to him. He said, "How did you know that it is an incantation for healing? Eat, and give me some of your share too."⁹⁶

This tradition is proof of the cure for snakebite in the reading of *The Opening*. It sufficed him against any medication, providing him even perhaps a more complete cure. This happened despite the fact that the recipient [of this incantation] was unaccepting, either because that neighborhood belonged to non-Muslims, or due to their being miserly and low. How much more so it would be if the recipient were worthy.

95 Abū Saʿīd al-Khudrī (d. 63 or 74), an Anṣārī-Khazrajī Companion, whose father participated in the Battle of Uḥud and was killed; he had been thirteen and the Prophet refused to let him join the battle; he participated in later battles, one of the leaders in knowledge (*Sīyar* 3:169).

96 Bukhārī #2276, Muslim #2201.

وحق لسورة تشتمل على هذا الشفاء أن يُستشفى بها من كل مرض. ولهذا لما اشتملت على هذا الشفاء الذي هو أعظم الشفاءين، كان حصول الشفاء الأدنى بها أولى كما سنبينه. فلا شيء أشفى للقلوب التي عقلت عن الله تعالى كلامه، وفهمت عنه فهماً خاصاً اختصها به من معاني هذه السورة. وسنبين إن شاء الله تعالى تضمنها للرد على جميع أهل البدع بأوضح البيان، وأحسن الطرق.

فصل

وأما تضمنها لشفاء الأبدان، فنذكر منه ما جاءت به السنة، وما شهدت به قواعد الطب، ودلت عليه التجربة.

فأما ما دلت عليه السنة، ففي الصحيح من حديث أبي المتوكل عن أبي سعيد الخدري—رضي الله عنه—: «أن ناساً من أصحاب النبي ﷺ مروا بجي من العرب، فلم يقرؤهم، ولم يضيفوهم، فلدغ سيد الحي، فأتوهم فقالوا: هل عندكم من رقية، أو هل فيكم من راقٍ؟ فقالوا: نعم. ولكنكم لم تقرونا، فلا نفعل حتى تعجلوا لنا جعلاً، فجعلوا لهم على ذلك قطعاً من الغنم، فجعل رجل منا يقرأ عليه بفاتحة الكتاب، فقام كأن لم يكن به قلبية. فقلنا: لا تعجلوا حتى نأتي النبي ﷺ فأتيناه، فذكرنا له ذلك فقال: «وما يدريك أنها رقية، كلوا واضربوا لي معكم بسهم».

فقد تضمن هذا الحديث حصول شفاء هذا اللدغ بقراءة الفاتحة عليه، فأغنته عن الدواء، وربما بلغت من شفاؤه ما لم يبلغه الدواء.

هذا مع كون المحل غير قابل إما لكون هؤلاء الحي غير مسلمين، أو أهل بخل ولؤم، فكيف إذا كان المحل قابلاً.

5.2 *Testimony of Medicine*

As for the testimony of medicine, know that the sting comes from poisonous creatures which have malignant spirits that prosper in a state of wrath. These spirits cause in these creatures an effect of a fiery poison that makes them sting.⁹⁷ Its intensity differs in proportion to the intensity, state, and malignance of those spirits. When the malignant spirit takes on a wrathful state, it imparts it a poisonous nature, which finds comfort and delight in delivering it to a susceptible target, just as wicked men find comfort and delight in delivering their evil to whomever is susceptible. Many a man cannot rest for a day without harming one of his kind, and finds in his soul unease for carrying the poison and the evil that it possesses until he delivers it to others, which cools his eyes and comforts his soul. He experiences something similar to one craving sexual intercourse. Such a one becomes petulant and heavy-hearted until he relieves himself of his need; this is in respect of sexual drive and that in respect of wrath. God the Exalted thanks to His wisdom has established for such wrathful souls the [political] authority to constrain them, but for which they would corrupt the land and ruin the world: “And if it were not for God’s checking [some] people by means of others, the earth would have been corrupted, but God is full of bounty to the worlds” [2:251]. God has [similarly], in His compassion and mercy, permitted such individuals spouses and what their right hands possess to take the edge off their drive.

The point is that such wrathful souls influence whatever susceptible target they find; some it affects by merely being in its presence without touch, others it blinds, and yet others it causes to miscarry. Of this kind is the eye of one who eyes; when his eye falls upon its target it causes a poisonous state in proportion to how unprepared and unarmed with defense or strong the latter is. Many of these souls influence their target when the latter is described to them. They adapt themselves to it and encounter it from a distance, and it is thus affected. One who denies this cannot be counted from among the children of Adam except in appearance. When pure, lofty, and ennobled souls that possess wrath and zeal for the truth encounter these malignant, poisonous souls, adapting themselves to the realities of *The Opening*, its secrets and meanings, and what it comprises of divine unicity and reliance, praise of God the Exalted and High, mentioning His principal names and attributes and His name that is not mentioned upon any evil except that it eliminates and erases it nor upon

97 For Ibn al-Qayyim’s treatment of Prophetic medicine, see his *al-Tibb al-nabawī*, translated by Penelope Johnstone as *Medicine of the Prophet* (Cambridge, UK: Islamic Texts Society, 1998), 133–136.

فصل

وأما شهادة قواعد الطب بذلك، فاعلم أن اللدغة تكون من ذوات الحيات والسموم، وهي ذوات الأنفس الخبيثة التي تتكيف بكيفية غضبية نثير فيها سميةً ناريةً يحصل بها اللدغ، وهي متفاوتة بحسب تفاوت خبث تلك النفوس وقوتها وكيفيةها، فإذا تكيفت أنفسها الخبيثة بتلك الكيفية الغضبية أحدث لها ذلك طبيعةً سميةً تجد راحةً ولذةً في إلقائها إلى المحل القابل، كما يجد الشرير من الناس راحةً ولذةً في إيصال شره إلى من يوصله به. وكثير من الناس لا يهتأ له عيش في يوم لا يؤذي فيه أحداً من بني جنسه، ويجد في نفسه تأذياً بجمل تلك السمية والشر الذي فيه حتى يفرغه في غيره، فيبرد عند ذلك أئينه، وتسكن نفسه، ويصيبه في ذلك نظير ما يصيب من اشتدت شهوته إلى الجماع، فيسوء خلقه، وثقل نفسه حتى يقضي وطره. هذا في قوة الشهوة، وذاك في قوة الغضب.

وقد أقام الله تعالى بحكمته السلطان وأزاعاً لهذه النفوس الغضبية، فلولا هو لفست الأرض وخرب العالم: ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾ [البقرة: 251]. وأباح بلطفه ورحمته لهذه النفوس من الأزواج وملك اليمين ما يكسر حدتها. والمقصود أن هذه النفوس الغضبية إذا اتصلت بالمحل القابل أثرت فيه، ومنها ما يؤثر في المحل بمجرد مقابلته له وإن لم يمسه، ففها ما يطمس البصر، ويسقط الجبل.

ومن هذا نظر العائن، فإنه إذا وقع بصره على المعين حدثت في نفسه كيفية سمية أثرت في المعين بحسب عدم استعداده، وكونه أعزل من السلاح، وبحسب قوة تلك النفس، وكثير من هذه النفوس يؤثر في المعين إذا وصف له، فتكيف نفسه وتقبله على البعد، فيتأثر به، ومنكر هذا ليس معدوداً من بني آدم إلا بالصورة والشكل. فإذا قابلت النفس الزكية العلوية الشريفة التي فيها غضب وحمية للحق هذه النفوس الخبيثة السمية، وتكيفت بحقائق الفاتحة، وأسرارها، ومعانيها، وما تضمنته من التوحيد والتوكل والثناء على الله، وذكر أصول أسمائه الحسنى، وذكر اسمه الذي ما ذكر على شراً إلا أزاله ومحقه،

any good except that it nourishes and increases it, such a soul repels by means of its preparation the effect of that malignant, devilish soul, and recovery is attained. The basis of healing and recovery is based on opposing a thing with its opposite, and protection of a thing by its like. For wellbeing is protected by its like and illness is repelled by its opposite. These are the causes that the All-wise and All-knowing has tied to their causers, through creation and command. This cannot be attained except through the power of an acting soul and reception by a receiving nature. If the soul of the one who is bit does not receive the incantation, and if the soul of the administering it does not overpower the effect, recovery is not attained.

There are three things here: the correspondence of the remedy to the illness, the physician's dispensation of it, and reception by the ill person. If any one of these is left out, healing is not attained, and when they all come together, the healing must occur, by the leave of God the Exalted.

Whoever knows this properly, the secrets of incantation are unveiled to him and he can distinguish between the beneficial kind and the rest, and heals the ailment by the means that are appropriate to it. He would find that incantation depends upon the incanter and acceptance by the subject, just like a sword's effectiveness depends upon its wielder as well as the liability of its target to cutting. This is but a preliminary allusion to what lies beyond it for whoever seeks diligently and reflects soundly, and God knows best.

Experience has testified to this innumerable times. I have experienced in my own case and in others' wonderful things, especially while staying in Mecca, may God the Exalted honor it. I used to suffer from many frustrating discomforts that almost paralyzed me, and this happened during circumambulation as well as otherwise. I turned to the recitation of *The Opening* and rubbed over the spot where it hurt, and it dropped like a pebble. I have experienced this a number of times. I would take a tumbler filled with the water of *zamzam*,⁹⁸ recite *The Opening* over it many times and drink it, and find the benefit and strength that I have not seen in any remedy. The matter is in fact greater than this, but [its benefits obtain] in accordance with the strength of faith and soundness of belief, and God is the Helper.

98 Sacred water from a well in Mecca that miraculously burst forth when Hagar ran in search of water for her son Ishmael. See Bukhārī #3364.

ولا على خير إلا نماء وزاده، دفعت هذه النفس بما تكيفت به من ذلك أثر تلك النفس الخبيثة الشيطانية، فحصل البرء. فإن مبنى الشفاء والبرء على دفع الضد بضده، وحفظ الشيء بمثله، فالصحة تحفظ بالمثل، والمرض يدفع بالضد. أسباب ربطها بمسبباتها الحكيم العليم خلقاً وأمرأً، ولا يتم هذا إلا بقوة من النفس الفاعلة، وقبول من الطبيعة المنفعلة، فلو لم تتفعل نفس المددوخ لقبول الرقية، ولم تقو نفس الراقي على التأثير لم يحصل البرء.

فهنا أمور ثلاثة: موافقة الدواء للداء، وبذل الطبيب له، وقبول طبيعة العليل، فتي تخلف واحد منها لم يحصل الشفاء، وإذا اجتمعت حصل الشفاء ولا بد بإذن الله سبحانه وتعالى. ومن عرف هذا كما ينبغي تبين له أسرار الرقي، وميز بين النافع منها وغيره، ورقى الداء بما يناسبه من الرقي، وتبين له أن الرقية براقبها وقبول المحل كما أن السيف بضاربه مع قبول المحل للقطع، وهذه إشارة مطلعة على ما وراءها لمن دق نظره، وحسن تأمله. والله أعلم.

وأما شهادة التجارب بذلك، فهي أكثر من أن تذكر، وذلك في كل زمان. وقد جربت أنا من ذلك في نفسي وفي غيري أموراً عجيبةً، ولا سيما مدة المقام بمكة أعزها الله تعالى، فإنه كان يعرض لي آلام مزعجة بحيث تكاد تقطع الحركة مني، وذلك في أثناء الطواف وغيره، فأبادر إلى قراءة الفاتحة، وأمسخ بها على محل الألم، فكأنه حصاة تسقط، جربت ذلك مراراً عديدةً، وكنت آخذ قدحاً من ماء زمزم، فأقرأ عليه الفاتحة مراراً فأشربه فأجد به من النفع والقوة ما لم أعهد مثله في الدواء، والأمر أعظم من ذلك، ولكن بحسب قوة الإيمان وصحة اليقين. والله المستعان.

6 Refutation of Heresies

The inclusion in *The Opening* of the refutation of impostors from various sects and creeds as well as the heretical innovators and the misguided from this community.

This is known in two ways; in general terms and in detail.

In general terms, the straight path comprises knowing the Truth, preferring it over all alternatives, placing it above all else, loving and obeying it, calling to it, and striving against its enemies according to one's capacity. The Truth is the way of the Messenger of God, God grant him blessing and peace, and his companions, and what he taught of knowledge and practice concerning the attributes of the Lord the Glorified and Exalted, His names, His unicity, His commands and prohibitions, His promise and warning, as well as concerning the fine points of faith that are the stations of the travelers to God the Exalted. All of these [domains of knowledge] must be submitted to the Messenger of God, God grant him blessing and peace, for approval rather than opinions, invented notions, ideas, and terminologies of men.

Every [kind of] knowledge, practice, spiritual state, or station that emanates from the niche of his prophethood, and upon it is fixed the Muhammadan seal minted in Medina, that is part of the straight path. Whatever is not of this kind, it is from the path of wrath and misguidance. There is no way but to follow one of these three paths: the path of the Messenger, God grant him blessing and peace, and his teachings; the path of wrath, which is the path of those who know the truth and oppose it; and the path of misguidance, which is that path of those misguided by God. This is why 'Abdallāh b. 'Abbās, God be pleased with them both, said, "The straight path is Islam." Ibn Mas'ud and 'Alī b. Abī Ṭālib said, "It is the Qur'an," and in this meaning there is a Hadīth raised [to the Prophet's authority] in *al-Tirmidhī* and elsewhere.⁹⁹ Sahl b. 'Abdallāh [al-Tustarī] said, "[It is] the path of the Ahl al-Sunna wa-l-Jamā'a." Bakr b. 'Abdallāh al-Muzanī¹⁰⁰ said, "The path of the Messenger of God, God grant him blessing and peace."

This was, doubtless, the path of the Messenger of God, God grant him blessing and peace, and his companions, in knowledge and practice, which consists in knowing the truth, putting it above and preferring it to all else. We know through this general description that all that opposes this path is false and belongs to the path of two groups, the people of wrath and the people of misguidance.

99 Tirmidhī #2906.

100 Bakr b. 'Abdallāh al-Muzanī (d. 108/726), an eminent scholar of Basra, contemporary of al-Ḥasan of Basra, a Successor. *Sīyar* 4:532.

فصل

في اشتغال الفاتحة على الرد على جميع المبطلين من أهل الملل والنحل، والرد على أهل البدع والضلال من هذه الأمة.

وهذا يعلم بطريقتين: مجمل ومفصل.

فأما المجمل، فهو أن الصراط المستقيم يتضمن معرفة الحق، وإيثاره، وتقديمه على غيره، ومحبته، والانقياد له، والدعوة إليه، وجهاد أعدائه بحسب الإمكان.

والحق هو ما كان عليه رسول الله ﷺ وأصحابه، وما جاء به علماً وعملاً في باب صفات الرب سبحانه، وأسمائه وتوحيده، وأمره ونهيه، ووعدته ووعدته، وفي حقائق الإيمان التي هي منازل السائرين إلى الله تعالى. وكل ذلك مسلم إلى رسول الله ﷺ دون آراء الرجال، وأوضاعهم، وأفكارهم، واصطلاحاتهم.

فكل علم أو عمل أو حقيقة أو حال أو مقام خرج من مشكاة نبوته، وعليه السكة المحمدية بحيث يكون من ضرب المدينة، فهو من الصراط المستقيم، وما لم يكن كذلك فهو من صراط أهل الغضب والضلال. فإثم خروج عن هذه الطرق الثلاث: طريق الرسول ﷺ وما جاء به، وطريق أهل الغضب وهي طريق من عرف الحق وعانده، وطريق أهل الضلال وهي طريق من أضله الله عنه، ولهذا قال عبد الله ابن عباس رضي الله عنه: «الصراط المستقيم هو الإسلام». وقال عبد الله بن مسعود، وعلي بن أبي طالب رضي الله عنهما: «هو القرآن». وفيه حديث مرفوع في الترمذي وغيره، وقال سهل بن عبد الله: «طريق السنة والجماعة». وقال بكر بن عبد الله المزني: «طريق رسول الله ﷺ».

ولا ريب أنه ما كان عليه رسول الله ﷺ وأصحابه علماً وعملاً وهو معرفة الحق، وتقديمه، وإيثاره على غيره.

فهذا الطريق المجمل نعلم أن كل ما خالفه فباطل، وهو من صراط الأمتين: الأمة الغضبية، وأمة الضلال.

6.1 *Refutation of Heresies in Detail*

The detailed way is to know the heretical sects and how *The Opening* includes their refutation.

We say that people are of two kinds: those who affirm the Exalted Creator and those who deny Him. *The Opening* includes the affirmation of the Exalted Creator and refutation of the negationists by affirming the lordship of the Exalted over all worlds. If you reflect on the state of the entire world, its higher as well as lower realms, in all its parts, you shall find it testifying to its maker, originator, and king. Denying its maker is tantamount to denying the world itself, there being no difference between them. In fact, the testimony of the creator on the created, the actor on the act, the maker over states that are created is stronger than the reverse for intellects that are pure, enlightened, and noble. The knowers are those insightful men who argue [starting] from God to [prove] His deeds and creation when [other] men argue from His creation and deeds to [prove] God. Both ways are correct, no doubt, and the Qur'an includes both.

The arguments based on the creation are frequent, but those based on the creator have a different power altogether, and it is that which the messengers pointed out to their people, saying, "Is there doubt in God?" [14:10], that is, do we have any doubt in God so that you ask for a proof to establish His existence? Which proof can be more sound and evident than the proved in this case? How to argue for the more evident based on the less evident? Then they alerted them to the proof, saying, "the creator of the heavens and the earth."

I have heard Shaykh al-Islam Ibn Taymiyya, God be pleased with him, say, "How can one demand proof of one who is the proof of all things?" He would frequently recite this line of poetry:

Nothing whatever is sound in minds
When the bright daylight need be shown¹⁰¹

It is known beyond doubt that the existence of the Lord the Exalted is more evident for intellects and natures than the existence of the day, and whoever does not see this through his intellect and nature, should lament them both.

When this opinion is proven false, so is the school of the heretics¹⁰² who advance the doctrine of unicity of being, that it is not the eternal creator [on the one hand] and the created, the originated in time [on the other], but rather [identifying them such that] the existence of this world is the essence of the

¹⁰¹ This line is from al-Mutanabbī. See *Madārij*(§), 298n7.

فصل

وأما الطريق المفصلة فعرفة المذاهب الباطلة، واشتمال كلمات الفاتحة على إبطالها.

فتقول: الناس قسمان: مقر بالخالق تعالى، وجاحد له. فتضمن الفاتحة لإثبات الخالق تعالى، والرد على من يجده بإثبات ربوبيته تعالى للعالمين.

وتأمل حال العالم كله علويه وسفليه بجميع أجزائه تجده شاهداً بإثبات صانعه، وفطره، ومليكه، فإنكار صانعه وحده في العقول والفطر بمنزلة إنكار العالم وحده لا فرق بينهما، بل دلالة الخالق على المخلوق، والفاعل على الفعل، والصانع على أحوال المصنوع عند العقول الزاكية المشرقة العلوية والفطر الصحيحة أظهر من العكس.

والعارفون أرباب البصائر يستدلون بالله على أفعاله وصنعه إذا استدل الناس بصنعه وأفعاله عليه، ولا ريب أنهما طريقان صحيحان كل منهما حق، والقرآن مشتمل عليهما.

فأما الاستدلال بالصنعة فكثير، وأما الاستدلال بالصانع فله شأن، وهو الذي أشارت إليه الرسل بقولهم لأئمتهم: ﴿أَفِي اللَّهِ شَكٌّ﴾ [إبراهيم: 10]، أي أنشك في الله حين تطلب إقامة الدليل على وجوده؟ وأي دليل أصح وأظهر من هذا المدلول؟ فكيف يستدل على الأظهر بالأخفى؟ ثم نبهوا على الدليل بقولهم: ﴿فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ﴾ [إبراهيم: 10].

وسمعت شيخ الإسلام ابن تيمية—رضي الله عنه—يقول: كيف تطلب الدليل على من هو دليل على كل شيء؟ وكان كثيراً ما يمثّل بهذا البيت:

وليس يصح في الأذهان شيء إذا احتاج النهار إلى دليل.

ومن المعلوم أن وجود الرب تعالى أظهر للعقول والفطر من وجود النهار، ومن لم ير ذلك في عقله وفطرته فليتهمهما.

وإذا بطل قول هؤلاء بطل قول أهل الاتحاد القائلين بوحدة الوجود، وأنه ما ثم وجود قديم خالق، ووجود حادث مخلوق، بل وجود هذا العالم هو عين وجود الله، وهو حقيقة وجود هذا العالم.

102 Some manuscripts have it “*ittihād*”, which is then equated later in the sentence with *wahdat al-wujūd* (unicity of being); these, however, are distinct doctrines whose difference is known to the author, and I therefore prefer the manuscripts that read “*ilhād*”—heresy—which is a general term; this attribution is also repeated at the end of this section.

existence of God, and He is the reality of this world. In their view, there is not the Lord and the slave, the owner and the owned, the dispenser of mercy and its receiver, the worshipper and the worshipped, the seeker of help and its giver, the giver of guidance and its receiver, the giver of bounty and its receiver, the subject of wrath and its object. Rather, [according to them] the Lord is the same as the slave, the former being the latter's reality, the owner is the same as the owned, the giver of mercy is the same as its receiver, and the worshipper is the same as the worshipped. The difference is a matter relative to the manifestations of being and its illuminations. It appears at times in the image of the worshipped as it did in the case of Pharaoh, and at times in the image of the slave as it does in the case of [human] servants, and in the image of a guide as it did in the case of prophets, God's peace be upon them, and the same being true in the case of messengers and scholars. All are from the same essence, but rather, each is the essence itself, such that the reality of the worshipper, his existence, and his true reality are the same as the worshipped, his existence, and his true reality.¹⁰³ *The Opening* from the beginning to the end is an exposition of the falseness and misguidance of the doctrine of these heretics.

6.2 *Refutation of the Negationists*

Those who affirm the Exalted Lord as the creator of the world are of two types.

The first type are those who deny His separation from his creation and hold that [He is] neither separate nor in any direction, neither inside the world nor outside it, neither above it nor below it, neither to its right nor to its left, neither behind it nor in front of it, neither in it nor outside of it. *The Opening* contains the refutation of those in two ways.

First, the affirmation of Almighty's lordship over the world: absolute lordship requires separation of the Lord from the world in essence, attributes, and actions, just as He is separate from them in respect of His mastery of them. Whosoever does not affirm a lord distinct from the world has not affirmed a lord at all. When separation is denied, one of two things must be true, with no other possibility: either He is the same as this world so that [the non-separation] would be true, as the world is not separate from itself. It is from this side that the monists have entered; they used to be deniers of [divine] attributes who later became unionists.¹⁰⁴ Alternatively, one might say that there is no lord,

103 There is no easy way to translate "*inniyya*"—a derivation by philosophical mystics from the Arabic particle *inna*, which adds surety and emphasis to a statement; the *inniyya* of a thing would thus be its "true reality."

104 For an overview of negationist views (*ta'tīl*) and their relation to the debate about God, see van Ess, "Tashbih wa Tanzih," in *EI2*, 341ff. For Ibn al-Qayyim and his teacher's classi-

فليس عند القوم رب وعبد، ولا مالك ومملوك، ولا راحم ومرحوم، ولا عابد ومعبود، ولا مستعين ومستعان به، ولا هاد ومهدي، ولا منعم ومنعم عليه، ولا غضبان ومغضوب عليه، بل الرب هو نفس العبد وحقيقته، والمالك هو عين المملوك، والراحم عين المرحوم، والعابد نفس المعبود، وإنما التغاير أمر اعتباري بحسب مظاهر الذات وتجلياتها. فتظهر تارة في صورة المعبود كما ظهرت في صورة فرعون، وفي صورة عبد كما ظهرت في صورة العبيد، وفي صورة هاد كما ظهرت في صورة الأنبياء—عليهم السلام—والرسل والعلماء، والكل من عين واحدة، بل هو العين الواحدة. فحقيقة العابد ووجوده وإنيته هي حقيقة المعبود ووجوده وإنيته. والفاصلة من أولها إلى آخرها تبين بطلان قول هؤلاء الملاحدة وضلالهم.

فصل

والمقرون بالرب سبحانه وتعالى [أنه] صانع العالم نوعان:

نوع ينفي مباينته لخلقه، ويقولون: لا مباين، ولا محايث، ولا داخل العالم، ولا خارجه، ولا فوقه، ولا تحته، ولا عن يمينه، ولا يساره، ولا خلقه، ولا أمامه، ولا فيه، ولا بائن عنه.

فتضمنت الفاتحة الرد على هؤلاء من وجهين:

أحدهما: إثبات ربوبيته تعالى للعالم، فإن الربوبية المحضة تقتضي مباينة الرب للعالم بالذات كما باينهم بالربوبية وبالصفات والأفعال. فمن لم يثبت رباً مبايناً للعالم فما أثبت رباً. فإنه إذا نفى المباينة لزمه أحد أمرين لزوماً لا انفكاك له عنه البتة: إما أن يكون هو نفس هذا العالم، وحينئذ يصح قوله، فإن العالم لا يباين ذاته ونفسه، ومن هاهنا دخل أهل الوحدة وكانوا معطلة أولاً، واتحادية ثانياً.

fication of negationists and unionists along with other schools on the question of divine attributes, see Anjum, *Politics*, 179. The negationists (Mu'aṭṭila) engaged in what is referred to as *ta'ṭil*, or the depriving God's names and attributes of their metaphorical interpretation. See Jon Hoover, "Hanbali Theology" in *The Oxford Handbook of Islamic Theology*, 15. The unionists (Ittiḥādiyya), on the other hand, believed in a possible union with man and God, or divine incarnation. See Martin Nguyen, "Sufi Theological Thought" in *The Oxford Handbook of Islamic Theology*, 8–9.

separate or within, inside or outside, as held by the materialists who deny the Creator altogether. As for this third opinion that consists of uniting two opposites, affirmation of the lord separate from the world while also denying His separability from the world, affirmation of a self-subsisting creator, yet neither in the world nor outside it, neither above it nor below it, neither behind it nor in front of it, neither to its right nor to its left, the upholder of such an opinion is merely dissimulating, for intellects cannot imagine it so as to affirm it. If a thing is impossible to imagine in the mind, the impossibility of affirming it is even more evident. Such [a description] is applicable to a pure non-existence and total non-being; the truth of this is even more evident to intellects and nature than the affirmation of the Lord of the worlds.

Place this negation next to these words denoting an impossible absence, then apply them to a being that is claimed to be self-subsisting yet that is neither dissolved into the world nor is the world dissolved into it, then decide which appellation is more fitting?

Wake up, then, for your own sake, stand for God as one reflecting in solitude on this matter, away from doctrines and their authors and from desire, prejudice, and chauvinism, truthful in seeking guidance from God the Exalted. God is too noble and magnanimous to disappoint a servant with this attitude. This problem needs no more than affirming a self-subsisting lord separate from His creation; this is the essence of its resolution.

6.3 *Refutation of Those Who Deny Divine Omnipotence*

[The second type are those who affirm a creator of the world separate from it.] The affirmers of [such] a creator can be divided into two types: monotheists and associationists.¹⁰⁵ Associationists [themselves] are of two types. The first comprises those who associate in His lordship and divinity, such as the Magians,¹⁰⁶ and their like from among the Qadarites, who affirm alongside God another creator even if they do not say that [the other creator] is His equal. The Magian-Qadarites affirm alongside God creators of deeds. [On this view, human] deeds are not apportioned by God, nor created by Him, but rather issued without His will, He having no power over them. Nor is it Him who has made them the doers, but rather it is they who made themselves desire, will, and perform.

¹⁰⁵ The concept of *shirk* is best rendered as “associationism” rather than “polytheism” for the obvious reason that *shirk* encompasses much more than the conventional concept of polytheism.

¹⁰⁶ Magians (Majūs), often referred to as Zoroastrians, believed in two gods: the god of eternal light that created goodness and the god of eternal darkness that created evil, thus

وإما أن يقول: ما ثم رب يكون مبيناً، ولا محايثاً، ولا داخلاً، ولا خارجاً كما قالته الدهرية المعطلة للصانع.

وأما هذا القول الثالث المشتغل على جمع النقيضين: إثبات الرب مغايراً للعالم مع نفي مباينته للعالم، وإثبات خالق قائم بنفسه لا في العالم، ولا خارج العالم، ولا فوق العالم، ولا تحته، ولا خلفه، ولا أمامه، ولا يمينه، ولا يساره فقول له خبيء، والعقول لا تتصوره حتى تصدق به، فإذا استحال في العقل تصوره فاستحالة التصديق به أظهر، وهو منطبق على العدم المحض، والنفي الصرف، وصدقه عليه أظهر عند العقول والفطر من صدقه على رب العالمين.

فضع هذا النفي وهذه الألفاظ الدالة عليه على العدم المستحيل، ثم ضعها على الذات القائمة بنفسها التي لم تحل في العالم، ولا حل العالم فيها، ثم انظر أي المعلومين أولى به. واستيقظ لنفسك، وقم لله قومة مفكر في نفسه في الخلوة في هذا الأمر، متجرد عن المقالات وأربابها، وعن الهوى والحمية والعصبية، صادقاً في طلب الهدى من الله تعالى، فالله أكرم من أن يخيب عبداً هذا شأنه، وهذه المسألة لا تحتاج إلى أكثر من إثبات رب قائم بنفسه مباين لخلقه، بل هذا نفس ترجمتها.

فصل

ثم المثبتون للخالق تعالى نوعان: أهل توحيد، وأهل إشراك.

وأهل الإشراك نوعان:

أحدهما: أهل الإشراك به في ربوبيته وإلهيته، كالجوس ومن ضاهاهم من القدرية، فإنهم يثبتون مع الله خالفاً آخر، وإن لم يقولوا: إنه مكافي له. والقدرية المجوسية ثبتت مع الله خالقين للأفعال ليست أفعالهم مقدورة لله، ولا مخلوقة لهم، وهي صادرة بغير مشيئته، ولا قدرة له عليها، ولا هو الذي جعل أربابها فاعلين لها، بل هم الذين جعلوا أنفسهم شائين مرادين فاعلين.

having associated in His lordship and divinity; see *Madārij*(S), 303. A contemporary historian notes that "Zoroastrianism had a monotheistic strand, but one that had coexisted with dualism and folk polytheism; its dependence on the empire rather than a canonized scripture may have contributed to this plurality," Jonathan Berkey, *The Formation of Islam: Religion and Society in the Near East, 600-1800* (Cambridge: Cambridge University Press, 2003), 27.

His total, unqualified, and all-inclusive lordship of the world [as established in *The Opening*] establishes the falsity of all their opinions, for it requires His lordship over all that there is in [the world], be it beings, attributes, movements, or acts. The reality of the doctrine of the Magian-Qadarites is that He the Exalted is not the lord of the acts of any living being, nor does His lordship encompass them in any way. How could it encompass what is beyond His capacity, will, and creation? Whereas an implication of His praise is His praise for His creatures' obedience to Him, for He is the one who helps them and gives them success, and the one who willed it from them, as He says on more than one occasion in His Book, "And you do not will except if God wills" [76:30]. He is praised for willing their [acts of obedience], and they performed them by His capacity and will, and He therefore is the one praised for them in reality. [These people, in contrast,] hold that they themselves are to be praised for [their acts of obedience] and praise is not for God for accomplishing [the deeds of obedience] in their view, nor for compensating for and rewarding them. The former because the accomplishment [of deeds] is from them and not from Him [hence He deserves no praise] and the latter because the reward they deserve is the wage of a wage-earner for his services, and it is therefore their right [to be rewarded and praised] for what they provided to Him.

In His words "And You alone we worship" there is clear refutation of this, for [the servants'] seeking of help from Him must be for something that is in His hand, within His capacity and will. How could one who has the capacity of a deed entirely in his hand—he could originate it or not as he pleases—ask someone who has no such capacity or will for help? His words "Guide us to the straight path" also refute them, for absolute and total guidance requires the accomplishment of what one is guided to. If it were not in the hand of God the Exalted rather than in their own hand, they would not ask Him for [guidance], for it includes both setting one right as well as explicating the right course to him, to give successful attainment as well as enabling, rendering [the one asking for guidance] guided. The [servants when asking for guidance] do not ask merely for explanation and evidence as the Qadarites have thought, for this much alone does not guarantee guidance nor save one from ruin, as this much is true for the disbelievers who prefer blindness upon guidance and traded guidance for misguidance.¹⁰⁷

¹⁰⁷ The reference is to Q. 41:17; 2:175.

فربوبية العالم الكاملة المطلقة الشاملة تبطل أقوال هؤلاء كلهم، لأنها تقتضي ربوبيته لجميع ما فيه من الذوات، والصفات، والحركات، والأفعال.

وحقيقة قول القدرية المجوسية أنه تعالى ليس رباً لأفعال الحيوان، ولا تناولها ربوبيته، إذ كيف تناول ما لا يدخل تحت قدرته ومشيتته وخلقته؟ مع أن في عموم حمده ما يقتضي حمده على طاعات خلقه، إذ هو المعين عليها، والموفق لها، وهو الذي شاءها منهم، كما قال في غير موضع من كتابه: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الإنسان: 30]. فهو محمود على أن شاءها منهم، فهم فاعلوها بقدرته ومشيتته، فهو المحمود عليها في الحقيقة، وعندهم أنهم هم المحمودون عليها، فلهم الحمد على فعلها، وليس لله حمد على نفس فاعليتها عندهم، ولا على ثوابه جزائه عليها.

أما الأول، فلأن فاعليتها بهم لا به، وأما الثاني، فلأن الجزاء مستحق عليه استحقاق الأجرة على المستأجر، فهو محض حقهم الذي عاوضوه عليه.

وفي قوله: ﴿وَإِيَّاكَ نَسْتَعِينُ﴾ رد ظاهر عليهم، إذ استعانتهم به إنما تكون على شيء هو بيده، وتحت قدرته ومشيتته، فكيف يستعين من بيده الفعل وهو موجد إن شاء أوجده، وإن شاء لم يوجده، بمن ليس ذلك الفعل بيده ولا هو داخل تحت قدرته ولا مشيتته؟

وفي قوله: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ أيضاً رد عليهم، فإن الهداية المطلقة التامة هي المستلزمة لحصول الهداء، ولولا أنها بيده تعالى دونهم ما سألوه إياها، فهي المتضمنة للإرشاد والبيان، والتوفيق والاعتدال، وجعلهم مهتدين. وليس مطلوبهم مجرد البيان والدلالة كما ظنته القدرية، لأن هذا القدر وحده لا يوجب الهدى، ولا ينجي من الردى، وهو حاصل لغيرهم من الكفار الذين استحبوا العمى على الهدى، واشتروا الضلالة بالهدى.

6.4 *Refutation of Those Who Associate in Divinity*

The second type [of associationists who affirm a transcendent God] comprises those who associate in His divinity. They affirm that He alone is the lord, master, and creator of all things, and that He is their lord and the lord of their ancestors, the lord of the seven heavens, the lord of the great throne. In spite of all this, they worship someone other than Him, turning to someone else in love, obedience and veneration. They take partners other than Him and thus fail to fulfill the meaning of “You alone we worship.” Even though they have a part of “we worship you” they do not have any of “You alone we worship” in love, fear, hope, obedience, and veneration.

Just as “You alone we ask for help” is the realization of the unicity of lordship and rejection of associating with Him in this respect, similarly in His words “Guide us to the straight path, the path of those whom You have blessed”—[the blessed] are those affirming His unicity, who uphold the truth of “You alone we worship and Your help alone we seek.” The associationists [who do not fulfill this supplication], therefore, are those who have incurred wrath and are misguided.

6.5 *Refutation of the Jahmites*

Its inclusion of the refutation of the Jahmites, the deniers of the [divine] attributes.

This is so from a number of perspectives.

First, from His words “The praise is for God,” [we conclude] that the affirmation of perfect praise requires the affirmation of everything for which He is praised, including the attributes of perfection and praise of His majesty, for someone is lacking in attributes of perfection deserves no praise at all; at best, he can be praised in some respects and not all. None can be praiseworthy in every way, with every kind of praise, except if he encompasses all attributes of perfection; if he lacks even one attribute, His praise is limited accordingly.

Similarly, affirming the attribute of mercy for Him includes affirming attributes that are implied by it such as life, will, capacity, hearing, sight, and others. In the same fashion, the attribute of lordship necessitates all attributes of action, and the attribute of divinity necessitates all attributes of perfection in being and in action, as already explained.

His being praiseworthy, deity and lord, all-merciful and ever-merciful, king, the one worshipped and sought out for help, guide, bountiful, the one who is pleased and displeased, on the one hand, and the denial of any attributes to Him, [on the other,] are two irreconcilable positions, the most impossible of impossible things.

فصل

النوع الثاني: أهل الإشراك به في إلهيته. وهم المقرون بأنه وحده رب كل شيء ومليكه وخالقه، وأنه ربهم ورب آبائهم الأولين، ورب السماوات السبع ورب العرش العظيم، وهم مع هذا يعبدون غيره، ويعدلون به سواء في المحبة والطاعة والتعظيم، وهم الذين اتخذوا من دونه أنداداً. فهؤلاء لم يوفوا ﴿إِيَّاكَ نَعْبُدُ﴾ حقه، وإن كان لهم نصيب من «نعبدك» لكن ليس لهم نصيب من ﴿إِيَّاكَ نَعْبُدُ﴾ المتضمن معنى لا نعبد إلا إياك حباً، وخوفاً، ورجاءً، وطاعةً، وتعظيماً. فـ ﴿إِيَّاكَ نَعْبُدُ﴾ تحقيق لهذا التوحيد، وإبطال للشرك في الإلهية، كما أن ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ تحقيق لتوحيد الربوبية، وإبطال للشرك به. وكذلك قوله: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾. فإنهم أهل التوحيد، وهم أهل تحقيق ﴿إِيَّاكَ نَعْبُدُ وَأِيَّاكَ نَسْتَعِينُ﴾. وأهل الإشراك هم أهل الغضب والضلال.

فصل

في تضمينها الرد على الجهمية معطلة الصفات.

وذلك من وجوه:

أحدها: من قوله: ﴿الْحَمْدُ لِلَّهِ﴾. فإن إثبات الحمد الكامل له يقتضي ثبوت كل ما يحمد عليه من صفات كماله، ونعوت جلاله، إذ من عدم صفات الكمال فليس بمحمود على الإطلاق، وغايته أنه محمود من وجه دون وجه، ولا يكون محموداً بكل وجه وبكل اعتبار بجميع أنواع الحمد إلا من استولى على صفات الكمال جميعها، فلو عدم منها صفة واحدة لنقص من حمده بحسبها. وكذلك في إثبات صفة الرحمة له ما يتضمن إثبات الصفات التي تلزمها من الحياة، والإرادة، والقدرة، والسمع، والبصر، وغيرها.

وكذلك صفة الربوبية تستلزم جميع صفات الفعل، وصفة الإلهية تستلزم جميع أوصاف الكمال ذاتاً وأفعالاً كما تقدم بيانه.

فكونه محموداً إلهياً رباً، رحماناً رحيماً، ملكاً، معبوداً، مستعاناً، هادياً، منعماً، يرضى ويغضب، مع نفي قيام الصفات به جمع بين النقيضين، وهو من أحل المحال.

This way includes affirmation of the [scripturally] reported [divine] attributes in two ways. First, they are necessitated by His ultimate perfection, for His settling on His throne implies His being on high; His descending every night to the heaven of this world in the middle of the second half of the night implies His mercy and lordship; His pleasure, happiness, love, wrath and displeasure imply His will, wish, dominion, and lordship. This is true of all of His reported attributes. Second, revelation has brought these attributes by way of praising and eulogizing Him, and His self-description to His servants through them. To deny or alter what they explicate and imply is to contradict the purpose for which they have been revealed. You may argue by way of revelation that they are perfection, or you may do so by way of reason, as described earlier.

6.6 *Refutation of the Fatalists*

On its inclusion of the refutation of the fatalists.

And that is so in a number of ways.

First, the affirmation of the generality of His praise, Exalted is He, which requires that He not penalize His servants for something that they have no power over, is not their doing, and is like their complexion or height. [It amounts to Him] penalizing them for His own action through them, since He is the doer of their evil in reality and He is the one to hold them accountable. His praise refutes and negates this in the strongest possible way. Far too great, far too exalted is He, to whom is all the praise, above such things. Nay, but He holds them accountable for their actions that they did in reality; they are their deeds, not His; His deeds are justice, benevolence, and charity.

Second, the affirmation of His mercy and His mercifulness negates this, for it is impossible for these two things to be reconciled: that He be All-merciful, Ever-merciful, and yet hold His servant accountable to what he has no power over and what is not his deed; to impose upon him what he has no power to do and no capacity whatsoever to do, then punish him for it. Is this anything but the opposite of mercy, its negation and falsification? Can any intelligent person attribute this, on the one hand, and ultimate and perfect mercy, on the other, to one and the same being?

Third, the affirmation of worship and seeking help on their part, as in their saying “You alone we worship and You alone we supplicate for help”—this being an actual and not metaphorical attribution to them. By God, it can never be justified to attribute worship and seeking help to Him, for these are the deeds of His servants. The servant is the worshipper and the seeker of help in reality, and God is the one worshipped and sought for help.

وهذه الطريق تتضمن إثبات الصفات الخيرية من وجهين:
أحدهما: أنها من لوازم كماله المطلق، فإن استواءه على عرشه من لوازم علوه، ونزوله كل ليلة إلى
سما الدنيا في نصف الليل الثاني من لوازم رحمته وربوبيته. ورضاه وفرحه وحبّه وغضبه وسخطه من
لوازم إرادته وملكه وربوبيته، وهكذا سائر الصفات الخيرية.
الوجه الثاني: أن السمع ورد بها ثناء على الله، ومدحاً له، وتعرفاً منه إلى عبادته بها، فجلّها
وتحريفها عما دلت عليه وأريد بها مناقض لما جاءت له، فلك أن تستدل بطريق السمع على أنها
كمال، وأن تستدل بالعقل كما تقدم.

فصل

في تضمينها الرد على الجبرية.

وذلك من وجوه:

أحدها: من إثبات عموم حمده سبحانه، فإنه يقتضي ألا يعاقب عبده على ما لا قدرة لهم عليه،
ولا هو من فعلهم، بل هو بمنزلة ألوانهم، وطولهم، وقصرهم، بل هو يعاقبهم على نفس فعله بهم، فهو
الفاعل لقبائهم في الحقيقة، وهو المعاقب لهم عليها، فحمده عليها بأبى ذلك أشد الإباء، وينفيه أعظم
النفي، فتعالى من له الحمد كله عن ذلك علواً كبيراً، بل إنما يعاقبهم على نفس أفعالهم التي فعلوها
حقيقة، فهي أفعالهم لا أفعاله، وإنما أفعاله العدل، والإحسان، والخيرات.

الوجه الثاني: إثبات رحمته ورحمانيته ينفي ذلك، إذ لا يمكن اجتماع هذين الأمرين قط: أن يكون
رحماناً رحيماً، ويعاقب العبد على ما لا قدرة له عليه، ولا هو من فعله، بل يكلفه ما لا يطيقه، ولا له
عليه قدرة البتة، ثم يعاقبه عليه. وهل هذا إلا ضد الرحمة ونقض لها وإبطال؟ وهل يصح في معقول
أحد اجتماع ذلك، والرحمة التامة الكاملة في ذات واحدة؟

الوجه الثالث: إثبات العبادة والاستعانة لهم، ونسبتها إليهم بقولهم: «نعبد ونستعين»، وهي نسبة
حقيقية لا مجازية. والله لا يصح وصفه بالعبادة والاستعانة التي هي من أفعال عبده، بل العبد
حقيقة هو العابد المستعين، والله [هو] المعبود المستعان به.

6.7 *Refutation of the Doctrine of a Necessary Existent without Will*

Explicating its inclusion of the refutation of the doctrine of the necessary being without choice and will, and affirming that He is an actor with choice.

This is so from a number of perspectives.

The first [proof against them] is the affirmation of His praise, for how can one who has no choice over his existence, nor over his will or deed, be praised? Does it make sense, by reason or by nature, to praise water over its effects and properties, or fire and iron and other things for that matter? Only someone who is an actor with a choice and by his own capacity and will is praised for His praiseworthy deeds. Neither intellect nor human nature allow anything else. Its opposite is contradictory to nature and reason, and the exclusion of such a thing from all divine laws and prophethoods cannot be blamed, but rather it should be praised and considered a cause for pride.

Second, the affirmation of His lordship, Exalted is He, requires His acting with will and choice, His plan and capacity. It is right neither by reason nor nature to attribute lordship to the sun for its rays, water for its cooling effect and the vegetation that comes as a result, or to anyone for things he has no choice over at all. Is [this doctrine] anything but a declaration of denying lordship? These people have only alluded [to this declaration] for the naïve but have left no doubt for the wise.

Third, the affirmation of His dominion [is another proof], for the attainment of dominion by anyone who has no choice, nor act, nor will, is unintelligible. Rather, a slave has a will and choice more sound and complete than this [so-called] dominion. "Is, then, the one who creates like the one who does not? Do you not remember?" [16:17].

Fourth, His being sought for help, for help from someone who has no choice, will, or capacity for help is impossible.

Fifth, His being asked to guide His servants; for [attaining one's] plea from someone who has no choice is impossible. Another proof is His being bounteous [for the same reason].

6.8 *Refutation of Those Who Deny Divine Knowledge of Particulars*

Explicating its inclusion of the refutation of those who deny the attachment of His knowledge to particulars.

This is so from a number of perspectives.

First, the perfection of His praise; for how can one deserve praise if he knows nothing of the world, neither its condition and particulars, nor the number of orbits or stars, nor who obeys him and who disobeys, nor who calls upon him and who does not?

فصل

في بيان تضمنها للرد على القائلين بالموجب بالذات بدون الاختيار والمشيئة، وبيان أنه سبحانه فاعل مختار.

وذلك من وجوه:

أحدها: من إثبات حمده، إذ كيف يحمده على ما ليس مختاراً لوجوده ولا هو بمشيئته وفعله؟ وهل يصح حمد الماء على آثاره وموجباته أو النار والحديد وغيرها في عقل أو فطرة؟ وإنما يحمده الفاعل المختار بقدرته ومشيئته على أفعاله الحميدة، هذا الذي ليس في العقول والفطر سواه، بخلافه خارج عن الفطرة والعقل، وهو لا ينكر خروجه عن الشرائع والنبوات، بل يتبجح بذلك ويعدّه فخراً.

الثاني: إثبات ربوبيته تعالى يقتضي فعله بمشيئته، واختياره، وتديره، وقدرته، وليس يصح في عقل ولا فطرة ربوبية الشمس لضوئها، والماء لتبريده والنبات الحاصل به، ولا ربوبية شيء أبداً لما لا قدرة له عليه البتة، وهل هذا إلا تصرّح بحمد الربوبية؟ فالقوم كنوا للأغمار وصرحوا لأولي الأفهام.

الثالث: إثبات ملكه، وحصول ملك لمن لا اختيار له ولا فعل ولا مشيئة غير معقول، بل كل مملوك له مشيئة، واختيار، وفعل أتم من هذا الملك وأكمل: ﴿أَفَنُيَخْلُقُ كَنَّا لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾ [النحل: 17].

الرابع: من كونه مستعاناً، فإن الاستعانة بمن لا اختيار له، ولا مشيئة، ولا قدرة محال. [الخامس: من كونه مسؤولاً أن يهدي عباده، فسؤال من لا اختيار له محال]، وكذلك من كونه منعماً.

فصل

في بيان تضمنها للرد على منكري تعلق علمه تعالى بالجزئيات.

وذلك من وجوه:

أحدها: كمال حمده، إذ كيف يستحق الحمد من لا يعلم شيئاً من العالم، وأحواله، وتفصيله، ولا عدد الأفلاك، ولا عدد النجوم، ولا من يطيعه ممن يعصيه، ولا من يدعو ممن لا يدعو؟

Second, such a being cannot be a deity, or lord, for a deity who is worshipped and a lord who governs must know His worshipper and his circumstances.

Third, the affirmation of His mercy; for it is impossible for him to have mercy on those He does not know.

Fourth, the affirmation of His dominion, for if a king knows none of his subjects nor anything of the state of his kingdom is not a king altogether from any perspective at all.

Fifth, His being sought to help.

Sixth, His being sought for guidance and that He responds.

Seventh, His being the guide.

Eighth, His being the bounteous.

Ninth, His being wrathful against those who oppose Him.

Tenth, His being the one who rewards, who compensates men for their deeds on the day of recompense.

Denying His knowledge of particulars gives lie to all of this.

6.9 *Refutation of the Deniers of Prophethood*

Explicating its inclusion of the refutation of the deniers of prophethood.

This is so from a number of perspectives.

First, the affirmation of His perfect praise, which necessitates perfection of His wisdom, and that He not create in vain, leaving them purposeless, without being commanded and prohibited. That is why He has distanced Himself from such a thing on more than one occasion in His book,¹⁰⁸ and declared that whoever denies messengerhood and prophethood and that He has revealed anything to a human being has not known Him properly, nor appreciated His greatness properly, nor estimated Him properly, but had attributed unfitting things to Him, and denied Him praise and glory.¹⁰⁹ Thus, whoever gives His praise its due in his rational and inward knowledge and discernment, he deduces "I testify that Muhammad is the messenger of God" from it just as he deduces "I testify that there is no god but God," and comes to know beyond doubt that denying prophethood is a violation of His praise no less than denying His attributes of perfection and positing partners and equals to Him.

¹⁰⁸ E.g. Q. 23:115; 75:36.

¹⁰⁹ Q. 6:91.

الثاني: أن هذا مستحيل أن يكون إلهاً، وأن يكون رباً، فلا بد للإله المعبود والرب المدير أن يعلم عابده ويعلم حاله.

الثالث: من إثبات رحمته، فإنه يستحيل أن يرحم من لا يعلمه.

الرابع: إثبات ملكه، فإن ملكاً لا يعرف أحداً من رعيته البتة ولا شيئاً من أحوال مملكته البتة ليس بملك بوجه من الوجوه.

الخامس: كونه مستعاناً.

السادس: كونه مسؤولاً أن يهدي سائله ويحييه.

السابع: كونه هادياً.

الثامن: كونه منعماً.

التاسع: كونه يغضب على من خالفه.

العاشر: كونه مجازياً، يدين الناس بأعمالهم يوم الدين. فنفي علمه بالجزئيات مبطل لذلك كله.

فصل

في بيان تضمنها للرد على منكري النبوات.

وذلك من وجوه:

أحدها: إثبات حمده التام، فإنه يقتضي كمال حكمته، وألا يخلق خلقه عبثاً، ولا يتركهم سدى لا يؤمرون ولا ينهون، ولذلك زه نفسه عن هذا في غير موضع من كتابه، وأخبر أن أنكر الرسالة والنبوة وأن يكون أنزل على بشر من شيء، فإنه ما عرفه حق معرفته، ولا عظمه حق عظمته، ولا قدره حق قدره، بل نسبه إلى ما لا يليق به، ويأباه حمده ومجده.

فن أعطى الحمد حقه علماً ومعرفه وبصيرة استنبط منه «أشهد أن محمداً رسول الله»، كما استنبط منه «أشهد ألا إله إلا الله»، وعلم قطعاً أن تعطيل النبوات في منافاته للحمد كتعطيل [صفات] الكمال، وكإثبات الشركاء والأنداد له.

Second, affirmation of divinity, for His being deity necessitates His being worshipped and obeyed, and there is no way to the knowledge of how to worship and obey Him except through His messengers.

Third, His being a lord, for lordship requires commanding and prohibiting servants, rewarding the good among them for their good and the evil ones for their evil. This is the essence of lordship which cannot be complete without messengerhood and prophethood.

Fourth, His being All-merciful and Ever-merciful, for the perfection of His mercy is that He makes Himself and His attributes known to His servants, guiding them to what will draw them close to Him or push them far from Him, and He rewards them for their obedience and compensates them with good, and that cannot be fulfilled without messengerhood and prophethood, thus His mercy necessitates it.

Fifth, His dominion, for dominion requires having power through words just as ownership requires the power to act [with respect to one's property], for a king is one who issues commands and words and His commands and regulations are put into effect wherever He wills, and an owner is one who disposes of his property by acting with respect to it [as he wills]. To God belongs dominion and ownership, thus He disposes of His creation as He wills through word and deed.

His acting through word is of two kinds: acting through existential words and acting through normative words;¹¹⁰ the perfection of dominion is [attained only] with both. The sending of messengers is a corollary of the perfection of His dominion and authority. This is the meaning of dominion that is comprehensible in the nature and intellects of people. A king who has no messengers spread throughout his kingdom cannot be called a king. [Prophethood] is also how the existence of His angels is known, and believing in them is one of the requisites of faith in his kingdom, for they are messengers of God with respect to His creation as well as command.

Sixth, the affirmation of the day of recompense, which is the day of compensation, the day on which God will compensate the servants for their deeds, good or evil, and this cannot be except after affirmation of messengerhood and prophethood, and establishment of the proof on the basis of which the dutiful and the defiant are compensated.

Seventh, His being one who is worshipped [is another proof], for He is not worshipped except through what He loves and what pleases Him, and there is no way for the creation to know that except through messengers. Denying messengers is, thus, tantamount to denying His being worshipped.

110 For the *kawniyya* versus *dīniyya* dichotomy see Glossary, "*kawniyya*."

الثاني: إثبات الإلهية وكونه إلهاً، فإن ذلك مستلزم لكونه معبوداً مطاعاً، ولا سبيل إلى معرفة ما يعبد به ويطاع إلا من جهة رسله.

الثالث: كونه رباً، فإن الربوبية تقتضي أمر العباد ونهيمهم، وجزاء محسنهم بإحسانه ومسيئهم بإساءته، هذا حقيقة الربوبية، وذلك لا يتم إلا بالرسالة والنبوة.

الرابع: كونه رحماناً رحيماً، فإن من كمال رحمته أن يعرف عباده نفسه وصفاته، ويدلهم على ما يقربهم إليه، ويباعدهم منه، ويثيبهم على طاعته، ويجزيهم بالحسن. وذلك لا يتم إلا بالرسالة والنبوة، فكانت رحمته مقتضية لها.

الخامس: ملكه، فإن الملك يقتضي التصرف بالقول كما أن الملك يقتضي التصرف بالفعل، فالملك هو المتصرف بأمره وقوله، فينفذ أوامره ومراسيمه حيث شاء، والمالك المتصرف في ملكه بفعله، والله له الملك وله الملك، فهو المتصرف في خلقه بالقول والفعل.

فتصرفه بقوله نوعان: تصرف بكلماته الكونية، وتصرف بكلماته الدينية، وكال الملك بهما. فأرسال الرسل موجب كمال ملكه وسلطانه، وهذا هو الملك المعقول في فطر الناس وعقولهم، فكل ملك لا تكون له رسل يثبتهم في أقطار مملكته فليس بملك. وبهذه الطريق يعلم وجود ملائكته، وأن الإيمان بهم من لوازم الإيمان بملكه، فإنهم رسل الله في خلقه وأمره.

السادس: ثبوت «يوم الدين»، وهو يوم الجزاء، اليوم الذي يدين الله فيه العباد بأعمالهم خيراً وشرّاً، وهذا لا يكون إلا بعد ثبوت الرسالة، والنبوة، وقيام الحجة التي بسببها يدان المطيع والعاصي.

السابع: كونه معبوداً، فإنه لا يعبد إلا بما يحبه ويرضاه، ولا سبيل للخلق إلى معرفة ذلك إلا من جهة رسله، فإنكار رسله إنكار لكونه معبوداً.

Eighth, His being the guide to the straight path, which comprises knowledge of the truth as well as acting upon it, and it is the shortest path leading to the desired goal, since a straight line is the shortest path between two points; this cannot be known except through messengers. Its reliance upon messengers is necessary, more necessary even than the reliance of following a physical path on sound senses.

Ninth, His being bountiful toward the people guided to the straight path, for His blessing upon them is not complete except through the sending of messengers and making them accept His messages and respond to His call. This is how He reminds them in His Book of His favor and bounty upon them.

Tenth, the division of creation between those blessed, those who have incurred wrath, and those who are misguided. This is necessary in accordance with their division with respect to their knowledge of and acting upon the truth, which is this: the knower of truth who acts in accordance with its requirement is the blessed; the knower of the truth who opposes it has incurred wrath; and the one ignorant of it is misguided. This division arose only after the sending of messengers, for without them they would all have been one people. Their division into these kinds is impossible without messengerhood, and this division is necessary, in accordance with the reality at hand; the messengerhood is, therefore, necessary.

This way and the preceding one before shows to you that [*The Opening*] includes refutation of those who reject physical resurrection and the resurrection of bodies. You also have learned its necessity for establishing the reward and punishment and command and prohibition, this being the truth upon which heavens and earth and this world and afterlife have been created and the requirement of creation and command; to reject [bodily resurrection] is to reject both.

6.10 *Affirming the Divine Attribute of Speech*

If prophethood and messengerhood are established, so are the attribute of speech and [the fact of] speaking.

The essence of messengerhood is to preach the speech of the one who sent the message, for if there were no such speech, what would the messenger preach? How could even his being a messenger be understood? This is why more than one of the Predecessors has said, "Whoever denies that God is a speaker or that the Qur'an is His speech, has denied the messengerhood of Muhammad, God grant him blessing and peace, as well as the messengerhood of all messengers, whose very essence is to preach the speech of the Lord, Blessed and Exalted is He." This is why the deniers of his messengerhood, God grant him blessing and peace, said concerning the Qur'an: "This is nothing

الثامن: كونه هادياً إلى الصراط المستقيم، وهو معرفة الحق والعمل به، وهو أقرب الطرق الموصلة إلى المطلوب، فإن الخط المستقيم هو أقرب خط فاصل بين نقطتين، وذلك لا يعلم إلا من جهة الرسل قطعاً. فتوقفه على الرسل ضروري أعظم من توقف الطريق الحسي على سلامة الحواس.

التاسع: كونه منعماً على أهل الهداية إلى الصراط المستقيم، فإن إنعامه عليهم إنما تم بإرسال الرسل إليهم، وجعلهم قابلين لرسالاته، مستجيبين لدعوته، وبذلك ذكرهم منته عليهم وإنعامه في كتابه.

العاشر: انقسام خلقه إلى منعم عليهم، ومغضوب عليهم، وضالين. فإن هذا الانقسام ضروري بحسب انقسامهم في معرفة الحق، والعمل به إلى عالم به عامل بموجبه وهم أهل النعمة، وعالم به معاند له وهم أهل الغضب، وجاهل به وهم الضالون. وهذا الانقسام إنما نشأ بعد إرسال الرسل، فلولا الرسل لكانوا أمة واحدة. فانقسامهم إلى هذه الأقسام مستحيل بدون الرسالة، وهذا الانقسام ضروري بحسب الواقع، فالرسالة ضرورية.

وقد تبين لك بهذه الطريق وبآتي قبلها تضمناها للرد على من أنكر المعاد الجسماني وقيامه الأبدان، وعرفت اقتضاءها ضرورة لثبوت الثواب والعقاب، والأمر والنهي، وهو الحق الذي خلقت به وله السماوات والأرض، والدنيا والآخرة، وهو مقتضى الخلق والأمر، ونفيه نفي لهما.

فصل

وإذا ثبتت النبوات والرسالة ثبتت صفة التكلم والتكليم. فإن حقيقة الرسالة تبليغ كلام المرسل، فإذا لم يكن ثم كلام فإذا يبلغ الرسول؟ بل كيف يعقل كونه رسولاً؟ ولهذا قال غير واحد من السلف: من أنكر أن يكون الله متكلماً، وأن يكون القرآن كلامه فقد أنكر رسالة محمد ﷺ، بل ورسالة جميع الرسل التي حقيقتها تبليغ كلام الرب تبارك وتعالى، ولهذا قال منكر ورسالته ﷺ عن القرآن: ﴿فَقَالَ

but sorcery, transmitted. This is nothing but the saying of a mortal" [84:24–25]; by this they meant the Qur'an as it is heard, through which they were preached and warned. Whoever says that God has not spoken these words has opposed [the Predecessors'] position; exalted is God above what such transgressors ascribe to Him.

6.11 *Refutation of the Doctrine of the Eternity of the World*

Explicating its inclusion of the refutation of those who uphold the eternity of the world.

This is so from a number of perspectives.

First, the affirmation of His praise, which requires affirming His actions, especially since in general the mention of praise in the Qur'an, or all the occurrences [thereof], are associated with deeds. It is the same in this case [of *The Opening*], for He has praised Himself for His lordship, which includes His actions associated with choice. Now, it is impossible to compare a deed with its doer [in terms of which came first], for a deed necessarily follows its doer in time [and the world, therefore, cannot be co-eternal with God]. In addition, [a deed] is dependent on will, effect, and capacity, and as such cannot be eternal categorically.

Second, the affirmation of His lordship of the worlds, He being as we have already mentioned, and the world being all that is other than Him. It is therefore established that all that is other than Him is dependent [upon a lord for sustenance], and anything that is dependent upon a lord for sustenance is necessarily created, and every created thing is originated after it did not exist. Therefore, His lordship over all other than Him requires His being prior to it and the latter's origination in time. It is unimaginable that the world is both dependent and eternal, for it is dependent eternally, whereas an eternal being is independent of any doer for its eternity. Every dependent being is in need by essence, and nothing that is dependent can be either absolutely needless or eternal.

Third, the affirmation of His unicity, which requires that nothing of the world participates in His attribute of lordship [and eternity is one of the properties of lordship, and unicity therefore necessarily negates that [eternity] could be established for any other than Him, just as it negates the same with respect to lordship]¹¹¹ and divinity for any other than Him.

111 This addition exists in some of the manuscripts. See *Madārij*(\$), 321.

إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٤﴾ [المذثر: 24-25]، وإنما عنوا القرآن المسموع الذي بلغوه وأنذروا به.

فن قال: إن الله لم يتكلم به، فقد ضاهأ قوله قولهم، تعالى الله عما يقول الظالمون علوا كبيرا.

فصل

في بيان تضمنها للرد على من قال بقدم العالم.

وذلك من وجوه:

أحدها: إثبات حمده، فإنه يقتضي ثبوت أفعاله، لا سيما وعامة موارد الحمد في القرآن أو كلها إنما هي على الأفعال، وكذلك هاهنا، فإنه حمد نفسه على ربوبيته المتضمنة لأفعاله الاختيارية، ومن المستحيل مقارنة الفعل لفاعله، هذا ممتنع في كل عقل سليم وفطرة مستقيمة، فالفعل متأخر عن فاعله بالضرورة.

وأيضاً فإنه متعلق الإرادة والتأثير والقدرة، ولا يكون متعلقها قديماً البتة.

الثاني: إثبات ربوبيته للعالمين وتقرير ما ذكرنا والعالم كل ما سواه، فثبت أن كل ما سواه مربوب، والمربوب مخلوق بالضرورة، وكل مخلوق حادث بعد أن لم يكن، فإذا ربوبيته تعالى لكل ما سواه تستلزم تقدمه عليه وحدوث المربوب، ولا يتصور أن يكون العالم قديماً مربوباً، وهو مربوب أبداً، فإن القديم مستغن بأزليته عن فاعل له، وكل مربوب فهو فقير بالذات، فلا شيء من المربوب بغني ولا قديم.

الثالث: إثبات توحيده، فإنه يقتضي عدم مشاركة شيء من العالم له في خصائص الربوبية [والقدم من خصائص الربوبية، فالتوحيد ينفي ثبوته لغيره ضرورة، كما ينفي ثبوت الربوبية] والإلهية لغيره.

6.12 *Refutation of Those Who Impugn the Prophet's Companions*

Its inclusion of refutation of the Rāfiḍa.¹¹²

And this is based on His words “Guide us to the straight path” until the end.

Its inclusion of their refutation is that the Exalted has divided people into three types: “those blessed” and they are the people of the straight path, who knew the truth and followed it; “those who have incurred wrath,” who are those who have known the truth and have rejected it; and “the misguided” who are those who have missed the truth altogether and are ignorant of it.

The more one is knowledgeable of the truth and follows it the more one is deserving of the straight path. There is no doubt that the Companions of the Messenger of God, God grant him blessing and peace, are more deserving of this attribute than the Rāfiḍa, for it is impossible that the companions of the Messenger of God were ignorant of the truth which the Rāfiḍa have known, or that they rejected it and the Rāfiḍa held fast to it.

Furthermore, we have seen the legacy of both groups that shows which of them is upon the truth. We have seen that the companions of the Messenger of God conquered cities of disbelief and established Islam in them, and opened hearts through the Qur'an, knowledge, and guidance. Their legacy demonstrates that they are the people of the straight path. We, on the other hand, see the Rāfiḍa in every age in an opposite fashion, for there has never been an enemy of Muslims from outside except that they have supported them against Islam. How many calamities they have brought upon Islam and its people! And were the swords of the polytheists, the idol-worshippers, from the army of Hulagu and his people unsheathed except under their gaze?¹¹³ Were the mosques desecrated, copies of the Qur'an burnt, the nobles, scholars, worshippers, and the caliph of the Muslims murdered, except because of them? Their support of the polytheists and the Christians is well known to the elite and the commoner, as is their legacy in religion.

Which of the two sides, then, is more deserving of the straight path, and which more deserving of wrath and misguidance?

This is why the predecessors explained “the straight path” and its people as Abū Bakr and ‘Umar and the companions of the Messenger of God, and it is as they have explained it. For it is their path upon which they treaded and that is the same as the path of their Prophet, God grant him blessing and peace, and they are the one God has blessed, and whose enemies He is angry with, and has judged as being misguided. Abū l-Āliya Rufay‘al-Riyāḥī¹¹⁴ and al-Ḥasan

112 Those Shi‘a who rejected the legitimacy of the caliphate of Abū Bakr and ‘Umar. See Glossary, “Rāfiḍa”.

فصل

في بيان تضمنها للرد على الرافضة.

وذلك من قوله: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ إلى آخرها.

ووجه تضمنه إبطال قولهم أنه سبحانه قسم الناس إلى ثلاثة أقسام: «منعم عليهم» وهم أهل الصراط المستقيم الذين عرفوا الحق واتبعوه، و«مغضوب عليهم» وهم الذين عرفوا الحق ورفضوه، و«ضالون» وهم الذين أخطأوه وجهلوه.

فكل من كان أعرف بالحق وأتبع له كان أولى بالصراط المستقيم.

ولا ريب أن أصحاب رسول الله ﷺ أولى بهذه الصفة من الروافض، فإنه من المحال أن يكون أصحاب رسول الله ﷺ جهلوا الحق وعرفه الروافض، أو رفضوه وتمسك به الروافض.

ثم إنا رأينا آثار الفريقين تدل على أهل الحق منهما، فرأينا أصحاب رسول الله ﷺ فتحوا بلاد الكفر وأقاموها بلاد إسلام، وفتحوا القلوب بالقرآن والعلم والهدى، فأثارهم تدل على أنهم هم أهل الصراط المستقيم. ورأينا الرافضة بالعكس في كل زمان، فإنه قط ما قام للمسلمين عدو من غيرهم إلا كانوا أعوانهم على الإسلام، وكم جروا على الإسلام وأهله من بلية. وهل عاثت سيوف المشركين عباد الأصنام من عسكر هولاء ذويه إلا من تحت رءوسهم؟ وهل عطلت المساجد، وحرقت المصاحف، وقتل سروات المسلمين، وعلماءهم، وعبادهم، وخليفتهم إلا بسببهم ومن جرائمهم؟ ومظاهرتهم للمشركين والنصارى معلومة عند الخاصة والعامة، وآثارهم في الدين معلومة.

فأي الفريقين أحق بالصراط المستقيم؟ وأيهم أحق بالغضب والضلال؟

ولهذا فسر السلف الصراط المستقيم وأهله بأبي بكر وعمر وأصحاب رسول الله ﷺ، وهو كما فسروه. فإنه صراطهم الذي كانوا عليه، وهو عين صراط نبيهم ﷺ، وهم الذين أنعم الله عليهم، وغضب على أعدائهم، وحكم لهم بالضلال. وقال أبو العالية رفيع الرياحي والحسن البصري—رضي الله عنهما—

113 Hulagu Khan, a grandson of Chingiss Khan, was a Mongol ruler who led the destruction of Baghdad and killed legions of Muslims in his pursuit of conquering regions throughout Western Asia.

114 See Glossary.

of Basra, God be pleased with them both, who are among the most preeminent of the Successors, said, "The straight path is the Messenger of God, God grant him blessing and peace, and his two Companions."¹¹⁵ Abū l-ʿĀliya also said in his explanation of "the path of those You have blessed," "They are the family of the Messenger of God, God grant him blessing and peace, and Abū Bakr and ʿUmar, God be pleased with them both."¹¹⁶ This is correct, for his family, Abū Bakr and ʿUmar are upon the same path, there being no discord between them. Their mutual alliance, friendship, and praise, and hostility against each other's enemies, and peace with each other's allies, is well-known to the community, its elite and its commoners. Zayd b. Aslam¹¹⁷ said, "Those whom He has blessed' are the Messenger of God, God grant him blessing and peace, and Abū Bakr and ʿUmar, God be pleased with them both."

Doubtless, the blessed ones are his followers and the ones who have incurred wrath are those who have left his followers. His most devout and obedient followers in this community are his companions and his family, and the most devout followers among the companions, his hearing and sight, are Abū Bakr and ʿUmar, and the most obdurate of his opponents are the Rāfiḍa, and their difference from him is well-known to all the sects of the community. This is why they are hostile to and enemies of the Sunna and its people. They are the enemies of his Sunna, his family, and his companions in particular. Their inheritance is entirely that of the two communities of wrath and misguidance. In contrast, the inheritance of his companions and family and their followers is entirely that of their prophet; they are his true heirs. It is clear that the straight path is that of his companions and his followers and the path of wrath and misguidance is that of the Rāfiḍa.

In the exact same way the Khārījites¹¹⁸ are refuted, for their opposition to the companions is well known.

7 Exegesis of "You we worship and You we supplicate for help"

The secret of the creation, the books, command and prohibitions, and reward and punishment is found in these two statements. Upon them is the axis of worship and affirmation of His unicity, so much so that it has been said, "God has revealed one hundred and four books, whose meanings He gathered in the Torah and the Gospels and the Qur'an, and gathered the meanings of these

¹¹⁵ Al-Ḥākim, *al-Mustadrak* 2:259; *Tafsīr al-Ṭabarī*, 1:75.

¹¹⁶ Al-Baghawī, *Tafsīr al-Baghawī*, 1:76.

، وهما من أجل التابعين: «الصراط المستقيم: رسول الله ﷺ وصاحبا». وقال أبو العالية أيضا في قوله: ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾. هم آل رسول الله ﷺ، وأبو بكر، وعمر رضي الله عنهما، وهذا حق، فإن آل الله وأبا بكر وعمر على طريق واحد، ولا خلاف بينهم، وموالاة بعضهم بعضا، وثناؤهم عليه، ومحاربة من حاربه، ومسالمة من سلمه معلومة عند الأمة خاصها وعامها. وقال زيد بن أسلم: «الذين أنعم [الله] عليهم هم رسول الله ﷺ وأبو بكر وعمر رضي الله عنهما».

ولا ريب أن المنعم عليهم هم أتباعه، والمغضوب عليهم هم الخارجون عن أتباعه. وأتبع الأمة له وأطوعهم أصحابه وأهل بيته، وأتبع الصحابة له السمع والبصر أبو بكر وعمر، وأشد الأمة مخالفة له هم الرافضة، فخلافهم له معلوم عند جميع فرق الأمة، ولهذا يبغضون السنة وأهلها، ويعادونها، ويعادون أهلها، فهم أعداء سنته وأهل بيته وأصحابه بالذات. فميراثهم من أمتي الغضب والضلال أتم ميراث. وميراث أصحابه وأهل بيته وأتباعهم من نبيهم أكمل ميراث، بل هم ورثته حقاً. فقد تبين أن الصراط المستقيم طريق أصحابه وأتباعه، وطريق أهل الغضب والضلال طريق الرافضة. وبهذه الطريق بعينها يرد على الخوارج، فإن معاداتهم للصحابة معروفة.

فصل

وسر الخلق والأمر والنهي والشرائع والثواب والعقاب انتهى إلى هاتين الكلمتين، وعليهما مدار العبودية والتوحيد حتى قيل: أنزل الله مئة كتاب وأربعة كتب، جمع معانيها في التوراة والإنجيل والقرآن، وجمع

117 Zayd b. Aslam (d. 136/754), of Medina, son of Aslam, client of the Second Caliph 'Umar, was a *muhaddith* to whom an exegesis of the Qur'an is attributed, he led circles of knowledge in the Prophet's mosque. *Sīyar*, 5:316.

118 See Glossary for "Khārijites."

three books in the Qur'an, and gathered the meanings of the Qur'an in "the separated ones,"¹¹⁹ and the meanings of the separated ones" in *The Opening*, and the meanings of *The Opening* in "You we worship and You we supplicate for help." These two statements are divided between the Lord and the servant in two halves: one half is for Him the Exalted, and that is "You we worship"; and the other half is for the servant, and that is "You we supplicate for help."¹²⁰ The secret of this will be explained in its place, God willing.

Worship unites two principles: ultimate love with surpassing humility and submission. The Arabs say, "a *mu'abbad* path," that is, one leveled and well-trodden, hence, *ta'abbud* means humility and submissiveness. If you love someone but are not submissive and humble to him, you are not his worshipper, and if you are submissive toward someone without love, you are not his worshipper. You worship someone if you are loving as well as submissive.

Therefore, those who deny the [possibility of the] love of servants toward their lord in fact deny the essence of worship. Those who deny that He is their beloved, their ultimate objective, His Exalted face being their utmost goal, deny His being their deity, even if they affirm His being the lord of the worlds and their creator. They limit their affirmation of His unicity to unicity of lordship, which the polytheists of the Arabs also acknowledged, but which was not sufficient to cleanse them of polytheism, as the Exalted said, "And if you ask them who created them, they would surely say, God" [43:87]; and the Exalted said, "And if you ask them who created the heavens and the earth, they would say, God" [31:25]; "Say: to whom belongs the earth and all that is in it, if you know; they would say, to God" [23:84–85]. This is why this [affirmation] is used to prove to them the unicity of His divinity, and that none other than Him ought to be worshipped, just as there is no creator and lord other than Him.

The seeking of help unites two realities: trust in God and reliance on God the Exalted. For a servant may trust another person but not rely on him in his affairs in spite of his trust for he may not need to do so, and he may rely on someone without trusting him due to necessity and lack of an alternative, which leads him to depend on that person without trusting him.

Reliance is a concept that unites both essences, trust and dependence, and it is the reality of "You we supplicate for help."

The two essences, reliance and worship, have been mentioned in the Qur'an on numerous occasions where the two have been associated with each other.

119 *Al-mufaṣṣal* refers to the last of the seven *hizbs* of the Qur'an, from Sūra Qaf until the

معاني هذه الكتب الثلاثة في القرآن، وجمع معاني القرآن في الفصل، وجمع معاني الفصل في الفاتحة، ومعاني الفاتحة في ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

وهما الكلمتان المقسومتان بين الرب وبين عبده نصفين، فنصفهما له تعالى وهو ﴿إِيَّاكَ نَعْبُدُ﴾، ونصفهما لعبده وهو ﴿وَإِيَّاكَ نَسْتَعِينُ﴾.

وسياقي سر هذا ومعناه إن شاء الله في موضعه.

والعبادة تجمع أصليين: غاية الحب بغاية الذل والخضوع، والعرب تقول: طريق معبد، أي مذل. والتعبد: التذل والخضوع، فمن أحببته ولم تكن خاضعاً له لم تكن عابداً له، ومن خضعت له بلا محبة لم تكن عابداً له حتى تكون محباً خاضعاً.

ومن هاهنا كان المنكرون محبة العباد لربهم منكرين حقيقة العبودية، والمنكرون لكونه محبوباً لهم، بل هو غاية مطلوبهم ووجهه الأعلى نهاية بغيتهم منكرين لكونه إلهاً، وإن أقروا بكونه رباً للعالمين وخالقاً لهم، فهذا غاية توحيدهم، و[هو] توحيد الربوبية الذي اعترف به مشركو العرب، ولم يخرجوا به عن الشرك، كما قال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ [الزخرف: 87]، وقال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: 25]، ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِلَى قَوْلِهِ سَيَقُولُونَ لِلَّهِ﴾ [المؤمنون: 84-85]. ولهذا يحتاج عليهم به على توحيد إلهيته، وأنه لا ينبغي أن يعبد غيره، كما أنه لا خالق غيره، ولا رب سواه.

والاستعانة تجمع أصليين: الثقة بالله والاعتماد عليه، فإن العبد قد يثق بالواحد من الناس ولا يعتمد عليه في أموره مع ثقته به، لاستغنائه عنه، وقد يعتمد عليه مع عدم ثقته به لحاجته إليه، ولعدم من يقوم مقامه، فيحتاج إلى اعتماده عليه مع أنه غير واثق به.

والتوكل معنى يلتزم من أصليين: من الثقة والاعتماد، وهو حقيقة ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. وهذان الأصلان، وهما التوكل والعبادة، قد ذكرا في القرآن في عدة مواضع قرن بينهما فيها، هذا أحدها.

end, so named, according to one explanation, due to the frequency of chapter-separators between each to Sūras, since they are short Sūras. See al-Suyūṭī, *al-Itqān*, 1:219.

120 The reference is to a tradition in Muslim #395.

This [i.e., 1:5] is one of them. The second is the saying of [the prophet] Shu‘ayb, upon him be peace, “And my success is from none but God, upon him I rely and to him I turn penitently” [11:88]. The third is the words of the Exalted, “And God’s is the unseen of the heavens and the earth and to Him return all matters, so worship Him and rely on Him” [11:123]. The fourth is the words of the Exalted concerning the saying of the believers, “Our Lord, upon you we have relied, to you we have turned penitently, and to you is the final return” [60:4]. The fifth is the saying of the Exalted, “And mention the name of your Lord and devote yourself to Him in exclusive devotion, Lord of the east and the west, no deity there is except Him, so take Him as your reliance” [73:8–9]. The sixth is the saying of the Exalted, “Say, He is my Lord, no deity there is except Him, upon Him I rely and to Him I repent” [13:30].

These are the six occasions where the two essences are brought together, the two being “You alone we worship and Your help alone we seek.”

The placing of worship before the supplication for help in *The Opening* falls under the category of prioritizing ends over means. For worship is the ultimate end of the servants, one for which they have been created, and the supplication for help is a means to it. Also, “You we worship” is related to His divinity and His name “Allah,” and “You we supplicate for help” is related to His lordship and His name “the Lord” in the beginning of the chapter. Therefore, “You we worship” has been placed before “You we supplicate for help” just as the name “Allah” has been placed before “the Lord” in the beginning of the chapter. “You we worship” is the half for the Lord, and therefore belongs to the first half [of *The Opening*], which comprises a eulogy of the Exalted Lord, as He is more deserving of it. “You we supplicate for help” is the half for the servant, and thus it is adjacent to the half [of the chapter] that is for him, and that is “Guide us to the straight path” until the end of the chapter.

Furthermore, the general meaning of worship is inclusive of supplication for help but not the other way around. For everyone who worships God in a perfect way supplicates for His help, but not the other way around, since one devoted to personal ends and desires may supplicate to Him [only] to help with his desires. Thus, worship is more perfect and complete and therefore part of the half belonging to the Exalted Lord. Supplication for help is part of worship but not the other way around [also] because supplication is asking of Him, and worship is asking for Him. Furthermore, worship does not come except from a sincere person, whereas supplication for help comes from the sincere as well as the insincere. Furthermore, worship is His right that He has made your duty, and supplication for help is asking for help that is like His charity upon you, and fulfilling His right is more important than asking for His charity. In addition,

الثاني: قول شعيب—عليه السلام—: ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ [هود:88].
 الثالث: قوله تعالى: ﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾ [هود:123].

الرابع: قوله تعالى حكاية عن المؤمنين: ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾ [المتحنة:4].
 الخامس: قوله تعالى: ﴿وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾ [المزمل:8-9].

السادس: قوله تعالى: ﴿قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ﴾ [الرعد:30].
 فهذه ستة مواضع يجمع فيها بين الأصلين وهما: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

وتقديم العبادة على الاستعانة في الفاتحة من باب تقديم الغايات على الوسائل، إذ العبادة غاية العباد التي خلقوا لها، والاستعانة وسيلة إليها. ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ متعلق بألوهيته واسمه «الله»، و﴿وَإِيَّاكَ نَسْتَعِينُ﴾ متعلق بربوبيته واسمه «الرب»، فقدم ﴿إِيَّاكَ نَعْبُدُ﴾ على ﴿وَإِيَّاكَ نَسْتَعِينُ﴾ كما تقدم اسم «الله» على «الرب» في أول السورة. ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ قسم الرب، فكان من الشطر الأول الذي هو ثناء على الرب تعالى لكونه أولى به، و﴿وَإِيَّاكَ نَسْتَعِينُ﴾ قسم العبد، فكان مع الشطر الذي له، وهو ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ إلى آخر السورة.

ولأن العبادة المطلقة تتضمن الاستعانة من غير عكس، فكل عابد لله عبودية تامة مستعين به، ولا ينعكس، لأن صاحب الأغراض والشهوات قد يستعين به على شهواته، فكانت العبادة أكل وأتم، ولهذا كانت من قسم الرب تعالى.

ولأن الاستعانة جزء من العبادة من غير عكس، ولأن الاستعانة طلب منه، والعبادة طلب [له].
 ولأن العبادة لا تكون إلا من مخلص، والاستعانة تكون من مخلص وغير [مخلص].

ولأن العبادة حقه الذي أوجبه عليك، والاستعانة طلب العون، وهو بيان صدقته التي تصدق بها عليك، وأداء حقه أهم من التعرض لصدقته.

worship is gratitude for His blessings upon you, and God loves to be thanked, whereas supplication for help is His acting for you and granting you success. So if you adhere to His worship and bind yourself to it He would help you in it, and adherence to it and binding yourself to it become the cause of attaining His help. The more a servant is perfect in his worship, the greater the help of God for him.

Worship, in fact, is surrounded by two kinds of help, one before it that enables one to adhere to it and establish it, and another kind after it toward another act of worship, and thus it continues forever, until the servant has fulfilled his terms [and meets death].

Since “You we worship” is for Him and “You we supplicate for help” is through Him, what is for Him is prior to what is through Him. What is for Him is related to His love and pleasure, and what is through Him is related to His will, and what is related to His love is more perfect than what is related to His will alone. For the entire universe is related to His will—the angels, the devils, the believers and the unbelievers, and acts of obedience as well as disobedience. But the attachments of His love are their acts of obedience and faith. The unbelievers, therefore, are the creatures of His will and the believers are people of His love. This is why nothing that is *for* God abides in hellfire, but whatever is in it is through His will.

These are the secrets that unveil the wisdom of prioritizing worship over supplication. As for placing the object of worship and supplication before the verb, that is an indication of their etiquette toward God the Exalted by placing His name before their actions, and of utmost concern and attention, and an emphasis on the exclusivity of the named. Thus, in its strength it is like saying, “We do not worship except You and we do not supplicate for help except you.” The judge in this case is taste and discernment in the Arabic language, and induction from the cases of such prioritization in use. Sibawayh¹²¹ has declared [the reason to be] veneration [of the object when it is placed before the verb in this fashion], and no one has expressed disagreement.

For it is ungainly to say to one of the ten slaves one has freed, “You are the one I have freed.” Whoever hears this would find it strange and say, “You have freed the other ones too.” If the meaning of singling out was not part of [this construction], such speech could not be ungainly, nor would its disapproval be appropriate.

121 ‘Amr b. ‘Uthmān Sibawayh (d. 180/797), a Persian who settled in Basra, was the pioneer and leading scholar of Arabic grammar in his time. See *Sīyar* 8:351.

ولأن العباداة شكر نعمته عليك، والله يحب أن يشكر، والإعانة فعله بك وتوفيقه لك، فإذا التزمت عبوديته، ودخلت تحت رقها أعانك عليها، فكان التزامها والدخول تحت رقها سبباً لئيل الإعانة. وكلما كان العبد أتم عبودية كانت إعانة الله له أعظم.

والعبودية مخوفة بإعانتين: إعانة قبلها على التزامها والقيام بها، وإعانة بعدها على عبودية أخرى، وهكذا أبداً حتى يقضي العبد نجه.

ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ له و﴿وإِيَّاكَ نَسْتَعِينُ﴾ به، وما له مقدّم على ما به، لأن ما له متعلق بمحبته ورضاه، وما به متعلق بمشيئته. وما تعلق بمحبته أكمل مما تعلق بمجرد مشيئته، فإن الكون كله متعلق بمشيئته، الملائكة والشیاطين والمؤمنون والكفار، والطاعات والمعاصي. والمتعلق بمحبته طاعاتهم وإيمانهم، فالكفار أهل مشيئته، والمؤمنون أهل محبته، ولهذا لا يستقر في النار شيء لله أبداً، وكل ما فيها فإنه به وبمشيئته.

فهذه الأسرار يتبين بها حكمة تقديم ﴿إِيَّاكَ نَعْبُدُ﴾ على ﴿وإِيَّاكَ نَسْتَعِينُ﴾.

وأما تقديم المعبود والمستعان على الفعلين، ففيه أدبهم مع الله تعالى بتقديم اسمه على فعلهم، وفيه الاهتمام وشدة العناية به، وفيه الإيذان بالاختصاص المسمى بالخصر. فهو في قوة: لا نعبد إلا إياك ولا نستعين إلا بك، والحاكم في ذلك ذوق العربية والفقهاء فيها، واستقراء موارد استعمال ذلك مقدماً، وسيبويه نص على الاهتمام ولم ينف غيره.

ولأنه يقيح من القائل أن يعتق عشرة أعبد مثلاً ثم يقول لأحدهم: إياك أعقت، ومن سمعه أنكر ذلك [عليه]، فقال: وغيره أيضاً أعقت. ولولا فهم الاختصاص لما قبح هذا الكلام، ولا حسن إنكاره.

Consider the words of the Exalted, “And Me you fear” [2:40] and “And Me you be mindful of” [2:41] and how you find it comparable it in strength with, “Do not fear except Me” and “Do not be mindful except of Me.” The same is the case with “You we worship and You we supplicate for help,” which is the same in strength as: We do not worship but You, nor do we supplicate for help but You. Anyone with sound taste [of the language] would understand this singling out in this context.

Heed not those lacking in understanding and given to doubt and skepticism, for such people are the plague of knowledge, deficient in mind and understanding. For the pronoun “*īyyāka*” points to the being and reality [of the object] that is not found in the attached pronoun. So, in “you I intend and love” there is a connotation that I intend your being and reality that is not in “I intended and loved you.” Thus, in “*īyyāka*” there is a sense of “your person and being” as well as “your reality.”

Hence one grammarian has said that “*īyyā*” is a dominant noun added to an attached pronoun, and such a one has not been refuted sufficiently. Were it not that our purpose here is beyond this, we would have said what would have sufficed, and we would have mentioned the [various] opinions of grammarians and supported the preferred opinion, and perhaps we will turn to it [in the future] by God’s help.

In the repetition of “*īyyāka*” there is indication that all these things [just discussed about added emphasis] apply to both of the acts, for the repetition of pronoun suggests stronger emphasis than if [repetition] were omitted. If you said to a king, for instance, “You I love and you I fear,” it would constitute a singling out and emphasis on each of love and fear that would not be in saying, “You I love and fear.”

7.1 *The Essence, Requisites, and Types of Worship*

This being known, [it follows that] people with respect to these two foundations, that is, worship and supplicating for help, are of four kinds.

The noblest and best are those who worship and supplicate for help in its regard, thus, worship of God is their ultimate goal and their plea to Him is to help them in it and grant them success in establishing it. Thus, the most righteous thing to ask the Exalted and Blessed Lord is help in attaining His pleasure, and this is what the Prophet, God grant him blessing and peace, taught Mu’ādh b. Jabal,¹²² God be pleased with him, due to his love for the latter. He said,

122 Mu’ādh b. Jabal (d. c. 17/638) was among the four Companions chosen to compile the Qur’an during the life of the Prophet and he was considered the most knowledgeable of the four in determining what is licit and illicit. See *Sīyar* 1:443.

وتأمل قوله تعالى: ﴿وَإِيَّايَ فَارْهَبُونِ﴾ [البقرة: 40]، ﴿وَإِيَّايَ فَاتَّقُونِ﴾ [البقرة: 41] كيف تجده في قوة: لا ترهبوا غيري، لا تتقوا سواي. وكذلك ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ هو في قوة: لا نعبد غيرك، ولا نستعين بسواك. وكل ذي ذوق سليم يفهم هذا الاختصاص من علة السياق. ولا عبرة بجدل من قل فقهه، وفتح عليه باب الشك والتشكيك، فهؤلاء هم آفة العلوم، وبلية الأذهان والفهوم، مع أن في ضمير «إياك» من الإشارة إلى نفس الذات والحقيقة ما ليس في الضمير المتصل. ففي «إياك قصدت وأحببت» من الدلالة على معنى: حقيقتك وذاتك قصدي، ما ليس في قولك: قصدتك وأحببتك. وإياك أعني فيه معنى: نفسك، وذاتك، وفيه معنى: حقيقتك أعني. ومن هاهنا قال من قال من النحاة: إن «إيا» اسم ظاهر مضاف إلى الضمير المتصل، ولم يرد عليه برد شاف. ولولا أنا في شأن وراء هذا لأشبعنا الكلام في هذه المسألة، وذكرنا مذاهب النحاة فيها، ونصرنا الراجح، ولعل أن نعطف على ذلك بعون الله.

وفي إعادة «إياك» مرة أخرى دلالة على تعلق هذه الأمور بكل واحد من الفعلين، ففي إعادة الضمير من قوة الاقتضاء لذلك ما ليس في حذفه، فإذا قلت لملك مثلاً: إياك أحب، وإياك أخاف، كان فيه من اختصاص الحب والخوف بذاته، والاهتمام بذكره ما ليس في قولك: إياك أحب وأخاف.

فصل

إذا عرفت هذا، فالناس في هذين الأصلين وهما: العبادة، والاستعانة أربعة أقسام. أجلها وأفضلها: أهل العبادة والاستعانة بالله عليها، فعبادة الله غاية مرادهم، وطلبهم منه أن يعينهم عليها، ويوفقهم للقيام بها، ولهذا كان من أفضل ما يسأل الرب تبارك وتعالى الإعانة على مرضاته، وهو الذي علمه النبي ﷺ لحبه معاذ بن جبل رضي الله عنه فقال: «يا معاذ، والله إني لأحبك، فلا تنس أن تقول دبر كل صلاة: اللهم أعني على ذكرك وشكرك وحسن عبادتك».

O Mu'adh, I love you. So do not forget to say after every prayer, "O God, help me upon Your remembrance, gratitude to You, and beautifying Your worship."¹²³

The most beneficial of supplications is to ask for help upon that which pleases Him, and the best of gifts is His succor in the attainment of this beloved objective. All of the transmitted supplications revolve around securing it, repelling its opposite, perfecting it, and asking for the facilitation of its means, so reflect on them.

Shaykh al-Islam Ibn Taymiyya, God be pleased with him, said, "I thought about the most beneficial supplication of all, and [found that] it is supplicating God for help to attain what He loves, and found it in *The Opening* in 'You we worship and You we supplicate for help.'"

Directly opposed to these are the second kind who turn away from worship as well as supplication. They have neither worship nor supplication. If one of them asks of Him and supplicates, it is limited at best to His gratification and desires, not for His help in attaining His pleasure and fulfilling His rights. For all that is in the heavens and the earth supplicates the Exalted, as do His allies as well as enemies, and He satisfies both. Even His enemy Iblis, the most hated of His creation to Him, God curse him, when he asked of Him his need He granted it. But since the help that was sought was not for His pleasure, it only increased his misfortune, his distance from God the Exalted, and His rejection of him. This is the case with anyone who supplicates and asks Him something that does not aid one in His obedience, for it distances him from His pleasure and severs one from it.

Let every intelligent person observe this in his soul and in others, and know that God's answering those who supplicate Him is not always to honor that person. Rather, a servant may ask for a need and God will fulfill it but in it is his ruin and misfortune, and God's fulfilling it for him is due to his low status before Him and falling from His eyes. [Conversely,] His not fulfilling [a plea] may be due to His regard and love for him, thus He prevents it from him to protect and preserve him, not for lack of generosity. He does this only for a servant whom He wishes to honor and love, so He treats him gently but due to his ignorance, he might think that his Lord does not love and honor him, and that He fulfills others' needs but not his, thus he may think ill toward his Lord. This is just the ignorant fancy of his heart of which he is unaware, and only those that God protects are protected.

¹²³ Aḥmad 36:430; Abū Dawūd #1522.

فأنفع الدعاء طلب العون على مرضاته، وأفضل المواهب إسعافه بهذا المطلوب، وجميع الأدعية الماثورة مدارها على هذا، وعلى دفع ما يضاده، وعلى تكميله وتيسير أسبابه، فتأملها.

وقال شيخ الإسلام ابن تيمية—قدس الله روحه—: «تأملت أنفع الدعاء، فإذا هو في سؤال العون على مرضاته، ثم رأيت في الفاتحة في ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

ويقابل هؤلاء القسم الثاني، وهم المعروضون عن عبادته والاستعانة به، فلا عبادة ولا استعانة، بل إن سأله أحدهم، واستعان به فعلى حظوظه وشهواته لا على مرضاة ربه وحقوقه. فإنه سبحانه يسأله من في السماوات والأرض، يسأله أولياؤه وأعداؤه ويمد هؤلاء وهؤلاء. وأبغض خلقه إليه عدوه إبليس—لعنه الله—، ومع هذا فقد سأله حاجة فأعطاه إياها ومتعه بها، ولكن لما تكن عوناً له على مرضاته كانت زيادةً له في شقاوته، وبعده عن الله تعالى وطرده عنه. وهكذا كل من استعان به على أمر وسأله إياه ولم يكن عوناً على طاعته، كان مبعداً له عن مرضاته، قاطعاً له عنه ولا بد.

فليتأمل العاقل هذا في نفسه وفي غيره، وليعلم أن إجابة الله لسائله ليست لكرامة كل سائل عليه، بل يسأله عبده الحاجة فيقضيها له، وفيها هلاكه وشقوته، ويكون قضاؤها له من هوانه عليه وسقوطه من عينه. ويكون منعه منها لكرامته عليه ومحبتة له، فيمنعه حمايةً وصيانةً، وحفظاً لا بخلاً. وهذا إنما يفعله بعبده الذي يريد كرامته ومحبتة، ويعامله بلطفه، فيظن بجهله أن ربه لا يحبه ولا يكرمه. ويراه

[*There seems to be some lost or miscopied text from here until the end of this paragraph*] A man knows his soul, an evidence for which is his attributing [of such seemingly unanswered prayers] to fate and his hidden resentment of it, as someone has said:

An unthinking man wastes away his chances
Until it is too late, then he blames his fate

So by God, if the end results and secrets were disclosed, he would see their resentment and blaming of fate, and that it was supposed to be this way and that way, but what is my excuse, when the matter is not in my hand. A wise man finds fault with himself, whereas an ignorant one with his fate.

So beware of asking for specific things whose good and end result is unknown to you. If you must, attach to it the condition that God knows it to be good, and seek [God's] choice before your supplication. Supplicating for God's choice should not be with tongue only without knowledge, but it should be the asking of one who knows that he has no knowledge of his [ultimate] interests and no power over them, nor access to their details, who owns neither benefit nor harm for himself, and if left to his own devices would be ruined and his affairs scattered.

If He has given you things without asking, ask Him to make them an aid in His obedience, a means to His pleasure, and not make them obstructions on your way to Him and His pleasure. Do not think that His giving to someone all that he has is a measure of how honorable he is in His eyes. Nor is His withholding from a servant sign that he is insignificant to Him. Rather, both His giving and withholding are tests and trials through which He tests His servants. The Exalted has said, "As for men, when His Lord tests him by giving him honor and bounty, he says, My Lord has honored me; but when He tries him by straitening his provisions, he says, My Lord has humiliated me. Nay!" [89:15–16]. That is, not everyone that I have given bounty and luxury I have honored, for that is not due to his honor in My eyes, but a trial and a test from Me to him to see whether he is grateful, so I may give him even more, or ungrateful, so I take it away from him and indulge another. Similarly, not everyone I have tried by straitening provisions, making them barely enough for him, is because he is insignificant to Me. Rather, it is a trial and a test from Me to him to see whether he is patient so I give him many, many fold what he has lost, or he is indignant so that displeasure becomes his lot.

God the Glorified has refuted those who think that the plenitude of provisions is His favor and destitution is His disfavor, and said: I do not test a servant with riches because he is dear to Me nor a servant with poverty because he is worthless to Me. He thus declares that favor and disfavor do not revolve around

يقضي حوائج غيره فيسيء ظنه بربه، وهذا حشو قلبه ولا يشعر به، والمعصوم من عصمه الله. والإنسان على نفسه بصيرة، وعلامة هذا حملة على الأقدار، وعتابه الباطن لها كما قيل:

وعاجز الرأي مضياح لفرصته حتى إذا فات أمر عاتب القدر

فوالله لو كشف عن حاصله وسره لرأى هناك معاتبة القدر واتهامه، وأنه قد كان ينبغي أن يكون كذا وكذا، ولكن ما حيلتي والأمر ليس إلي؟ والعاقل خصم نفسه، والجاهل خصم أقدار ربه. فاحذر كل الحذر أن تسأل شيئاً معيناً خيرته وعاقبته مغيبة عنك، وإذا لم تجد من سؤاله بدأ فعلقه على شرط عليه تعالى فيه الخيرة، وقدم بين [يدي] سؤالك الاستخارة. ولا تكن استخارةً باللسان بلا معرفة، بل استخارةً من لا علم له بمصالحه، ولا قدرة له عليها، ولا اهتمام له إلى تفاصيلها، ولا يملك لنفسه ضرراً ولا نفعاً، بل إن وكل إلى نفسه هلك كل المهلاك، وانفرط عليه أمره.

وإذا أعطاك ما أعطاك بلا سؤال، فاسأله أن يجعله عوناً لك على طاعته، وبلاغاً إلى مرضاته، ولا يجعله قاطعاً لك عنه، ولا مبعداً عن مرضاته، ولا تظن أن عطاءه كل ما أعطى لكرامة عبده عليه، ولا منعه كل ما يمنعه لهوان عبده عليه، ولكن عطاؤه ومنعه ابتلاء وامتحان يمتحن بهما عباده. قال تعالى: ﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا﴾ [الفجر: 15-17]، أي ليس كل من أعطيته ونعمته وخولته فقد أكرمته، وما ذاك لكرامته علي، ولكنه ابتلاء علي وامتحان له، أيشكرني فأعطيه فوق ذلك، أم يكفرني فأسلبه إياه، وأخول فيه غيره؟ وليس كل من ابتليته، فضيقت عليه رزقه، وجعلته بقدر لا يفضل عنه، فذلك من هوانه علي، ولكنه ابتلاء وامتحان مني له أيصبر؟ فأعطيه أضعاف ما فاته من سعة الرزق، أم يتسخط فيكون حظه السخط؟

فرد الله سبحانه على من ظن أن سعة الرزق إكرام، وأن الفقر إهانة فقال: لم أبتل عبدي بالغنى لكرامته علي، ولم أبتله بالفقر لهوانه علي. فأخبر أن الإكرام والإهانة لا يدوران على المال وسعة الرزق

abundance of wealth and provisions or their dearth, for He neither gives the disbeliever to honor him nor holds back from the believer to dishonor him. He truly honors only him whom He honors with His inner knowledge, love, and obedience, and He truly dishonors him whom He dishonors with heedlessness and disobedience toward Him. His is praise for this and that, and He is above all needs, worthy of praise.

The success of this world and the hereafter thus all comes back to “You we worship and You we supplicate for help.”

The third kind are those who partake in worship without supplication for help. These are of two further types.

The first are the Qadarites who say that He has dispensed toward the servant all favors that are within His capacity, leaving nothing in His capacity to help him act. He has helped him by creating sound means, announcing the right path, sending messengers, giving him the capacity to act. There is nothing left after this by way of help that he should ask of Him. Indeed, He has given equal help to His allies and His enemies, helping the former just as He has helped the latter. His allies have chosen faith for themselves and His enemies infidelity, without God the Glorified being the granter of the additional success to the former that led them to faith or the failure to the latter that led them to infidelity. Servants in their view have only a limited portion of worship, one that lacks supplication for help, for they are reliant upon themselves, the path of supplication and divine unicity being shut upon them. Ibn ‘Abbās, God be pleased with him, said, “Faith in predestination is the principle of affirming divine unicity. Whoever believes in God and denies His predestination, his denial contradicts His affirmation of divine unicity.”

The second type are those who have acts of worship and invocations, but their share of reliance and supplication is deficient, [for] their hearts do not expand through the appreciation of the connection between causes and predestination. [They fail to realize that the causes] fade in the folds [of predestination], that the former are established upon the latter, and that without it they are dead and worthless, or rather, non-existent, for divine predestination is like the spirit that quickens them, and depends upon the Prime Mover. Their faculty of sight does not go past the moved to the Mover, the caused to the Cause, the tool to the Wielder. Their resolve is thus enervated, aspirations cut short. Their portion from “You we supplicate for help” is but a little, as they lack the taste of worship through reliance and supplication, even if they may taste some of its delights through litanies and invocations. They have a portion of success and effect in accordance with the extent of their supplication and

وتقديره، فإنه سبحانه يوسع على الكافر لا لكرامته، ويقتصر على المؤمن لا لإهانتة له، وإنما يكرم من يكرمه بمعرفته ومحبتة وطاعته، ويهين من يهينه بالإعراض عنه ومعصيته، فله الحمد على هذا وهذا، وهو الغني الحميد.

فَعَادَتِ سَعَادَةُ الدُّنْيَا وَالْآخِرَةِ إِلَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

القسم الثالث: من له نوع عبادة بلا استعانة، وهؤلاء نوعان:

أحدهما: القدرة القائلون بأنه قد فعل بالعبد جميع مقدوره من الألفاظ، وأنه لم يبق في مقدوره إعانة له على الفعل. فإنه قد أعانه بخلق الآلات وسلامتها، وتعريف الطريق، وإرسال الرسل، وتمكينه من الفعل، فلم يبق بعد هذا إعانة مقدورة يسأله إياها، بل قد ساوى بين أوليائه وأعدائه في الإعانة، فأعان هؤلاء كما أعان هؤلاء. ولكن أوليائه اختاروا لنفوسهم الإيمان، وأعداءه اختاروا لنفوسهم الكفر من غير أن يكون الله سبحانه وفق هؤلاء بتوفيق زائد أوجب لهم الإيمان، وخذل هؤلاء بامر آخر أوجب لهم الكفر، فعباد هؤلاء لهم نصيب منقوص من العبادة لا استعانة معه، فهم موكولون إلى أنفسهم، مسدود عليهم طريق الاستعانة والتوحيد. قال ابن عباس رضي الله عنهما: الإيمان بالقدر نظام التوحيد، فمن آمن بالله، وكذب بقدره نقض تكذيبه توحيد.

النوع الثاني: من لهم عبادات وأوراد، ولكن حفظهم ناقص من التوكل والاستعانة، لم تتسع قلوبهم لارتباط الأسباب بالقدر وتلاشيها في طيه، وقيامها به، وأنها بدون القدر كالموات الذي لا تأثير له، بل كالعدم الذي لا وجود له، وأن القدر كالروح المحرك لها، والمعول على المحرك الأول.

فلم تنفذ قوى بصائرهم من المتحرك إلى المحرك، ومن السبب إلى المسبب، ومن الآلة إلى الفاعل، فضعفت عزائمهم، وقصرت همهم، فقل نصيبهم من ﴿وَإِيَّاكَ نَسْتَعِينُ﴾. ولم يجدوا ذوق التعبد بالتوكل والاستعانة، وإن وجدوا ذوقه بالأوراد والوظائف.

وهؤلاء لهم نصيب من التوفيق والنفوذ والتأثير بحسب استعانتهم وتوكلهم، ولهم من الخذلان

reliance, and a share of failure, weakness, disgrace, and vulnerability in accordance with their deficiency in their supplication and reliance. For if a servant who is commanded to move a mountain from its place were to truly rely upon God, he could move it.

If you say, what does reliance and supplication for help mean, then?

I say: it is the state of the heart that has attained the inner knowledge of God the Exalted and faith in His exclusive power in creation, planning, harm, benefit, giving, and withholding, and [belief] that what He wills happens even if people do not want it, and what He does not will does not happen even if people desire it. This breeds trust in Him, [the virtue of] handing over his affairs to Him, tranquility and certitude in Him, belief in His total power and control over what he has entrusted to Him, and that it cannot happen except by His will, whether or not men desire it. The case of such [a servant] is like a child with his parents in whatever occurs to him, be it fear or desire, even though (unlike God) they too are filled with the same feelings. Look at his heart's exclusive devotion to his parents, and the sole focus of his concerns on what they do in response to whatever happens to him. This is the state of a reliant servant with God, for God is sufficient for him. God the Exalted has said, "And whosoever relies on God, He is his *ḥasb*" [65:3]; *al-ḥasb* means that which is sufficient. If with this [trust in God] he pursues pious goals, a praiseworthy prospect awaits him.

If [he does not possess piety], he is from the fourth kind, which comprises those who testify that harm and benefit are by God exclusively, what He wills occurs and what He does not will does not. However, he does not know what He loves and is pleased with, so he relies on Him and supplicates for the fulfillment of his own gratification, desires and goals, asking these of Him, equating [his own desires] to [what He loves]. So [his desires] are fulfilled and he is helped in their attainment, but such a one has nothing in the hereafter. It does not matter whether [his desire] was for wealth, power, or honor among people, or even states of unveiling, or influence, strength, and supremacy, for all these fall in the category of outwardly power and wealth, the attainment of which do not guarantee even Islam, let alone sainthood and nearness to God, for kingdom, wealth, honor, and [mystical] states¹²⁴ are given to the good and the wicked, the believer and the nonbeliever. Therefore, if someone uses what God has given him [by way of states] as a sign of God's love and his sainthood, nearness and divine pleasure with him, he is most ignorant and distant from the inner knowledge of God the Exalted and His religion, and [deprived of] the

124 Remarkably, the author here classifies mystical states (*ḥāl/aḥwāl*) alongside secular human desires and goods, rather than as the essential Islamic good of "nearness to God".

والضعف والمهانة والعجز بحسب قلة استعانتهم وتوكلهم. ولو توكل العبد على الله حق توكله في إزالة جبل عن مكانه، وكان مأموراً بإزالته لأزاله.

فإن قلت: فما معنى التوكل والاستعانة؟

قلت: هو حال للقلب ينشأ عن معرفته بالله تعالى، وتفرد به بالخلق والتدبير، والضر والنفع، والعطاء والمنع، وأنه ما شاء كان وإن لم يشأ الناس، وما لم يشأ لم يكن وإن شاء الناس، فيوجب له هذا اعتماداً عليه، وتفويضاً إليه، وطمأنينةً به، وثقةً به، ويقيناً بكفايته لما توكل عليه فيه، وأنه ملي به، ولا يكون إلا بمشيئته شاء الناس أم أبوه.

فتشبه حالته حالة الطفل مع أبويه فيما ينويه من رغبة ورهبة هما مليان بهما. فانظر في تجرد قلبه عن الالتفات إلى غير أبويه، وحبس همه على إزال ما ينويه بهما. فهذا حال المتوكل، ومن كان هكذا مع الله فالله كافيه ولا بد. قال الله تعالى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق:3]، أي كافيه، والحسب: الكافي. فإن كان مع هذا من أهل التقوى، كانت له العاقبة الحميدة، وإن لم يكن من أهل التقوى فهو.

القسم الرابع: وهو من شهد تفرد الله بالنفع والضر، وأنه ما شاء كان وما لم يشأ لم يكن، ولم يدر مع ما يحبه ويرضاه، فتوكل عليه، واستعان به على حظوظه وشهواته وأغراضه، وطلبها منه، وأنزلها به، فقضيت له، وأسعف بها، ولكن لا عاقبة له، سواء كانت أموالاً أو رياسةً أو جاهاً عند الخلق، أو أحوالاً من كشف وتأثير وقوة وتمكين، فإنها من جنس الملك الظاهر والأموال لا تستلزم الإسلام، فضلاً عن الولاية والقرب من الله، فإن الملك والمال [والجاه] والحال يعطاه البر والفاجر والمؤمن والكافر.

فن استدل بشيء من ذلك على محبة الله لمن آتاه إياه، ورضاه عنه، وأنه من أوليائه المقربين، فهو من أجهل الجاهلين، وأبعدهم معرفةً بالله تعالى ودينه، والتمييز بين ما يحبه ويرضاه، ويكرهه

distinction between what He loves and is pleased with and what He hates and is displeased with. For [mystical] states are of this world, like kingdom and wealth; if they help him upon God's obedience, seeking His pleasure, and carry out His commands, He includes him with just and pious kings; or else, they are a calamity, distancing one from God the Exalted, and He includes him with tyrannical kings and the wicked among the rich.

7.2 *The Two Requisites for Acceptance: Sincerity and Compliance*

This being known, a servant cannot realize "You we worship" except through two great foundations.

The first is the following of the Messenger, and the other, sincerity toward the one worshipped; this is the realization of "You we worship."

People are classified in accordance with these two foundations, as well, into four kinds.

First, the true subjects of "You we worship" are those who are sincere in their exclusive devotion to God and follow [the Messenger]. Their actions are all for God, as are their words, their giving and withholding, their love and hate. Their dealings, outwardly and inwardly, are for the sake of God alone. They seek neither any return from the people nor gratitude, nor seek honor with them nor praise, nor seek a high station in [people's] hearts nor flee from their dispraise. Rather, they consider people like the dwellers of graves, who possess neither harm nor benefit, nor life nor death nor resurrection. To act for their sake, seek their honor and lofty station in their eyes, hoping for their harm or benefit, does not behoove anyone who knows them at all, but only those who are ignorant of the people as well as of his Lord. Whoever knows people puts them in their place and whoever knows God purifies his acts and words, giving and withholding, love and hate, for Him. No one prefers to deal with people instead of God except one ignorant of God and of people both, or else he would prefer to deal with God rather than with the people.

The same is true of all of their acts and worship, which are in accord with the command of God and His love and pleasure. This is the only kind of act that God accepts, for which He has tested His servants with life and death. The Exalted says, "The one who has created death and life to test you which of you is best in conduct" [67:2], and made all that is on the earth as an adornment to test them which of them is best in deeds. Al-Fuḍayl b. 'Iyāḍ,¹²⁵ God be pleased with him, said, "[The best in conduct means] the most sincere and correct." They said, "Abū 'Alī, what is the most sincere and correct?" He said, "If an act is

¹²⁵ For al-Fuḍayl, see "Translator's Introduction."

ويستخطه، فالحال من الدنيا. وهو كالمملك والمال، إن أعانه على طاعة الله ومرضاته وتنفيذ أوامره، ألحقه بالملوك العادلين البررة، وإلا فهو وبال على صاحبه، ومبعد له عن الله تعالى، وملحق له بالملوك الظلمة والأغنياء الفجرة.

فصل

إذا عرف هذا، فلا يكون العبد متحققاً بـ ﴿إِيَّاكَ نَعْبُدُ﴾. إلا بأصلين عظيمين: أحدهما: متابعة الرسول ﷺ.

والثاني: الإخلاص للمعبود، فهذا تحقيق ﴿إِيَّاكَ نَعْبُدُ﴾.

والناس منقسمون بحسب هذين الأصلين أيضاً إلى أربعة أقسام:

أحدها: أهل الإخلاص للمعبود والمتابعة، وهم أهل ﴿إِيَّاكَ نَعْبُدُ﴾. حقيقة، فأعمالهم كلها لله، وأقوالهم لله، وعطاؤهم لله، ومنعهم لله، وحبهم لله، وبغضهم لله. فعاملتهم ظاهراً وباطناً لوجه الله وحده، لا يريدون بذلك من الناس جزاءً ولا شكوراً، ولا ابتغاء الجاه عندهم، ولا طلب الحمدة والمنزلة في قلوبهم، ولا هرباً من ذمهم، بل قد عدوا الناس كأصحاب القبور، لا يملكون لهم ضرراً ولا نفعاً، ولا موتاً ولا حياةً ولا نشوراً، فالعمل لأجل هؤلاء، وابتغاء الجاه والمنزلة عندهم، ورجائهم للضر والنفع منهم، لا يكون من عارف بهم البتة، بل من جاهل بشأنهم وجاهل بربه، فمن عرف الناس أنزلهم منازلهم، ومن عرف الله أخلص له أعماله وأقواله، وعطاءه ومنعه، وحيه وبغضه، ولا يعامل أحد الخلق دون الله إلا لجهله بالله وجهله بالخلق، وإلا فإذا عرف الله وعرف الناس آثر معاملة الله على معاملتهم.

وكذلك أعمالهم كلها وعبادتهم موافقة لأمر الله ولما يحبه ويرضاه، وهذا هو العمل الذي لا يقبل الله من عامل سواه، وهو الذي بلا عبادة بالموت والحياة لأجله، قال الله تعالى: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [المك:2]، وجعل ما على الأرض زينةً لها، لِيختبرهم أيهم أحسن عملاً. قال الفضيل بن عياض رضي الله عنه: هو أخلصه وأصوبه. قالوا: يا أبا علي، ما أخلصه

sincere but not correct it is not accepted, and if it is correct but not sincere it is not accepted. It must be both sincere and correct. Sincere means that it is for God alone, and correct means that it is in accordance with the Sunna.”

This is what has been mentioned in His words, “So whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner” [18:110] and in His words, “And who is better in religion than one who submits himself to God while doing good” [4:125]. So, God does not accept an act except what is sincerely for His sake, in accordance with His command. All else is rejected, and what one most needs comes back to him as scattered dust. It is reported in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, that “Every act that we have not commanded is rejected”¹²⁶ and every act that is not in compliance only increases one in distance from God, for God the Exalted is worshipped as He commands, not by opinions and desires.

7.3 *Those Who Lack Sincerity and Compliance*

The second kind is one who lacks sincerity as well as compliance, so that his conduct is neither in accord with the Law nor sincere toward the One worshipped, like the deeds of those who seek to look good in the eyes of other people, showing off their deeds that God the Exalted and Magnificent has not authorized. Such people have a good share from these words of His, “And never think that those who rejoice in what they have brought and like to be praised for what they did not do—never think them [to be] in safety from the punishment, and for them is a painful punishment” [3:188]. They are pleased with what they have brought forth from heretical innovation, misguidance, and association [of others with God], and love to be praised for their compliance with the Sunna and sincerity. This kind is found aplenty among those who claim knowledge, [ascetic] poverty, and worship but have deviated from the straight path, for they perpetrate innovations and acts of misguidance, ostentation, and praise seeking, and love to be praised for what they have not done of deeds [characterized by] compliance, sincerity, and knowledge. Such are deserving of wrath and misguidance.

The third kind is one who is sincere in his deeds but non-compliant with the command, like the ignorant among worshippers and claimants to asceticism and poverty. Anyone who worships God with other than His decree, believing it to be an act of devotion to God, falls into this category. These are like those who think, for instance, that the hearing of whistles and hand-clapping,

¹²⁶ Bukhārī #2297, Muslim #1718.

وأصوبه؟ قال: إن العمل إذا كان خالصاً ولم يكن صواباً لم يقبل، وإذا كان صواباً ولم يكن خالصاً لم يقبل، حتى يكون خالصاً صواباً. فالخالص أن يكون لله، والصواب أن يكون على السنة. وهذا هو المذكور في قوله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف:110]، وفي قوله: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [النساء:125]. فلا يقبل الله من العمل إلا ما كان خالصاً لوجهه على متابعة أمره، وما عدا ذلك فهو مردود على عامله، يعود أحوج ما هو إليه هباءً منثوراً. وفي الصحيح عن النبي ﷺ: «كل عمل ليس عليه أمرنا فهو رد». وكل عمل بلا اقتداء، فإنه لا يزيد عامله من الله إلا بعداً، فإن الله تعالى إنما يعبد بأمره، لا بالآراء والأهواء.

فصل

الضرب الثاني: من لا إخلاص له ولا متابعة، فليس عمله موافقاً لشرع، ولا هو خالص للمعبود كأعمال المتزينين للناس، المرائين لهم بما لم يشرعه الله ورسوله، وهؤلاء [هم] شرار الخلق وأمقتهم إلى الله عز وجل، ولهم أوفر نصيب من قوله: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُمَجَّدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران:188]، يفرحون بما أتوا من البدعة والضلالة والشرك، ويحبون أن يمجّدوا باتباع السنة والإخلاص.

وهذا الضرب يكثر فيمن انحرف من المنتسبين إلى العلم والفقر والعبادة عن الصراط المستقيم، فإنهم يرتكبون البدع، والضلالات، والرياء والسمعة، ويحبون أن يمجّدوا بما لم يفعلوه من الاتباع والإخلاص والعلم، فهم أهل الغضب والضلال.

الضرب الثالث: من هو مخلص في أعماله، لكنها على غير متابعة الأمر، كجهال العباد، والمنتسبين إلى طريق الزهد والفقر، وكل من عبد الله بغير أمره واعتقده قربة إلى الله، فهذه حاله كمن يظن أن

going into seclusion, abandoning the Friday congregation and congregational prayers, and extending the fasting of the day into the night, and fasting the day when people break their fast [on days of Eid], and the like, are acts of devotion.

The fourth kind is one whose deeds are compliant to the command, but they are for other than God the Exalted, like those who worship to show off, or a man who fights to show off, out of group-feeling, courage, or booty, or makes the annual pilgrimage or recites the Qur'an so that he would be thus mentioned. Their deeds are righteous and compliant to the command but impure and will not be accepted: "And they were not commanded except to worship God, purifying their religion for Him" [98:5]. That is, no one has been commanded except to worship God by what He has commanded and do so sincerely, and such are the people of "You we worship and You we supplicate for help."

7.4 *The Best Kind of Worship*

Those who uphold "You we worship" have four paths with respect to what they consider the best, most beneficial, and preferred form of worship. Accordingly, they are of the following four types.

The first are those to whom the most beneficial and best worship is that which is hardest and most arduous. They say that it is so because [such worship] is the most distant from [one's] desire, and that is the essence of worship. They further hold that reward accrues in proportion to hardship, narrating a tradition that has no basis, "The best of actions is the most biting," that is, hardest and most arduous. Such are the people of prolonged effort and severity toward the soul. They say that this is how the ego¹²⁷ is trained, for otherwise it is slothful and dishonorable, seeking to cling to the bottom, and cannot stay upright except by withstanding dread and hardship.

The second type are those who say that the best and most beneficial form of worship is abstinence from and renunciation of this world, reducing involvement in it as much as possible, abjuring concern for it and ceasing to think about all that belongs to it. These are of two types. Their commoners think that this is the end, which they seek and work for and call others to, saying that this is better than seeking knowledge and worship, thus thinking that abstinence from the world is the end and the ultimate objective of all worship. Their elite deem this as a means to something else, which is the attachment of the heart to God the Exalted, concentration of all concern upon Him, emptying out the heart for His love, turning to Him and relying upon Him, and engaging with what attains His pleasure. They see that the highest form of worship is to

¹²⁷ The word *naḥs* is a keyword in Islamic devotional tradition; in the Qur'an, it refers simply to one's self, but in later Sufi usage, it is systematically identified as the baser, inner self that

سماع المكاء والتصدية قربة، وأن الخلوة التي يترك فيها الجمعة والجماعة قربة، وأن مواصلة صوم النهار بالليل قربة، وأن صيام يوم فطر الناس كلهم قربة، وأمثال ذلك.

الضرب الرابع: من أعماله على متابعة الأمر، لكنها لغير الله تعالى كطاعة المرائين، وكالرجل يقاتل رياءً وحميةً وشجاعةً، وللمغنم، ويحج ليقال، ويقرأ القرآن ليقال، فهؤلاء أعمالهم أعمال صالحة مأمور بها، لكنها غير خالصة فلا تقبل. ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة:5]. فكل واحد لم يؤمر إلا بعبادة الله بما أمر، والإخلاص له في العبادة وهم أهل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

ثم أهل مقام ﴿إِيَّاكَ نَعْبُدُ﴾ لهم في أفضل العبادة وأنفعها وأحقها بالإيثار والتخصيص، أربع طرق، فهم في ذلك أربعة أصناف:

الصنف الأول: عندهم أنفع العبادات وأفضلها، أشقها على النفوس وأصعبها. قالوا: لأنه أبعد الأشياء عن هواها، وهو حقيقة التبعيد. قالوا: والأجر على قدر المشقة. ورووا حديثاً لا أصل له: «أفضل الأعمال أحمرها»، أي أصعبها وأشقها.

وهؤلاء هم أهل المجاهدات والجور على النفوس.

قالوا: وإنما تستقيم النفوس بذلك، إذ طبعها الكسل والمهانة والإخلاق إلى الأرض، فلا تستقيم إلا بركوب الأهوال، وتحمل المشاق.

الصنف الثاني: قالوا أفضل العبادات وأنفعها التجرد، والزهد في الدنيا والتقلل منها غاية الإمكان، واطِّراح الاهتمام بها، وعدم الاكتراث بكل ما هو منها.

ثم هؤلاء قسمان:

فعوامهم ظنوا أن هذا غاية، فشمعوا إليه، وعملوا عليه، ودعوا الناس إليه، وقالوا: هو أفضل من درجة العلم والعبادة، فرأوا الزهد في الدنيا غاية كل عبادة ورأسها.

وخواصهم رأوا هذا مقصوداً لغيره، وأن المقصود به عكوف القلب على الله، وجمع الهمة عليه، وتفرغ القلب لمحبهه، والإنابة إليه، والتوكل عليه، والاشتغال بمرضاته، فرأوا أن أفضل العبادات في

needs that is given to desire and self-gratification, and needs disciplining. When used in the latter sense, it has been translated as *ego*. Admittedly, a clear-cut distinction between *self* and *ego* is not always possible.

concentrate upon God the Exalted, persisting in His eternal remembrance by heart and by tongue, engagement in His meditation, rather than anything that separates and divides the heart. These are of further two types, the knowers among them who respond earnestly to the command and prohibition even if that leads to separation and loss of concentration. But [the other type are] the deviant ones among them [who] say that the ultimate purpose from worship is to concentrate the heart upon God, therefore, that which distracts from God is not to be paid heed. They may say,

Litanyes, true, are asked of the heedless
But what of the heart whose every moment is a litany?

This type can be further divided into two: those who abandon [divine] obligations for the sake of their concentration, and those who uphold those but abandon the Sunnas, supererogatory worship, and seeking beneficial knowledge for the sake of their concentration.

One of them asked a wise shaykh, "If the muezzin calls when I am in my concentration upon God the Exalted, if I were to stand up and respond I would be separated, and if I stayed I would keep my concentration; which is better for me?" He said, "If the muezzin calls while you are under the divine throne, stand up and respond to the caller of God, then return to your place." It is so because concentration upon God is a delight for the soul and the heart, and responding to the caller is the right of the Lord. Whoever prefers the delight of his soul to the right of His Lord is not among the people of "You we worship."

The third type are those who deem the best and most beneficial form of worship to be that which benefits others, rather than whose benefit is limited. They see serving the poor, involvement in the welfare of the people, fulfilling their needs, helping them with wealth, influence, and other benefits as the best. They turn to this and act upon it, offer for proof the saying of the Prophet, God grant him blessing and peace, "The creation is the dependent of God, and the dearest of them to Him are the most beneficial to His dependents."¹²⁸ They argue that the act of a worshipper is limited to himself, whereas the deed of a philanthrope transcends to others, this being incomparably superior to the last. They also say that this is the reason for the superiority of the scholar over the worshipper being like that of the moon over the rest of the planets. The

¹²⁸ Al-Ṭabarānī, *al-Kabīr* #10033, declared weak or fabricated by many hadith scholars (*Madārij*(§), 351n6).

الجمعية على الله تعالى، ودوام ذكره بالقلب واللسان، والاشتغال بمراقبته دون كل ما فيه تفريق للقلب وتشيت له.

ثم هؤلاء قسمان: فالعارفون المتبعون منهم، إذا جاء الأمر والنهي بادروا إليه، ولو فرقههم وأذهب جمعيتهم. والمنحرفون منهم يقولون: المقصود من العبادة جمعية القلب على الله، فإذا جاء ما يفرقه عن الله لم يلتفت إليه، وربما يقول:

يطالب بالأوراد من كان غافلاً فكيف بقلب كل أوقاته ورد.

ثم هؤلاء أيضاً قسمان: منهم من يترك الواجبات والفرائض لجمعيته، ومنهم من يقوم بها ويترك السنن والنوافل، وتعلم العلم النافع لجمعيته.

وسأل بعض هؤلاء شيخاً عارفاً فقال: إذا أذن المؤذن وأنا في جمعيتي على الله تعالى، فإن قمت وخرجت تفرقت، وإن بقيت على حالي بقيت على جمعيتي، فما الأفضل في حقي؟ فقال: إذا أذن المؤذن وأنت تحت العرش، فقم وأجب داعي الله، ثم عد إلى موضعك، وهذا لأن الجمعية على الله حظ الروح والقلب، وإجابة الداعي حق الرب، ومن أثر حظ روحه على حق ربه فليس من أهل ﴿إِيَّاكَ نَعْبُدُ﴾.

الصنف الثالث: رأوا أن أنفع العبادات وأنفعها ما كان فيه نفع متعدد، فأروه أفضل من ذي النفع القاصر، فأروا خدمة الفقراء، والاشتغال بمصالح الناس، وقضاء حوائجهم، ومساعدتهم بالمال والجاه والنفع أفضل. فتصدوا له، وعملوا عليه، واحتجوا بقول النبي ﷺ: «الخلق كلهم عيال الله، وأحبهم إليه أنفعهم لعياله».

واحتجوا بأن عمل العابد قاصر على نفسه، وعمل النفاع متعدد إلى الغير، وأين أحدهما من الآخر؟ قالوا: ولهذا كان فضل العالم على العابد كفضل القمر على سائر الكواكب.

Messenger of God, God grant him blessing and peace, said to ‘Alī b. Abī Ṭālib, God be pleased with him, “That God guides one man through you is better for you than red camels,”¹²⁹ and this superiority is due to the transitive benefit. They also invoke as argument his words, God grant him blessing and peace, “Whoever calls to guidance received the reward of whoever follows him without there being any deficit in the latter’s reward.”¹³⁰ They also adduce as proof his words, God grant him blessing and peace, “God and His angels send blessings upon those who teach people good things” and his words, “All that is in the heavens and the earth supplicates for forgiveness for a scholar, even the fish in the sea and the ant in its hole.”¹³¹ They further adduce as proof the fact that the acts of a worshipper cease with his death where the deeds of one who benefits others do not, so long as their benefit continues. They further argue that the prophets, upon them be peace, were sent to do good to the people and guide them, thus benefitting them in this life and the next life, rather than to seek seclusion, cutting off from people and pushing them away. This is why the Prophet, God grant him blessing and peace, rejected those who wished to seclude themselves for worship and cease mingling with the people. They hold that [spiritual] interruption for the sake of the divine command and the benefit of His servants and doing good things for them is superior to concentration upon Him without doing these things.

The fourth type are those who hold that the best worship is to work to seek the pleasure of the Exalted Lord in every moment according to what that occasion requires. The best worship on the occasion of jihad is jihad even if it requires having to give up litanies, prayers of the night and fasting of the day, and even the completion of obligatory prayers from their original state in the time of peace. The best act when a guest arrives, for instance, is to give him his due and busy oneself with that at the cost of supererogatory litanies. The same is true of the rights of one’s wife and family. The best act at the time of instructing the pupil or an ignorant person is to turn to instruction and busy oneself with it. The best act at the time of dawn is to busy oneself with prayers, [reciting] the Qur’an, supplication, remembrance [and asking for forgiveness]. The best act at the time of *adhān* is to stop whatever litanies one may be in the middle of and respond to the muezzin. The best act at the time of the five prayers is to strive and do one’s utmost in dispensing them in the most perfect way, attending to them in the earliest hour, setting out to the mosque, and if it is far, it is even better. The best act when someone is in need of one’s assistance, being it influence, physical, or financial help is to help him and fulfill his wish and prefer that to your litanies and seclusion.

129 Al-Bukhārī #3710, Muslim #2406.

[قالوا]: وقد قال رسول الله ﷺ لعلي بن أبي طالب رضي الله عنه: «لأن يهدي الله بك رجلاً واحداً خير لك من حمر النعم». وهذا التفضيل للنفع المتعدي، واحتجوا بقوله ﷺ: «من دعا إلى هدى كان له من الأجر مثل أجور من اتبعه، من غير أن ينقص من أجورهم شيء». واحتجوا بقوله: «إن الله وملائكته يصلون على معلمي الناس الخير»، وبقوله: «إن العالم ليستغفر له من في السماوات ومن في الأرض، حتى الحيتان في البحر، والنملة في جحرها».

واحتجوا بأن صاحب العبادة إذا مات انقطع عمله، وصاحب النفع لا ينقطع عمله ما دام نفعه الذي تسبب إليه.

واحتجوا بأن الأنبياء إنما بعثوا بالإحسان إلى الخلق وهدايتهم ونفعهم في معاشهم ومعادهم، لم يبعثوا بالخلوات والانقطاع عن الناس والترهب، ولهذا أنكر النبي ﷺ على أولئك النفر الذين هموا بالانقطاع للتعبد وترك مخالطة الناس. ورأى هؤلاء أن التفرق في أمر الله ونفع عباده والإحسان إليهم أفضل من الجمعية عليه بدون ذلك.

الصنف الرابع: قالوا: إن أفضل العبادة العمل على مرضاة الرب تعالى في كل وقت بما هو مقتضى ذلك الوقت ووظيفته، فأفضل العبادات في وقت الجهاد الجهاد، وإن آل إلى ترك الأوراد من صلاة الليل، وصيام النهار، بل ومن ترك إتمام صلاة الفرض، كما في حالة الأمن. والأفضل في وقت حضور الضيف مثلاً، القيام بحقه والاشتغال به عن الورد المستحب، وكذلك في أداء حق الزوجة والأهل.

والأفضل في وقت استرشاد الطالب وتعليم الجاهل، الإقبال على تعليمه والاشتغال به. والأفضل في أوقات السحر الاشتغال بالصلاة والقرآن والدعاء والذكر [والاستغفار]. والأفضل في أوقات الأذان ترك ما هو فيه من ورده والاشتغال بإجابة المؤذن. والأفضل في أوقات الصلوات الخمس، الجد والنصح في إيقاعها على أكمل الوجوه، والمبادرة إليها في أول الوقت، والخروج إلى الجامع وإن بعد كان أفضل. والأفضل في أوقات ضرورة المحتاج إلى المساعدة بالجاه أو البدن أو المال، الاشتغال بمساعدته وإغاثة لهفته وإيثار ذلك على أورادك وخلوتك.

130 Muslim #2674.

131 The former tradition is found in Tirmidhī, *hasan-gharib* and the latter in Aḥmad, with disagreement about its soundness; see *Madārij*(S), 353n6.

The best conduct at the time of the recitation of the Qur'an is the concentration of the heart and determination to contemplating and understanding it, until it becomes as if God is Himself addressing him, so he focuses his heart [i.e., thoughts and feelings] upon its understanding and reflection and determination to enact its commands. This should be much greater than it is when he receives a letter from the sultan.

The best conduct at the time of the standing-vigil on the day of 'Arafa [during the pilgrimage] is to do one's best in pleading, supplicating, and saying prayers, rather than fasting which would weaken one in that respect.

The best conduct during the first ten days of Dhū al-Ḥijja is to increase one's worship, especially the saying of "God is great," "There is no god but God," and "All praise is to God," these being superior to the jihad that is not obligatory.

The best conduct during the last ten days of Ramadan is to stay in the mosque, in solitude and seclusion, without paying attention to the people and being occupied with them. It is even better than attending to them to teach them religious knowledge or the recitation of the Qur'an, according to many of the scholars.

The best conduct when your Muslim brother is ill or has passed away is to visit him or attend his funeral prayers and procession, preferring that over your seclusion and concentration.

The best conduct at the time of general calamity or when people cause you suffering is to uphold the obligation of patience and to attend to them rather than running away from them, for the believer who attends to the people and is patient over their harm is better than the one who does not attend to them and they, therefore, do not harm him.

The best thing is to join the people in anything good, which is better than leaving them. [It is best to] leave them in evil and it is better than joining them in that; but if he thinks that he would eliminate it or at least reduce it by attending to them, it is better to do so than to abandon them.

Thus, the best conduct in every time and state is to prefer what pleases God the Exalted in that time and state and occupying oneself in the obligation, the function, and the need of that moment.

Such are the people of unlimited worship, whereas the types mentioned earlier are the people of limited worship. When one of them parts from the branch of worship that he is attached to, he sees himself as deficient and as having abandoned his worship. Such a person worships God in one way alone. The one whose worship is unqualified does not see his ultimate goal in a particular worship itself which he prefers over all others but his end is to follow the pleasure of God the Exalted wherever it may be. His worship revolves around it and he constantly moves from one station of worship to another. Whenever

والأفضل في وقت قراءة القرآن جمعية القلب والهمة على تدبره وتفهمه، حتى كأن الله تعالى يخاطبك به، فتجمع قلبك على فهمه وتدبره والعزم على تنفيذ أوامره أعظم من جمعية قلب من جاءه كتاب من السلطان على ذلك.

والأفضل في وقت الوقوف بعرفة الاجتهاد في التضرع والدعاء والذكر دون الصوم المضعف عن ذلك.

والأفضل في أيام عشر ذي الحجة الإكثار من التعبد، لا سيما التكبير والتهيل والتحميد فهو أفضل من الجهاد غير المعين

والأفضل في العشر الأخير من رمضان لزوم المسجد فيه والخلوة والاعتكاف، دون التصدي لمخالطة الناس والاشتغال بهم، حتى إنه أفضل من الإقبال على تعليمهم العلم، وإقراءهم القرآن عند كثير من العلماء.

والأفضل في وقت مرض أخيك المسلم أو موته عيادته وحضور جنازته وتشيعه وتقديم ذلك على خلوتك وجمعيتك.

والأفضل في وقت نزول النوازل وأذاة الناس لك أداء واجب الصبر مع خلطتك بهم دون الهرب منهم، فإن المؤمن الذي يخالط الناس ويصبر على أذاهم أفضل من الذي لا يخالطهم ولا يؤذونه.

والأفضل خلطتهم في الخير فهي خير من اعتزالهم فيه، وعزلتهم في الشر فهي أفضل من خلطتهم فيه، فإن علم أنه إذا خالطهم أزاله أو قلله فهي خير من عزلتهم.

فالأفضل في كل وقت وحال إثارة مرضاة الله تعالى في ذلك الوقت والحال، والاشتغال بواجب ذلك الوقت ووظيفته ومقتضاه.

وهؤلاء هم أهل التعبد المطلق، والأصناف قبلهم أهل التعبد المقيد، فمضى خرج أحدهم عن الفرع الذي تعلق به من العبادة وفارقه، يرى نفسه كأنه قد نقص وترك عبادته، فهو يعبد الله على وجه واحد. وصاحب التعبد المطلق ليس له غرض في تعبد بعينه يؤثره على غيره، بل غرضه تتبع مرضاة الله تعالى أين كانت. فمدار تعبده عليها، فهو لا يزال متنقلاً في منازل العبودية، كلها رفعت له منزلة عمل على سيره إليها واشتغل بها، حتى تلوح له منزلة أخرى، فهذا دأبه في السير حتى ينتهي سيره.

a station is presented to him, he sets upon his journey to it. When you see the scholars, you see him with them; when you see worshippers, you see him with them; when you see the warriors, you see him with them; when you see those given to litanies, you see him with them; when you see righteous philanthropes, you see him with them; and when you see men of concentration and devotion of the heart to God, you find him with them. This is the unqualified servant, not owned by forms, unencumbered by limits. His conduct is not to please his ego, nor to worship to gain the pleasure and delight of worship, but the pleasure of his Almighty Lord, even if the pleasure and comfort of his ego lay in something else. This is the true embodiment of “You alone we worship and You alone we supplicate for help,” upholding it in truth. He wears what is available, eats what is easy to attain, and busies himself with what is commanded at every moment. His [spiritual] session is whenever he is done [with other forms of worship] and finds an empty moment. No allusion owns him, no limit limits him, no form confines him; he is free and unbound, going with the [divine] command wherever it goes, accustomed in the custom of the commander wherever His caravan turns and wherever His tents are set up. Every truthful person finds his company welcoming, and every liar runs away from him. Like the rain, he benefits wherever he goes, or like the date-palm whose leaves never fall and every bit of it is of benefit, including its thorns. He is wroth against those who oppose God’s command, angry when God’s sanctities are violated. He is for God, from God, with God. He is in the company of God without the creation, and with the creation without the ego. When with God, all created things he removes the creation from the middle, and when with the creation of God he removes his own ego from the middle and discards it. What a man! How strange he is among men, and how total his loneliness in their midst! How great his intimacy with God and his happiness in Him, and his tranquility and peace that he finds in Him.

God alone is the helper and supporter.

7.5 *Classification of Worshippers with respect to the Purpose of Worship*

People are further divided with respect to the benefit, wisdom, and purpose of worship into four kinds.

7.5.1 Worship as an Arbitrary Burden: The Jahmites

The first kind are those who deny wisdom and causality, who reduce the [divine] command to pure and simple will. Such people limit worship to the mere following of God’s decree without attributing any significance to their worship with respect to success and happiness in this world and the afterlife or cause for salvation. It is only obeying the command and will. They similarly say

فإن رأيت العلماء رأيته معهم، وإن رأيت العباد رأيته معهم، وإن رأيت المجاهدين رأيته معهم، وإن رأيت الذاكرين رأيته معهم، وإن رأيت المتصدقين المحسنين رأيته معهم، وإن رأيت أرباب الجمعية وعكوف القلب على الله رأيته معهم، فهذا هو العبد المطلق الذي لم تملكه الرسوم، ولم تقيد القيود، ولم يكن عمله على مراد نفسه وما فيه لذتها وراحتها من العبادات، بل هو على مراد ربه، ولو كانت راحة نفسه ولذتها في سواه، فهذا المتحقق بـ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ حقاً، القائم بهما صدقاً، ملبسه ما تهيأ، ومأكله ما تيسر، واشتغاله بما أمر الله به في كل وقت وبوقته، ومجلسه حيث انتهى ووجده خالياً، لا تملكه إشارة، ولا يقيد قيد، ولا يستولي عليه رسم، حر مجرد دائر مع الأمر حيث دار، يدين بدين الأمر أنى توجهت ركائبه، ويدور معه حيث استقلت مضاربه، يأنس به كل محق، ويستوحش منه كل مبطل، كالغيث حيث وقع نفع، وكالخنزلة لا يسقط ورقها وكلها منفعة حتى شوكتها، وهو موضع الغلظة منه على المخالفين لأمر الله والغضب إذا انتهكت محارم الله تعالى، فهو لله، وبالله، ومع الله، قد صحب الله بلا خلق، وصحب الناس بلا نفس، بل إذا كان مع الله عزل خللاثق من البين وتخلى عنهم، وإذا كان مع خلقه عزل نفسه من الوسط وتخلى عنها، فواها له ما أغربه بين الناس! وما أشد وحشته منهم! وما أعظم أنسه بالله وفرحه به وطمأنينته وسكونه إليه! والله المستعان، وعليه التكلان.

فصل: ثم للناس في منفعة العبادة، وحكمتها، ومقصودها طرق أربعة، وهم في ذلك أربعة أصناف:

الصنف الأول: نفاة الحكم والتعليل الذين يردون الأمر إلى محض المشيئة، وصرف الإرادة، فهؤلاء عندهم القيام بها ليس إلا مجرد الأمر، من غير أن تكون سبباً لسعادة في معاش ولا معاد، ولا سبباً لنجاة، وإنما القيام بها مجرد الأمر. ومحض المشيئة كما قالوا في الخلق: إنه لم يخلق ما خلقه لعله ولا لغاية

with respect to creation that He did not create for any reason, nor an end that is intended by it, nor any wisdom. Nor are among the creation causes that lead to their effects, nor do they possess faculties or natures. Fire does not burn, water does not quench or bring forth vegetation, nor do they have a faculty or nature that leads to these effects. The burning and quenching is not caused by them, but they are associated by custom such that one occurrence usually follows the other, not due to a cause or a faculty. The same is true for them in terms of the [normative] command. The forbidden things are the same in nature as the prescribed things; they are forbidden or prescribed not because what is commanded brings good results and what is prohibited leads to ugly results. This principle has many corollaries and implications that are corrupt which we have mentioned in our large treatise called *Miftāḥ dār al-saʿāda wa-maṭlab ahl al-ʿilm wa-l-irāda*,¹³² where we mentioned about sixty ways in which this principle is unsound; it is a wonderful book in its meanings. We also mentioned them in our book *Safar al-hijratayn wa-ṭarīq al-saʿādatayn*.¹³³

Such people's worship is dry and dreary, devoid of sweetness and bliss. Their prayers do not cool their eyes. God's commandments neither please their hearts nor nourish their bodies. They rightly call their worship a *burden*, that is, what has been imposed. If someone who claims to love a worldly king or anyone called his beloved's commands a burden and declared that he does it only because it has been imposed, no one will consider such a person a lover. This is why many of these [deniers of wisdom] reject the possibility of a servant's love for his Lord. They say what is loved [by the servants] is His reward and what He has given him of bounties that he enjoys, not His being in itself. Thus, the love [that a servant has] is for His creation [i.e., His reward], not Him.

In this way they reject the very reality of worship and its essence, which lies in His being the one who is turned to in any need or distress, the Ultimate Beloved, in a state of extreme humility, glorification, and reverence. They deny His being the most beloved, which is tantamount to denying His divinity. The master of these men is al-Ja'd b. Dirham¹³⁴ whom Khālīd b. ʿAbdallāh al-Qasrī¹³⁵ slaughtered on the Day of Sacrifice, saying, "He claimed that God did not speak to Moses through speech nor did He take Abraham as a friend."¹³⁶ His denial was only that God the Exalted could be loved. He did not deny Abraham's need for Him, which is what friendship means to the Jahmites. Since all creation participates in this attribute [of needing God], all are God's friends in their opinion.

132 See Glossary, "Ibn Qayyim al-Jawziyya's works: *Miftāḥ*."

133 *Safar al-hijratayn*, 92, 110, 147; see Glossary, "Ibn Qayyim al-Jawziyya's works: *Ṭarīq*."

134 See Glossary, "Ja'd."

هي المقصودة به، ولا لحكمة تعود إليه منه، وليس في المخلوقات أسباب مقتضيات لمسبباتها، ولا فيها قوى ولا طبائع، فليست النار سبباً للإحراق، ولا الماء سبباً للإرواء والتبريد وإخراج النبات، ولا فيما قوة ولا طبيعة تقتضي ذلك. وحصول الإحراق والري ليس بهما، لكن بإجراء العادة الاقترانية على حصول هذا عند هذا، لا بسببه ولا بقوة قامت به، وهكذا الأمر عندهم في أمره سواء، لا فرق في نفس الأمر بين المأمور والمحذور، ولكن المشيئة اقتضت أمره بهذا ونهيه عن هذا من غير أن يقوم بالمأمور به صفة اقتضت حسنه، ولا بالمنهي صفة اقتضت قبحه.

ولهذا الأصل لوازم وفروع كثيرة فاسدة، قد ذكرناها في كتابنا الكبير المسمى بـ«مفتاح دار السعادة ومطلب أهل العلم والإرادة»، وبيننا فساد هذا الأصل من نحو ستين وجهاً، وهو كتاب بديع في معناه، وذكرناه أيضاً في كتابنا المسمى بـ«سفر المهجرتين وطريق السعادتين».

وهؤلاء لا يجدون حلاوة العبادة ولا لذتها، ولا يتنعمون بها، وليست الصلاة قرّة أعينهم، وليست الأوامر سرور قلوبهم وغذاء أرواحهم وحياتهم، ولهذا يسمونها «تكاليف» أي قد كلفوا بها، ولو سعى مدح لحبة ملك من الملوك أو غيره ما يأمره به تكليفاً، وإني إنما أفعله بكلفة، لم يعده أحد محباً له، ولهذا أنكر هؤلاء—أو كثير منهم—محبة العبد لربه، وقالوا: إنما يحب ثوابه وما يخلقه له من النعيم الذي يتمتع به، لا أنه يحب ذاته، فجعلوا المحبة لمخلوقه دونه. وحقيقة العبودية هي كمال المحبة، فأنكروا حقيقة العبودية ولها. وحقيقة الإلهية كونه مألوماً محبوباً بغاية الحب المقرون بغاية الذل والخضوع والإجلال والتعظيم، فأنكروا كونه محبوباً، وذلك إنكار لإلهيته. وشيخ هؤلاء هو الجعد بن درهم الذي ضحى به خالد بن عبد الله القسري في يوم أضحى، وقال: إنه زعم أن الله لم يكلم موسى تكليماً، ولم يتخذ إبراهيم خليلاً. وإنما كان إنكاره لكونه تعالى محبوباً، لم ينكر حاجة إبراهيم إليه التي هي الخلقة عند الجهمية، التي يشترك فيها جميع الخلائق، فكلهم أخلاء لله عندهم.

135 Khālid al-Qasrī (d. 126/743) was an Arab chief of Asad tribe, leader of Yaman in Yaman-Qays rivalry, the Umayyad governor over Mecca under al-Walid b. 'Abd al-Malik and then over all of Iraq under Caliph Hishām; he executed Ja'd for his heretical denial of God's actions recounted in the Qur'an.

136 See Glossary, "Jahmites."

We have elaborated on the falseness of this opinion and their denial of the love of God in more than eighty ways in a book called *Qurrat 'uyūn al-muḥibbīn wa-rawḍat qulūb al-ārifīn*.¹³⁷ There we have mentioned the relation of love to the First Love in all manner of proof, revelational, rational, spiritual, and natural, and established that no man can ever attain perfection without it—just as there is no perfection for his body except if it possesses soul and life, nor for his eyes unless it possesses the light of sight, nor his ears unless it possesses hearing. The matter, in fact, is even greater and loftier than that.

7.5.2 Worship as Exchange-Price for Reward: The Qadarites

The second group is the partisans of free will and negationists [i.e., deniers of divine attributes], who affirm some wisdom and reason [for worship], but it has no relation to the Lord nor does it return to Him, rather, it is only for the benefit and purpose of the creation. To them, the acts of worship are an exchange price for what the servant is going to receive from the reward and blessings [in the Garden]. Worship is a service in return for which one gets rewarded. They say that this is why God makes it an exchange as in His words, “And they were called [and told] these are the gardens you have inherited by (*bi-ma*) your actions” [7:43], and His words, “Enter the Garden by what you used to do” [16:32], and the words of the Exalted, “Are you recompensed but for what you used to do?” [27:90]. Also, his saying, God grant him blessing and peace, in which he reports on the authority of his Almighty Lord, “My servants, these are your deeds I count them for you and return them.”¹³⁸ Also, the words of the Exalted, “The patient ones are given their reward without reckoning” [39:10].

They argue that God has named our return as reward (*jazā'*) and recompense (*thawāb*) because he returns the wages for his deeds. If it had no connection with the deeds, it would have no sense to refer to it as reward, wage, and recompense.

They also argue that [this exchange relation] is alluded in the comparison; if the reward and punishment had no relationship to the deeds and their implications, as in being like their exchange price, the comparison would make no sense. God the Exalted has said, “The weight that day is the truth; whoever has his scales heavy will be the successful, and whoever has his scales light, such are those who have lost themselves because of (*bi-mā*) how they use to wrong our signs” [7:8–9].

¹³⁷ *Qurrat 'uyūn al-muḥibbīn*, often referred to as *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn*, or *The Garden of Lovers and the Promenade of Those Who Yearn*, discusses love through a theological lens. See Glossary, “Ibn Qayyim al-Jawziyya's works: *Rawḍat*.”

¹³⁸ Muslim #2577.

وقد بينا فساد قولهم هذا، وإنكارهم محبة الله من أكثر من ثمانين وجهاً في كتابنا المسمى بـ«قرة عيون المحبين وروضة قلوب العارفين»، وذكرنا فيه وجوب تعلق المحبة بالحبيب الأول من جميع طرق الأدلة النقلية والعقلية والذوقية والفطرية، وأنه لا كمال للإنسان بدون ذلك البتة، كما أنه لا كمال لجسمه إلا بالروح والحياة، ولا لعينه إلا بالنور الباصر، ولا لأذنه إلا بالسمع. إن الأمر فوق ذلك وأعظم.

فصل

الصف الثاني: القدريّة النفاة الذين يثبتون نوعاً من الحكمة والتعليل لا تقوم بالرب ولا ترجع إليه، بل ترجع إلى مجرد مصلحة المخلوق ومنفعته.

فعندهم أن العبادات شرعت أثماً لما يناله العباد من الثواب والنعم، وأنها بمنزلة استيفاء أجرة الأجير.

قالوا: ولهذا يجعلها الله تعالى عوضاً كقوله: ﴿وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أَوْ رِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الأعراف:43]، وقوله: ﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32]، وقوله: ﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ [النمل:90]، وقوله ﷺ فيما يحكى عن ربه عز وجل: «يا عبادي، إنما هي أعمالكم أحصيها لكم، ثم أوفيكم إياها»، وقوله تعالى: ﴿إِنَّمَا يُوقِ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر:10]. قالوا: وقد سماه الله سبحانه جزاءً وأجرًا وثواباً، لأنه يثوب إلى العامل من عمله، أي يرجع إليه. قالوا: ولولا ارتباطه بالعمل، لم يكن لتسميته جزاءً ولا أجراً ولا ثواباً معنى.

قالوا: ويدل عليه الموازنة، فلولا تعلق الثواب والعقاب بالأعمال واقتضاؤها لها وكونها كالأثمان لها، لم يكن للموازنة معنى. وقد قال تعالى: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ [الأعراف:9-8].

These two groups could not be more different. The Jabrites¹³⁹ posit that there is no connection between actions and the reward at all, permitting that God may punish one who spent his life in obedience and bless one who spent his life in disobedience; they both, in their view, are the same. They deem it possible that one with few good deeds would be raised above those who have more good deeds and higher ranks, for ultimately everything is pure, arbitrary will, without any rationale or causality. Nor is there any wisdom that would differentiate those deserving reward from those deserving punishment.

The partisans of free will [in contrast] oblige Him to act in accordance with the optimum, all of [the reward] is purely a return for the deeds and an exchange price for them, and the granting of reward to the servant without corresponding deeds is failure to do the best, as it is a kind of charity without proper exchange.

Woe to them! Who can be more ignorant of God and more conceited? They compare God's favors and mercy upon a servant with servants' charity to each other, so much so that they say that God's reward to him as an exchange-price of his actions is better and dearer to him than God's charity!

The Jabrites took the opposite extreme and stripped [human] actions of any worth and meaning whatsoever.

Both groups are erroneous and have strayed from the Straight Path upon which God created man and towards which the Messengers invited and the Books were revealed. [This Straight Path] is that actions are causes that lead to reward and punishment; the former are the requisites for the latter as are all causes for their effects.

The good deeds are by God's permission *and* grace. They are His charity to his servants. God creates in his servant the intention as well as the capability to do these deeds, making them beloved and beautiful to his heart, and made their opposite hateful to them. Yet, these actions are far from being an exchange-price for God's blessings (in this world) and reward (in the after-life)! Neither do these deeds measure up to the reward that is anticipated. The purpose of these deeds—if performed with due sincerity and in the best manner—is to be an expression of gratitude for some of God's blessings. Had God required us to thank in full for His blessings, we could never do so. Therefore, if He chooses to punish all the dwellers of the Earth, He would not be unjust.

Similarly, if He chooses to have mercy upon them all, His mercy would be certainly worth more than their deeds.

139 See Glossary, "Jabrites."

وهاتان الطائفتان متقابلتان أشد التقابل، وبينهما أعظم التباين. فالجبرية لم تجعل للأعمال ارتباطاً بالجزاء البتة، وجوزت أن يعذب الله من أفنى عمره في طاعته، وينعم من أفنى عمره في معصيته، وكلاهما بالنسبة إليه سواء. وجوزت أن يرفع صاحب العمل القليل على أعظم منه عملاً وأكثر وأفضل درجات، والكل راجع إلى محض المشيئة من غير تعليل ولا سبب ولا حكمة تقتضي تخصيص هذا بالثواب وهذا بالعقاب.

والقدرية أوجبت عليه رعاية الأصلاح، وجعلت ذلك كله بمحض الأعمال وثمناً لها، وأن وصول الثواب إلى العبد بدون عمله فيه تنغيص باحتمال منة الصدقة عليه بلا ثمن. فقاتلهم الله ما أجهلهم بالله وأغرمهم به! جعلوا تفضله وإحسانه إلى عبده بمنزلة صدقة العبد على العبد، حتى قالوا: إن إعطاءه ما يعطيه أجرة على عمله أحب إلى العبد وأطيب له من أن يعطيه فضلاً منه بلا عمل. فقابلتهم الجبرية أشد المقابلة، ولم يجعلوا للأعمال تأثيراً في الجزاء البتة.

والطائفتان جائرتان منحرفتان عن الصراط المستقيم الذي فطر الله عليه عباده، وجاءت به الرسل، ونزلت به الكتب، وهو أن الأعمال أسباب موصلة إلى الثواب والعقاب، مقتضيات لهما كإقتضاء سائر الأسباب لمسبباتها، وأن الأعمال الصالحة من توفيق الله وفضله ومنه وصدفته على عبده، أن أعانه عليها، ووفقه لها، وخلق فيه إرادتها، والقدرة عليها، وحببها إليه وزينها في قلبه، وكره إليه أضدادها. ومع هذا فليست بثمن لجزائه وثوابه، ولا هي على قدره، بل غايتها إذا بذل العبد فيها نصحه وجهده وأوقعها على أكمل الوجوه أن تقع شكراً له على بعض نعمه عليه. فلو طالبه بحقه لبقيت عليه من الشكر على تلك النعمة بقية لم يقم بها. فلذلك لو عذب أهل سماواته وأهل أرضه لعذبهم وهو غير ظالم لهم، ولو رحمهم لكنت رحمتهم خيراً لهم من أعمالهم كما ثبت ذلك عن النبي ﷺ. ولهذا نفى النبي ﷺ

This is precisely why the Messenger of God, God grant him blessing and peace, has said, "The actions of none of you will enter him into the Garden," and in another wording, "None of you shall enter the Garden through his actions [alone]," and in another wording, "The actions of none of you shall save him." The Companions wondered: "Including you, O Messenger of God?" He said "Yes, including me. Except if God shades me with His mercy and grace."¹⁴⁰

God has also declaimed in His Book that entry to the Garden is by one's actions: "Enter the Garden *because* of what you used to do" [7:43]. There is no contradiction between the two, for the negation and assertion do not pertain to the same meaning. For what is negated [in the Hadith] is that it is deserved purely through one's deeds as a price and an exchange for [the Garden], rejecting the Magian-Qadarites, who claimed that granting the ability to earn reward constitutes repetition of the favor.

This group, the Qadarites, is the most ignorant of God, veiled by the thickest veil from Him, and has been rightly called the Magians of this Community. What can be a greater ignorance than not knowing that the dwellers of His heavens and earth dwell but amongst His favors, and that the ultimate joy and pleasure lies in acknowledging and remembering the favors of their Master and True Lord? And that their life is possible only because of this favor. The greatest of them in station and nearest to Him are those most appreciative of this favor, the greatest in acknowledging it, mentioning it, thanking for it, and loving Him for it. Is there any but wallows in His favor?:

[The Bedouins] impress on you as a favor that they have become Muslims. Say: Count not your Islam as a favor upon me. Nay, God has conferred a favor upon you that he has guided you to faith, if you indeed are true and sincere. [49:17]

To bear the favor of a creation is indeed a deficiency, for they are of the same kind, and if one favors another, he dominates him and the one being favored sees himself as being below him. This, nevertheless, is not the case with every creation, for the Messenger of God, God grant him blessing and peace, has a favor upon his Community, and his Companions, God be pleased with them, used to say, "God and His Messenger are greater in favor [upon us]."¹⁴¹ Nor is there a disparagement in a father's favor upon his son, nor any shame in accepting it; the same is true for a master toward his slave. If so, how much more

¹⁴⁰ Bukhārī #6463–6464, #6467; Muslim #2816–2818.

¹⁴¹ This is part of a tradition in Muslim #1061.

دخول الجنة بالعمل، كما قال: «لن يدخل أحداً منكم الجنة عمله». وفي لفظ: «لن يدخل أحد منكم الجنة بعمله». وفي لفظ: «لن ينجي أحداً منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل». وأثبت سبحانه دخول الجنة بالعمل كما في قوله: ﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32]، ولا تنافي بينهما، إذ توارد النفي والإثبات ليس على معنى واحد، فالمنفي استحقاقها بمجرد الأعمال ثمناً وعوضاً لها، رداً على القدرية المجوسية التي زعمت أن التفضل بالثواب ابتداء متضمن لتكرير المنة.

وهذه الطائفة من أجهل الخلق بالله تعالى وأغلظهم عنه حجاباً، وحق لهم أن يكونوا مجوس هذه الأمة، ويكفي في جهلهم بالله أنهم لم يعلموا أن أهل سماواته وأرضه في منته، وأن من تمام الفرح والسرور والغبطة واللذة اغتباطهم بمنة سيدهم ومولا هم الحق، وأنه إنما طاب لهم عيشهم بهذه المنة. وأعظمهم منه منزلة، وأقربهم إليه أعرفهم بهذه المنة، وأعظمهم إقراراً بها، وذكرها لها، وشكراً عليها، ومحبةً له لأجلها، فهل يتقلب أحد قط إلا في منته؟ ﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُرٌّ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [الحجرات:17].

واحتمال منة المخلوق إنما كانت نقصاً، لأنه نظيره، فإذا من عليه استعلى عليه، ورأى الممنون عليه نفسه دونه، هذا مع أنه ليس في كل مخلوق، فلرسول الله ﷺ المنة على أمته، وكان أصحابه يقولون: «الله ورسوله آمن»، ولا نقص في منة الوالد على ولده، ولا عار عليه في احتمالها، وكذلك السيد على عبده، فكيف بب العالمين الذي إنما يتقلب الخلائق في مجرد منته عليهم، ومحض صدقته عليهم بلا عوض

so for the Lord of the worlds, in whose pure favor and absolute charity all of the creation wallow without any return from them at all? If their actions were causes through which they access His generosity and magnanimity, he still is the Bestower of Favors upon them, for He is the one who enabled, guided, and helped them to exploit those causes, and completed [the causes] for them and accepted it from them despite whatever [shortcomings] they may have. This is the meaning that is affirmed by their entry into the Garden through their actions in His saying, “because of (*bi-mā*) what you used to do” [7:43]. This is the “*bāʾ* of causation” that the Jabrite-Qadarites¹⁴² refused, who say that there is no connection between actions and their reward, nor do the former cause the latter; the best that can be said about them is that the former are latter’s indicants. They further say that this relationship [of one indicating the other] is not constant, for the compensation does not always follow the action in either good or bad, and nothing remains except the command and arbitrary will.

Clear texts [from the Quran and Sunna] falsify their opinion, as they falsify also the opinion of those other ones. Arguments from reason and natural disposition¹⁴³ also falsify the opinions of both groups, and the worthiness of the doctrine of Ahl al-Sunna becomes clear to anyone who possesses a heart and intelligence. They are the middle and the best group who uphold the all-inclusivity of the will of God and His power, His creation of the servants as well as their actions, for a wisdom that is perfect and includes the connection between causes and their effects, and their validity both in Law and nature, and their relationship both here and in afterlife.

Both of the groups are deviants, having denied part of the truth. God has guided the people of Sunna, the middle community of Muslims, from their disagreements over these issues. “And God guides whomever He wills to a Straight Path” [2:213] and “That is a grace from God that He bestows on whomsoever He wills, and God is the lord of mighty grace” [62:4].

7.5.3 Worship as Training: Philosophers and Mystics

The third type are those who claim that the benefit of worship is merely training and preparation of the selves for [inner] knowledge, and a fence against the lower, animalistic desires. If the selves were to abandon worship, they would become like the selves of predators and beasts. Worship removes the soul from its routine and custom toward the likeness of pure intellects¹⁴⁴ and prepares it for the imprint of sciences and gnosis. Two groups take this stance.

¹⁴² In the complex polemical theological debates of early Islam, the appellation “Qadarites” applied to both the partisans and emphatic deniers of free will; Ibn al-Qayyim here refers to the deniers as Jabrite-Qadarites.

منهم البتة؟ وإن كانت أعمالهم أسباباً لما ينالونه من كرمه وجوده، فهو المان عليهم بأن وفقهم لتلك الأسباب، وهداهم لها، وأعانهم عليها، وكلها لهم، وقبلها منهم على ما فيها، وهذا هو المعنى الذي أثبت به دخول الجنة في قوله: ﴿بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32].

فهذه باء السببية، رداً على القدرية والجبرية الذين يقولون: لا ارتباط بين الأعمال والجزاء، ولا هي أسباب له، وإنما غايتها أن تكون أمارات. قالوا: وليست أيضاً مطردة لتخلف الجزاء عنها في الخير والشر، فلم يبق إلا محض الأمر والمشية.

فالنصوص مبطلّة لقول هؤلاء، كما هي مبطلّة لقول أولئك، وأدلة المعقول والفطرة أيضاً تبطل قول الفريقين، وتبين لمن له قلب ولب مقدار قول أهل السنة، وهم الفرقة الوسط المثبتون لعموم مشيئة الله وقدرته وخلقه العباد وأعمالهم، ولحكمته التامة المتضمنة ربط الأسباب بمسبباتها، وانعقادها بها شرعاً وقدرًا، وترتيبها عليها عاجلاً وآجلاً.

وكل واحدة من الطائفتين المنحرفتين تركت نوعاً من الحق، ارتكبت لأجله نوعاً من الباطل، بل أنواعاً، وهدى الله أهل السنة لما اختلفوا فيه من الحق بإذنه: ﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة:213]، و﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة:4].

فصل

الصف الثالث: الذين زعموا أن فائدة العبادة رياضة النفوس، واستعدادها لفيض العلوم عليها، وخروج قواها عن قوى النفوس السبعية والبهيمية. فلو عطلت عن العبادات لكنت من جنس نفوس السباع والبهائم. فالعبادات تخرجها عن مألوفها وعوائدها، وتنقلها إلى مشابهة العقول المجردة، فتصير عالمة قابلة لا تتقاس صور العلوم والمعارف فيها، وهذا يقوله طائفتان:

143 See Glossary, "fitra or natural disposition."

144 See Glossary, "Pure Intellect."

The first are those among the philosophers who seek to reconcile with Prophethood and divine Laws, who uphold the eternity of the world, deny God's creation of the universe from nothing, and deny [God as] an actor with a will.¹⁴⁵

The second are those who became philosophized from among the Sufis of Islam and drew close to the philosophers in their views. They claim that the acts of worship are training and purification of the selves, their separation from the sensory world, and reception of [spiritual] incidents and inner knowledge.

Furthermore, among them some do not see the need for worship except for this purpose and thus claim that once this state is achieved, one can choose whether or not to perform his litanies or become occupied with what he has received [in the spiritual incident]. Others consider litanies and rosaries mandatory and do not allow abandoning them. They two are of two types. The first type consider it an obligation in order to uphold the Canon and adhering to the Nomos,¹⁴⁶ while others consider it an obligation only to protect the spiritual incidence, fearing the regression of the self to its earlier, animalistic states.

This is the highest reach of the People of Kalam¹⁴⁷ on the spiritual path, the ultimate limit of their knowledge concerning worship and its purpose. One does not find among them except these three ways, pursued all at once or as alternatives.

7.5.4 Worship as Loving Obedience: True Followers of the Prophetic Way

As for the fourth type, they are the true followers of Muhammad and Abraham, the two friends [of God]. They are the knowers of God, aware of His wisdom in His Law and creation, and in worship and His purpose for [instituting] it. The three groups are veiled from this straight path due to their false conjectures and corrupt principles. They have nothing beyond that; they are pleased with what they have of the impossible and content with what they have fabricated from their fantasies. If they only knew that beyond what they have is something much greater and loftier, they would not be pleased with anything else. But their intellects have fallen short and failed to be guided by the light of prophethood. They have not appreciated it enough to exert themselves in acquiring [the prophetic knowledge], and think that what they have is better than ignorance, and they see the contradiction and corruption of what others possess. This has led them to prefer what they have to what others possess; this is the calamity of partisanship, and only those that God saves are saved.

¹⁴⁵ See Glossary, "Philosophers, or *falāsifa*."

إحداهما: من تقرب إلى النبوات والشرائع من الفلاسفة القائلين بقدوم العالم، وعدم انشقاق الأفلاك، وعدم الفاعل المختار.

الطائفة الثانية: من تفلسف من صوفية الإسلام وتقرب إلى الفلاسفة، فإنهم يزعمون أن العبادات رياضات لاستعداد النفوس وتجردها، ومفارقة العالم الحسي، ونزول الواردات والمعارف عليها. ثم من هؤلاء من لا يوجب العبادات إلا لهذا المعنى، فإذا حصل لها بقي مخيراً في حفظ أو راده أو الاشتغال بالوارد عنها، ومنهم من يوجب القيام بالأوراد والوظائف، وعدم الإخلال بها، وهم صنفان أيضاً:

أحدهما: من يوجبونه حفظاً للقانون وضبطاً للناموس.

والآخرون: يوجبونه حفظاً للوارد، وخوفاً من تدرج النفس بمفارقته إلى حالتها الأولى من البهيمية. فهذه نهاية أقدام المتكلمين على طريق السلوك، وغاية معارفهم بحكم العبادات وما شرعت لأجله، ولا تكاد تجد في كتب القوم غير هذه الطرق الثلاثة على سبيل الجمع أو على سبيل البدل.

فصل

وأما الصنف الرابع: وهم الحمديدية الإبراهيمية أتباع الخليلين، العارفون بالله وحكمته في أمره وشرعه وخلقه وأهل البصائر في عبادته، ومراده بها.

فالطوائف الثلاث مجبويون عنهم بما عندهم من الشبه الباطلة والقواعد الفاسدة. ما عندهم وراء ذلك شيء، قد فرحوا بما عندهم من المحال، وقنعوا بما ألفوه من الخيال. ولو علموا أن وراء ما هو أجل منه وأعظم لما ارتضوا بدونه، ولكن عقولهم قصرت عنه، ولم يهتدوا إليه بنور النبوة، ولم يشعروا به ليجتهدوا في طلبه، ورأوا أن ما معهم خير من الجهل، ورأوا تناقض ما مع غيرهم وفساده. فتركب من هذه الأمور إثار ما عندهم على ما سواه وهذه بلية الطوائف، والمعاني من عافاه الله.

146 *Nāmūs* in Arabic is a transliteration of the Greek *nomos* and refers to the religious law.

147 The Arabic term *mutakallimūn* refers to practitioners of Muslim scholastic theology, on which see Glossary, "Kalam."

Know that the secret of worship, its goal and its wisdom, are known to only those who are aware of the attributes of the Lord Almighty and who do not deny any of them. They realize the meaning and reality of the divinity of God, and that He is a deity, rather, the true deity, and every deity other than Him is false, the falsest of lies, and that the reality of divinity does not befit but Him. Worship is a consequence and effect of His divinity. They are connected as the consequences of attributes are [connected] to the attributes, as what is known is linked to knowledge, what one is capable of doing is to the capacity, voices are to hearing, favor to mercy, and giving to generosity.

How can the knowledge of the wisdom of acts of worship and their ends be revealed to one who denies and is ignorant of the reality of divinity? How could his knowledge of the fact that worship is the ultimate goal of creation be established; for it they were created, the Messengers sent, the Books revealed, and the Heaven and Hell created. To suppose that the creation is devoid of [any wisdom] is to attribute to God what does not behoove Him. God is far above that, for He created the heavens and the earth in truth, not in falsehood, nor did He create man in vain, nor did He leave them without direction. God the Exalted said, "Do you think that you were created for naught and you will not be returned to us?" [23:115]; "And I have not created the Jinn and Men except that they worship Me" [51:56]. Worship, therefore, is the purpose for which the Jinn and men and all creatures have been created. The Exalted has said, "Does man think that he is left without purpose?" [75:36], that is, neglected. Al-Shāfi'ī said [concerning this word *sudā*], "[It is someone] who is not commanded or prohibited." Another said, "Someone who is not rewarded or punished." The correct view is that it is both, for reward and punishment are based on command and prohibition. The command and prohibition consist of the demand of worship and its intention, and the reality of worship is to do both of these [i.e., intend to worship and worship]. The Exalted has said, "And [the believers] reflect in the creation of the Heavens and the Earth: O our Lord, you have not created this for naught. Glory to You! Save us from the chastisement of the fire!" [3:191]. He also said, "And God created the Heavens and the Earth in Truth so each soul may be recompensed for what it earned" [45:22].

Thus, God has declaimed that He created the world in truth, which includes His prescriptions and prohibitions and [the ensuing] reward and punishment. Given that the heavens and the earth were created for this, and it is the purpose of creation, how could it be said that [the creation] has no reason, nor wisdom that is intended from it? Or that it only serves as the wage of the workers so that He does not offend them by rewarding them only as a favor, or merely to prepare their selves for intellectual awareness or to train them for opposing the routine?

فاعلم أن سر العبودية وغايتها وحكمتها إنما يطلع عليه من عرف صفات الرب عز وجل ولم يعطلها، وعرف معنى الإلهية وحقيقتها، ومعنى كونه إلهاً، بل هو الإله الحق، وكل إله سواه فباطل، بل أبطل الباطل، وأن حقيقة الإلهية لا تنبغي إلا له، وأن العبادة موجب إلهيته وأثرها ومقتضاها، وارتباطها بها كارتباط متعلق الصفات بالصفات، وكارتباط المعلوم بالعلم، والمقدور بالقدرة، والأصوات بالسمع، والإحسان بالرحمة، والعطاء بالجود.

فن أنكر حقيقة الإلهية ولم يعرفها كيف يستقيم له معرفة حكمة العبادات وغاياتها ومقاصدها وما شرعت لأجله؟ وكيف يستقيم له العلم بأنها هي الغاية المقصودة بالخلق، فلها خلقوا ولها أرسلت الرسل وأُنزلت الكتب، ولأجلها خلقت الجنة والنار؟ وأن فرض تعطيل الخليفة عنها نسبة لله إلى ما لا يليق به ويتعالى عنه من خلق السماوات والأرض بالحق، ولم يخلقها باطلاً ولم يخلق الإنسان عبثاً ولم يتركه سدىً مهماً، قال تعالى: ﴿أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ [المؤمنون: 115]، أي لغبر شيء ولا حكمة، ولا لعبادكم لي ومجازاتي لكم، وقد صرح تعالى بهذا في قوله: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]. فالعبادة هي الغاية التي خلق لها الجن والإنس والخلقات كلها. قال الله تعالى: ﴿أَلَيْسَ الْإِنْسَانُ أَنْ يَتْرَكَ سُدًى﴾ [القيامة: 36]، أي مهماً. قال الشافعي — رضي الله عنه —: لا يؤمر ولا ينهى. وقال غيره: لا يثاب ولا يعاقب. والصحيح الأمران، فإن الثواب والعقاب مترتب على الأمر والنهي، والأمر والنهي طلب العبادة وإرادتها، وحقيقة العبادة امتثالهما. وقال تعالى: ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ﴾ [آل عمران: 191]، وقال: ﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ﴾ [الحجر: 85]، ﴿وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ﴾ [الجن: 22].

فأخبر أنه خلق السماوات والأرض بالحق المتضمن أمره ونهيه، وثوابه وعقابه. فإذا كانت السماوات والأرض وما بينهما خلقت لهذا — وهو غاية الخلق — فكيف يقال: إنه لا علة له ولا حكمة مقصودة هي غايته، وأن ذلك مجرد استئجار العمال، حتى لا يتكدر عليهم الثواب بالمنة، أو مجرد استعداد النفوس للمعارف العقلية، وارتباطها بخالفة العوائد؟

Let an intelligent observer reflect on the difference between these opinions on the one hand and what the evident meaning of the revelation shows. He shall find that the partisans of these opinions have failed to value God as He should be valued and failed to know Him as He should be known. For God the Exalted has only created the creation for His worship that combines perfect love for Him and obedience to Him and adherence to His command. The essence of worship is the love of God, rather, loving Him exclusively, and that all his love be for God alone, such that he does not love with Him anyone other than Him, and that one loves what he loves for His sake and in Him, such as His love for His prophets, messengers, angels, and allies. Our love for them, therefore, is part of perfecting love for Him, not a love alongside His love, as is the case with the love of those who take partners to God and love them as they ought to love God.

If the love for Him is the reality and secret wisdom of worship, it cannot be realized except through the following of His command and avoidance of His prohibition. For the reality of worship is tested only upon the following of the command {and prohibition}. This is why the Glorious has made following the Messenger, God grant him blessing and peace, an index of [His love] and a witness for one who claims it. The Exalted has said, "Say: If you love God, follow me, God will love you" [3:31]. Thus, He made the following of His Messenger a condition of their love for God, and a condition for God's love for them. The result of a condition cannot exist without the realization of the condition, thus the absence of love is known upon the absence of the following. The nonexistence of their love for God is a corollary of the nonexistence of their following of His Messenger, and [conversely,] the nonexistence of their following is necessitated by the nonexistence of their love for God. Thus, their love for God and God's love for them are impossible without the following of His Messenger, God grant him blessing and peace.

It also proves that the following of the Messenger is indeed the love of God and His Messenger; and the obedience to His command is not sufficient in worship until and unless God and His Messenger become more beloved to the servant than all that is other than them. There must be nothing that is dearer to him than God and His Messenger. Where there is something that is dearer to him than these two, there is unforgivable polytheism, nor does God the Exalted guide him. The Exalted has said, "And if your fathers, sons, brothers, spouses, friends, the wealth you have earned, the trade whose decrease you fear, or your beloved houses become dearer to you than God and His Messenger and jihad in His path: Then wait until God brings forth His decree, and God does not guide the wicked" [9:24].

فليتأمل اللبيب الفرقان بين هذه الأقوال وبين ما دل عليه صريح الوحي، يجد أن أصحاب هذه الأقوال ما قدروا الله حق قدره، ولا عرفوه حق معرفته.

فإنه تعالى إنما خلق الخلق لعبادته الجامعة لكمال محبته مع الخضوع له والالتقياد لأمره. فأصل العبادة محبة الله، بل إفراده بالمحبة، وأن يكون الحب كله لله، فلا يحب معه سواه، وإنما يحب ما يحبه لأجله وفيه، كما يحب أنبياءه ورسله وملائكته وأوليائه. فحُبُّنا لهم من تمام محبته، وليست محبة معه كمحبة من يتخذ من دون الله أنداداً يحبونهم كحبه.

وإذا كانت المحبة له هي حقيقة عبوديته وسرها، فهي إنما تتحقق باتباع أمره واجتناب نهيه، فعند اتباع الأمر [واجتناب] النهي تبين حقيقة العبودية والمحبة، ولهذا جعل تعالى اتباع رسوله ﷺ علماً عليها وشاهداً لمن ادعاه، فقال تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: 31]، فجعل اتباع رسوله مشروطاً بحبهم لله وشرطاً لمحبة الله لهم. ووجود المشروط ممتنع بدون تحقق شرطه، فعلم انتفاء المحبة عند انتفاء المتابعة، فانتفاء محبتهم لله لازم لانتفاء المتابعة لرسوله، وانتفاء المتابعة ملزوم لانتفاء محبة الله لهم، فيستحيل إذاً ثبوت محبتهم لله وثبوت محبة الله لهم بدون المتابعة لرسوله ﷺ.

ودل على أن متابعة الرسول ﷺ هي حب الله ورسوله وطاعة أمره، ولا يكفي ذلك في العبودية حتى يكون الله ورسوله أحب إلى العبد مما سواهما. فلا يكون عنده شيء أحب إليه من الله ورسوله، ومتى كان عنده شيء أحب إليه منهما، فهذا هو الشرك الذي لا يغفر لصاحبه البتة، ولا يهديه الله. قال تعالى: ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة: 24].

Anyone who puts obedience to anyone above obedience to God and His Messenger, or the opinion of anyone above the words of God and His Messenger, or the pleasure of anyone above the pleasure of God and His Messenger, or the fear or hope of anyone or reliance upon anyone above the fear and hope of God and reliance upon Him, or dealing with anyone above His dealing with God, such a one is among those to whom God and His Messenger are not more beloved than all else. If he says so with his tongue, he is lying, claiming something other than what is true of him. Anyone who puts the judgment of another above that of God and His Messenger, that [authority] is more beloved to Him than God and His Messenger. However, he who prioritizes someone else's opinion, judgment, obedience, or pleasure may be confused, thinking that [his authority] does not command, judge, or say except what the Messenger has said, so he obeys him and turns to him for arbitration and receives his opinions. Such a one is excused if he is not capable of doing anything different. If, however, he is capable of reaching to the Messenger, God grant him blessing and peace, and knows that someone other than the one he follows is closer to [the Messenger] in every matter or in some matters, but he does not turn to the Messenger and to the one who is close to him, such is the one who is feared for, and he is the one included in this warning. If such a person, however, permits himself to torture or harm the one who opposes him and does not agree to follow his shaykh, he is counted among the transgressors and oppressors! God has made a measure for everything.

7.6 *Worship of the Tongue, Heart, and Body*

The foundation of "You we worship" is built upon four principles, the realization of what God loves and is pleased with, including the (i) speech of the tongue and (ii) the heart, and (iii) the action of the heart and (iv) the limbs. Worship refers to all of these four ranks and those who uphold "You we worship" truly are the true worshippers.

The speech of the heart is the belief in what God the Glorious has declaimed about Himself, His names and attributes, His deeds, His angels, and His meeting, through the speech of His Messenger, God grant him blessing and peace.

The speech of the tongue is the [tongue's] expression of all of [what the heart believes], and calling to it, protecting it, exposition of the heresies that oppose it, remembering it, and preaching its commands.

The action of the heart includes love for Him, reliance upon Him, repenting to Him, fearing him, hoping in Him, making one's religion exclusive for Him, persevering upon His commands and prohibitions and His [creative] decrees, being pleased for Him and with Him, taking allies and enemies for His sake, submission and surrender to Him, meekness toward Him, tranquility in Him,

فكل من قدم طاعة أحد هؤلاء على طاعة الله ورسوله، أو قول أحد منهم على قول الله ورسوله، أو مرضاة أحد منهم على مرضاة الله ورسوله، أو خوف أحد منهم ورجاءه والتوكل عليه على خوف الله ورجائه والتوكل عليه، أو معاملة أحد منهم على معاملة الله، فهو ممن ليس الله ورسوله أحب إليه مما سواهما، وإن قاله بلسانه فهو كذب منه، وإخبار بخلاف ما هو عليه. وكذلك من قدم حكم أحد على حكم الله ورسوله، فذلك عنده أحب إليه من الله ورسوله، لكن قد يشتبه الأمر على من يقدم قول أحد أو حكمه أو طاعته أو مرضاته ظناً منه أنه لا يأمر ولا يحكم ولا يقول إلا ما قاله الرسول ﷺ، فيطيعه ويحكم إليه ويتلقى أقواله كذلك، فهذا معذور إذا لم يقدر على غير ذلك. وأما إذا قدر على الوصول إلى الرسول ﷺ وعرف أن غير من اتبعه هو أولى به مطلقاً أو في بعض الأمور، ولم يلتفت إلى الرسول ولا إلى من هو أولى به فهذا الذي يُخاف عليه، وهو داخل تحت الوعيد. فإن استحل عقوبة من خالفه وآذاه ولم يوافقه على اتباع شيخه، فهو من الظلمة المعتدين، وقد جعل الله لكل شيء قدراً.

فصل

وبناء ﴿إِيَّاكَ نَعْبُدُ﴾ على أربع قواعد: التحقق بما يحبه الله ويرضاه من قول اللسان والقلب وعمل القلب والجوارح.

فالعبودية اسم جامع لهذه المراتب الأربع. فأصحاب ﴿إِيَّاكَ نَعْبُدُ﴾ حقاً هم أصحابها. فقول القلب: هو اعتقاد ما أخبر الله سبحانه به عن نفسه وأسمائه وصفاته وأفعاله وملائكته ولقائه على لسان رسوله ﷺ.

وقول اللسان: الإخبار عنه بذلك والدعوة إليه والذب عنه، وتبيين بطلان البدع المخالفة له والقيام بذكره وتبليغ أوامره.

وعمل القلب: كالحبة له والتوكل عليه والإنابة إليه والخوف منه والرجاء له وإخلاص الدين له، والصبر له على أوامره وعن نواهيه وعلى أقداره، والرضا به وعنه والموالة فيه والمعاداة فيه، والذل له

and other actions of the heart. The obligatory ones among these [actions] are greater than the obligatory actions of the physical body, and the beloved ones among them are more beloved than the beloved actions [of the body], and actions of the body without [the actions of the heart] are of little or no benefit at all.

The actions of the body are such as [regular] prayers, jihad, walking toward the Friday and other congregational worship, helping the needy, charity toward the creation, and the like.

Thus, “You we worship” requires adhering to all of these and affirming them, and “You we supplicate for help” is to ask for help in fulfilling them and success in them. “Guide us to the Straight Path” includes [asking for] the detailed knowledge of both of these and inspiration to fulfill them. The path of the aspirants to God is through these two.

7.7 *Worship: The Way of All the Messengers*

All of the Messengers called to nothing but “You we worship and You we supplicate for help.” They all called to the affirmation of God’s unicity and worship, from the very first of them to the very last one. Noah said to his people, “Worship God, you have no god but Him” [7:59], as did [the Prophets] Hūd, Šālīh, Shu‘ayb, and Abraham, upon them be peace. God the Exalted said, “We surely sent in every nation a messenger that you must worship God and reject the false god” [16:36]. The Exalted said, “We have not sent before you a Messenger except that we revealed unto him that there is no god but Me, so worship Me” [21:25]. The Exalted also said, “O messengers! Eat of the good things, and do right. Lo! I am Aware of what you [all] do. And lo! this community of yours is one community, and I am your Lord, so fear Me” [23:51–52].

7.8 *The Noble Status of Worship and Servanthood*

God the Exalted has made worship the attribute of His most perfect and nearest creation to Him, saying, “Never would the Messiah disdain to be a servant of God, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant, He will gather them to Himself all together” [4:172]. He also said, “Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate” [7:206].

This also clarifies the proper place of pause in [recitation of] the following verse: “God’s is whoever is in the heavens and the earth,” here [is the pause], then begins, “And whoever is in His presence, do not stay back in arrogance from His worship, nor do they tire; they glorify day and night without any fatigue” [21:19–20]. These are two independent and complete sentences.

والخضوع والإخبات إليه والطمأنينة به، وغير ذلك من أعمال القلوب التي فرضها أفرض من أعمال الجوارح، ومستحبها أحب إلى الله من مستحبها، وعمل الجوارح بدونها إما عديم المنفعة أو قليل المنفعة.

وأعمال الجوارح: كالصلاة والجهاد ونقل الأقدام إلى الجمعة والجماعات ومساعدة العاجز والإحسان إلى الخلق ونحو ذلك.

ف ﴿إِيَّاكَ نَعْبُدُ﴾ التزام لأحكام هذه الأربعة، وإقرار بها. و﴿وَأِيَّاكَ نَسْتَعِينُ﴾ طلب الإعانة عليها والتوفيق لها، و﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ متضمن للتعريف بالأمرين على التفصيل، وإلهام القيام بهما، وسلوك طريق السالكين إلى الله بها.

فصل

وجميع الرسل إنما دعوا إلى ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فإنهم كلهم دعوا إلى توحيد الله وعبادته من أولهم إلى آخرهم، فقال نوح لقومه: ﴿اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ﴾ [الأعراف: 59]، وكذلك قال هود وصالح وشعيب وإبراهيم عليه السلام، قال الله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النحل: 36]، وقال: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء: 25]، وقال تعالى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ [المؤمنون: 51-52].

فصل

والله تعالى جعل العبودية وصف أكل خلقه وأقربهم إليه، فقال: ﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ [النساء: 172]، وقال: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف: 206]. وهذا يبين أن الوقف التام في قوله: ﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ هاهنا، ثم يتبدى ﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ [الأنبياء: 19-20]. فهما جملتان تامتان مستقلتان، أي له من في السماوات ومن في الأرض عبيداً

They mean that God's is whoever is in the heavens and the earth, be they servants or kings. Then He continues with another sentence saying, "And those who are in His presence do not stay back in arrogance from His worship," that is, the angels that are in His presence are not too proud or arrogant to stay back from His worship, nor do they compete in showing their high status, nor do they get tired, nor do they get exhausted and stop. [Concerning the meaning of the word in the verse] it is said, *ḥasara* and *istaḥsara*, to indicate being tired and exhausted. [The angels do not get tired,] rather, their worship and glorification is like breathing for the children of Adam. The former [i.e., worship] is the servants' praise of His lordship, and the latter is the servants' praise of His divinity.

The Exalted said, "And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command" [21:26–27].

The Exalted also said, "The servants of the All-merciful are those who walk on earth with humility" [25:63], [and their description continues] until the end of the *sūra*. He also said, "A spring of which the servants of God will drink; they will make it gush forth in force [and abundance]" [76:6]. He also said, "And recall our servant, David" [38:17]; "And recall our servant, Job" [38:41]; "And remember our servants Abraham, Isaac, and Jacob" [38:45]. He said concerning Solomon, "How excellent a good servant—he indeed was oft-returning in repentance" [38:30]. He also said concerning Christ, "He was only a servant whom We blessed" [43:59]. Thus, He made [Christ's] ultimate objective worship, not divinity, contrary to what his enemies, the Nazarenes—God curse them!—allege. He characterized the noblest and loftiest of His creation to Him with worship, and that on the most honorable occasions. He said, for instance, "And if you are in doubt concerning what We revealed unto Our servant" [2:23], and also, "Blessed is He who revealed the Criterion unto His servant so that it may be a warning for the worlds" [25:1]. He also said, "All praise is to God who revealed the Book unto His servant" [18:1]. Thus, He mentioned [the Prophet Muhammad] through his servanthood when mentioning the sending down of the Book and challenging that [his detractors] bring anything like it. He further said, "And that when the servant of God stood calling to Him, they crowded around him" [72:19], thus mentioning him for his servanthood on the occasion of his calling out to Him. He also said, "Glorious is He who took His servant by night" [17:1], thus mentioning him by his servanthood on the occasion of His night journey.

A sound tradition has it, "Do not exaggerate me as Christians did Christ, for I am only a servant, so say: servant of God and His Messenger"¹⁴⁸ and another

¹⁴⁸ Bukhārī #3445.

وملكاً. ثم استأنف جملة أخرى فقال: ﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾، يعني أن الملائكة الذين عنده لا يستكبرون عن عبادته، لا يأنفون عنها ولا يتعاضمون ولا يستحسرون فيعيون وينقطعون. يقال: حسر واستحسر إذا تعب وأعيأ، بل عبادتهم وتسييحهم كالنفس لبني آدم. فالأول وصف لعبيد ربوبيته، والثاني وصف لعبيد إلهيته. وقال تعالى: ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾ [الأنبياء: 26-27]، وقال تعالى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾ [الفرقان: 63] إلى آخر السورة، وقال: ﴿عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ [الإنسان: 6]، وقال: ﴿وَاذْكُرْ عَبْدَنَا دَاوُودَ﴾ [ص: 17]، ﴿وَاذْكُرْ عَبْدَنَا أَيُّوبَ﴾ [ص: 41]، ﴿وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ [ص: 45]، وقال عن سليمان: ﴿نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص: 30]، وقال عن المسيح: ﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾ [الزخرف: 59]، فجعل غايته العبودية لا الإلهية كما يقول أعداؤه النصارى لعنهم الله، ووصف أكرم خلقه عليه وأعلاهم عنده منزلة بالعبودية في أشرف مقاماته، فقال: ﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا﴾ [البقرة: 23]، وقال: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ [الفرقان: 1]، وقال: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾ [الكهف: 1]، فذكره بالعبودية في مقام إنزال الكتاب عليه، والتحدي بأن يأتوا بمثله، وقال: ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ [الجن: 19]، فذكره بالعبودية في مقام الدعوة إليه، وقال: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾ [الإسراء: 1]، فذكره بالعبودية في مقام الإسراء. وفي الصحيح عنه ﷺ: «لا تطروني كما أطرت النصارى المسيح، فإنما أنا عبد فقولوا: عبد الله ورسوله»، وفي الحديث الآخر: «إنما أنا عبد، أكل كما يأكل العبد، وأجلس كما يجلس العبد».

tradition says, "I am only a servant, I eat like a servant eats, I sit like a servant sits."¹⁴⁹ In the *Ṣaḥīḥ* of al-Bukhārī, on the authority of 'Abdallāh b. 'Amr who said,

I read in the Torah the description of Muhammad, God grant him blessing and peace, "Muhammad the Messenger of God, My servant and Messenger, I named him the trusting, he is not bad-mouthed or ill-mannered, nor a hustler in the marketplace, nor does he repay evil with evil, rather, he overlooks and forgives."¹⁵⁰

The Glorious declared an unqualified glad tiding for His servants, saying, "Give good news, then, to My servants, who listen to the word and follow the best of it" [39:17–18]. He promised them total peace, saying, "O My servants, no fear upon you today, nor do you grieve, those who believed in Our signs and were Muslims" [43:68–69]. He also declared that Satan does not have authority over them, but over those who take him as their ally and as an equal [of God], "Surely, over My servants you have no authority, except for those misguided ones who follow you" [15:42], and said, "He surely has no authority over those who have believed and trusted in and relied upon their Lord; his authority being on those only who take him as their ally and a partner" [16:99–100].

The Prophet, God grant him blessing and peace, made beautifying worship the highest level of religion, which is the beauty¹⁵¹ mentioned in the tradition of Gabriel, upon him be peace, in which he said when Gabriel asked him about beauty, "That you worship God as if you see Him, for even though you do not see Him, He sees you."¹⁵²

7.9 *Worship until Death*

On adhering to "You we worship" as an obligation upon every servant until death. God the Exalted said to His Messenger, God grant him blessing and peace, "And worship your Lord until the certainty comes to you" [15:99] and the people of the Fire said, "And we gave lie to the Day of Recompense, until the certainty came to us" [74:46–47]. "Certainty" here means "death" by the agreement of the exegetes. The *Ṣaḥīḥ* records in the story of [the death of] 'Uthmān b. Maẓ'ūn,¹⁵³ God be pleased with him, that the Prophet, God grant him blessing and peace, said, "As for 'Uthmān, the certainty has come to him from his

149 Reported in *al-Muṣannaf* of 'Abd al-Razzāq 10:415; graded as *ṣaḥīḥ* or *ḥasan*.

150 Bukhārī #2125.

151 For a discussion of the translation of *iḥsān* as beauty, see Sachiko Murata and William Chittick, *The Vision of Islam* (New York: Paragon, 1998), 267.

وفي صحيح البخاري عن عبد الله بن عمرو قال: «قرأت في التوراة صفة محمد ﷺ: محمد رسول الله عدي ورسولي، سميت المتوكل، ليس بفظ ولا غليظ، ولا صحاب بالأسواق، ولا يجزي بالسيئة السيئة، ولكن يعفو ويغفر».

وجعل الله سبحانه البشارة المطلقة لعباده، فقال تعالى: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ [الزمر: 17-18]، وجعل الأمن المطلق لهم فقال: ﴿يَا عِبَادَ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾ [الزخرف: 68-69]، وعزل الشيطان عن سلطانه عليهم خاصة، وجعل سلطانه على من تولاه وأشرك به، فقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ [الحجر: 42]، وقال: ﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾ [النحل: 99-100].

وجعل النبي ﷺ إحسان العبودية أعلى مراتب الدين وهو الإحسان، فقال في حديث جبريل عليه السلام وقد سأله عن الإحسان: «أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك».

فصل

في لزوم ﴿إِيَّاكَ نَعْبُدُ﴾ لكل عبد إلى الموت.

قال الله تعالى لرسوله ﷺ: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]، وقال أهل النار: ﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ حَتَّى آتَانَا الْيَقِينُ﴾ [المدثر: 46-47]، واليقين هاهنا: الموت بإجماع أهل التفسير. وفي الصحيح في قصة [موت] عثمان بن مظعون رضي الله عنه أن النبي ﷺ قال: «أما عثمان فقد جاءه اليقين من ربه»، أي الموت وما فيه، فلا ينفك العبد من العبودية ما دام في دار التكليف، بل

152 Bukhārī #50; Muslim #8, #9.

153 'Uthmān b. Maz'ūn (d. 3/625), a Companion of the Prophet, who was among those who emigrated to both Abyssinia and Medina. See *Sīyar* 1:155.

Lord,”¹⁵⁴ that is, death and what is in it. Thus, the servant is not untethered from his servanthood [or worship] so long as he is in the abode of responsibility [i.e., this life]. In fact, in the state of the Barzakh [i.e., the state between life and death] there is another kind of worship for him when the two angels ask him what he used to worship and what he says about the Messenger of God, God grant him blessing and peace, and they receive his response. He has another [occasion to] worship on the Day of Resurrection when God calls all of the creation to prostrate and the believers do so but the disbelievers and hypocrites stay back and are unable to prostrate. When they enter the abode of reward or punishment, that is where their responsibility ends; and the worship of the people of the reward becomes their glorification [of God] attached to their breaths such that they will find in it neither exhaustion nor fatigue.

Whoever thinks that he has reached a [spiritual] state such that he is free of the duty of worship is a heretic¹⁵⁵ and disbeliever in God and His Messenger. He has only reached the station of disbelief in God the Exalted, having left His religion. The more a servant is established in the stations of worship, the greater his worship, and his duty is greater than the duty of those lesser than him. This is what was the duty of the Messenger of God, God grant him blessing and peace; in fact the duty of all the messengers was greater than that upon their communities. {And the duty upon the most perseverant [among the messengers] is greater than that upon the lesser ones}. Similarly, the duty upon those given knowledge is greater than those lesser than them, and everyone is [burdened] according to his rank.

7.10 *General and Special Worship*

On the classification of worship (or servanthood) into general and special.

General worship is the worship of all the denizens of the heavens and the earth, which is all for God, be they righteous or wicked, believing or disbelieving. This is the worship of compulsion and dominion. The Exalted said,

And they say, “The Most Merciful has taken [for Himself] a son.” You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son. And it is not for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. [19:88–93]

¹⁵⁴ Bukhārī #1243.

¹⁵⁵ See Glossary, “*zindiq*.”

عليه في البرزخ عبودية أخرى لما يسأله الملكان من كان يعبد، وما يقول في رسول الله ﷺ، ويلتمسان منه الجواب. وعليه عبودية أخرى يوم القيامة، يوم يدعو الله الخلق كلهم إلى السجود فيسجد المؤمنون، ويبقى الكفار والمنافقون لا يستطيعون السجود، فإذا دخلوا دار الثواب والعقاب، انقطع التكليف هناك، وصارت عبودية أهل الثواب تسبيحاً مقروناً بأنفسهم لا يجدون له تعباً ولا نصباً. ومن ظن أنه يصل إلى مقام يسقط عنه التعب، فهو زنديق كافر بالله ورسوله، وإنما وصل إلى مقام الكفر بالله تعالى والانسلاخ من دينه، وكلما تمكن العبد في منازل العبودية كانت عبوديته أعظم، والواجب عليه منها أكثر من الواجب على من دونه، ولهذا كان الواجب على رسول الله ﷺ، بل على الرسل أعظم من الواجب على أممهم. [والواجب على أولي العزم أعظم من الواجب على من دونهم]. والواجب على أولي العلم أعظم من الواجب على من دونهم، وكل أحد بحسب مرتبته.

فصل

في انقسام العبودية إلى عامة وخاصة.

العبودية نوعان: عام وخاص.

فالعبودية العامة: عبودية أهل السماوات والأرض كلهم لله: برهم وفاجرهم مؤمنهم وكافرهم. فهذه عبودية القهر والملك، قال تعالى: ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ شَيْئًا إِدًّا تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾ [مریم: 88-93]، فهذا يدخل فيه مؤمنهم وكافرهم.

This [reference to servants] includes believers as well as disbelievers among them.

The Exalted has said, “And [mention] the Day He will gather them and that which they worship besides God and will say, ‘Did you mislead these, My servants, or did they [themselves] stray from the way?’” [25:17]. He called them *His* servants despite their misguidance but their naming is qualified by the demonstrative [pronoun]. As for in an unqualified state, [the reference to servants] never appears [in the Qur’an] except for the second kind [of worship], as shall be explained if God the Exalted wills.

The Exalted also said, “Say, ‘O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ’” [39:46]. He also said, “And God does not wish injustice for the servants” [40:31]; “God has surely judged between the servants” [40:48]. This includes both general and special servanthood.

As for the second kind, it is the servanthood or worship of obedience, love, and following of commands. The Exalted said, “O My servants, there is no fear upon you today, nor shall you grieve” [43:68]. He also said, “Then give glad tidings to My servants, who listen to the word and follow the best of it” [39:17–18]. He also said, “And the servants of the All-merciful who walk upon the earth in humility and when the ignorant address them they say, ‘Peace’” [25:63]. The Exalted said, reporting the words of Iblis, “And I shall misguide them all, except your true servants” [15:39–40]. And He said, “Surely you have no authority over My servants” [15:42].

All creatures, therefore, are slaves to His Lordship, whereas the people of His obedience and allegiance are slave-servants of His divinity. The Qur’an has not associated servants to Himself [i.e., in a genitive compound, thus saying ‘My servants’], except when referring to this [second] type.

As for the attribution of the servants of His lordship to worship, it has not come except in one of these five ways. Either in negation, that is, “There is no one in the heavens and the earth except that he comes to the All-merciful as a slave-servant” [19:93]. Second, defined by [the definitive article *alif*] *lām*, such as in “And God does not wish injustice for the servants” [40:31] and “Surely God has judged between the servants” [40:48]. Third, qualified by a demonstrative noun or the like, such as, “Did you [all] misguide those servants of Mine?” [25:17]. Fourth, mentioned with the generality of His servants, thus being included along with the servants of obedience in the mention, as in, “You judge between Your servants in what they used to differ” [39:46]. Fifth, mentioned while being characterized by their action, as in, “Say: O My servants who have wronged themselves, do not lose hope in God’s mercy” [39:53].

وقال تعالى: ﴿وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ يَقُولُ أَتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ﴾ [الفرقان:17]، فسماهم عباده مع ضلالهم، لكن تسمية مقيدة بالإشارة، وأما المطلقة فلم تجيء إلا لأهل [النوع] الثاني كما سيأتي بيانه إن شاء الله.

وقال تعالى: ﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [الزمر:46]، وقال: ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ﴾ [غافر:31]، ﴿إِنَّ اللَّهَ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ﴾ [غافر:48]، فهذا يتناول العبودية الخاصة والعامة.

وأما النوع الثاني: عبودية الطاعة، والمحبة واتباع الأوامر، قال تعالى: ﴿يَا عِبَادَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَخَزُنُونَ﴾ [الزحرف:68]، وقال: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ [الزمر:17-18]، وقال: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ [الفرقان:63]، وقال تعالى عن إبليس: ﴿لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ [الحجر:39-40]، وقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ [الحجر:42].

فانخلق كلهم عبيد ربوبيته وأهل طاعته وولايته هم عبيد إلهيته، ولا يجيء في القرآن إضافة العباد إليه مطلقاً إلا لهؤلاء.

وأما وصف عبيد ربوبيته بالعبودية فلا يأتي إلا على أحد خمسة أوجه: إما منكرًا كقوله: ﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ [مریم:93]. والثاني: معرفاً باللام كقوله: ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ﴾ [غافر:31]، ﴿إِنَّ اللَّهَ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ﴾ [غافر:48].

الثالث: مقيداً بالإشارة أو نحوها كقوله: ﴿أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ﴾ [الفرقان:17]. الرابع: أن يذكر في عموم عباده فيندرجوا مع أهل طاعته في الذكر، كقوله: ﴿أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [الزمر:46]. الخامس: أن يذكر في موصوفين بفعلهم كقوله: ﴿قُلِ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر:53].

It may be said that He called them His servants only if they avoid losing hope in His mercy, repent to Him, follow the best of what has been revealed to them from their Lord, and thus become servants of His divinity and obedience.

Worship or servanthood has been divided into general and special only because the meaning of the word is abasement and submission. It is said, "A well-trodden (the root here being the same as that of the Arabic words for 'worship' and 'servanthood') path," if it is well-paved and compressed by the feet. Or, "Someone has been enslaved by love," that is, debased by it. But, His allies have submitted to Him and lowered themselves with obedience and choice, following His command and prohibition, whereas His enemies have surrendered to Him out of compulsion and inescapability.

A likeness of dividing worship into special and general is the division of devoutness into special and general, and prostration as well.

God the Exalted said with respect to special devoutness, "Is he who is devout during the two extremes of the night, prostrating, standing, fearing the hereafter, and hoping for his Lord's mercy" [39:9] and also said, "And Mary, the daughter of 'Imrān, who had protected her chastity, We breathed into [her womb] from Our breath; she firmly believed in her Lord's words and His Books, and was among the devout" [66:12]; and this is frequent in the Qur'an. Concerning general devoutness, he said, "To Him belongs all that is in the heavens and the earth: all obey Him in devoutness" [30:26], that is, in submission and lowliness.

He said with respect to special prostration, "Those who are with your Lord are not too proud to worship Him, glorify Him, and prostrate to Him" [7:206]. He also said, "When the signs of the All-merciful are recited unto them they fall in prostration, weeping" [19:58], and this is also frequent {in the Qur'an}. With respect to general prostration, He said, "To God prostrate all that is in the heavens and the earth, with and without choice; and [so too] their shadows by morning and by afternoon" [13:15]. This is how this kind of prostration of compulsion is different from the prostration mentioned in His words, "Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many of the people?" [22:18]. Here, He particularized "many of the people" as prostrating, while in Sūra al-Naḥl¹⁵⁶ he made it general, for that is the prostration of incapacity, coercion, and submission. Everyone is subdued to His Lordship, lowered before His honor, compelled by His authority.

¹⁵⁶ This seems to be an error; the reference is to the second to last verse mentioned here, from Sūra al-Ra'd, 13:15.

وقد يقال: إنما سماهم عباده إذا لم يقنطوا من رحمته وأنابوا إليه واتبعوا أحسن ما أنزل إليهم من ربهم، فيكونون من عبيد الإلهية والطاعة.

وإنما انقسمت العبودية إلى خاصة وعامة، لأن أصل معنى اللفظة الذل والخضوع. يقال: طريق معبد إذا كان مذلاً بوطء الأقدام. وفلان عبده الحب إذا ذله، لكن أوليائه خضعوا له وذلوا طوعاً واختياراً وانقياداً لأمره ونهيه، وأعداؤه خضعوا له قهراً ورغماً.

ونظير انقسام العبودية إلى خاصة وعامة انقسام القنوت إلى خاص وعام، والسجود كذلك، قال تعالى في القنوت الخاص: ﴿أَمَّنْ هُوَ قَانَتْ آَنَاءُ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾ [الزمر:9]، وقال: ﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتَيْنِ﴾ [التحریم:12]، وهو كثير في القرآن.

وقال في القنوت العام: ﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانِتُونَ﴾ [الروم:26]، أي خاضعون أذلاء. وقال في السجود الخاص: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف:206]، وقال: ﴿إِذَا نَتَلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا﴾ [مريم:58]، وهو كثير في القرآن.

وقال في السجود العام: ﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدُوِّ وَالْآصَالِ﴾ [الرعد:15].

ولهذا كان هذا السجود الكره غير السجود المذكور في قوله: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ﴾ [الحج:18]، نفص هنا بالسجود كثيراً من الناس وعمهم بالسجود في سورة النحلن وهو يسجد الذل والقهر والخضوع، فكل أحد خاضع لربوبيته، ذليل لعزته، مقهور تحت سلطانه تعالى.

7.11 *Ranks of Worshippers with respect to Knowledge and Action*

Worship has ranks in accordance with knowledge and action. Its ranks with respect to knowledge are two, the first being the knowledge of God and the second the knowledge of his religion. As for the knowledge of Him the Glorious, it has five ranks: knowledge of His being, His attributes, His actions, His names, and their transcendence above anything that does not behoove Him. The knowledge of His religion has two ranks; His normative Law, which is the Straight Path that leads one to Him; and second, His law of recompense [in the afterlife], which includes His reward and punishment, and this kind of knowledge includes the knowledge of His angels, Books, and messengers.

As for the ranks of [action],¹⁵⁷ they are two: the rank of the people of the right hand¹⁵⁸ {and the rank of the foremost and the nearest servants. As for the rank of the people of the right hand,} it comprises fulfillment of duties, avoidance of prohibitions, along with the doing of permissible things, along with some of the things disliked and avoidance of some of things that are loved [by God]. As for the rank of the foremost, it comprises upholding the obligations as well as things loved, abandonment of the prohibitions as well as things disliked, taking as little as possible of things that do not benefit in the afterlife, and avoidance of [permissible] things whose harm is feared.

The elite among them are such that permissible things turn into acts of worship and devotion through the intention; for them, there is nothing that is neutral whose advantage and disadvantage is equal, rather, every act that they choose is the best possible one. Those lesser than them leave out neutral acts being preoccupied with worship, but they engage in them as acts of obedience and devotion. The people of these two ranks are further divided into myriad ranks of whose count only God the Exalted is aware.

7.12 *The Fifteen Elements of Worship*

The axis of worship turns on fifteen elements; whoever perfects them has perfected worship.

Their explanation is that worship is divided into [the worship of] the heart, tongue, and the body, and each one has acts of worship specific to it.

The rulings [or juridical categories] that pertain to worship are five: obligatory, liked, prohibited, disliked, and permissible. Each of these applies to each one of the heart, the tongue, and the body.

¹⁵⁷ The manuscripts say “ranks of knowledge” once again, but the context suggests that this is an error.

فصل

في مراتب ﴿إِيَّاكَ نَعْبُدُ﴾ علماً وعملاً.

للعبودية مراتب بحسب العلم والعمل، فأما مراتبها العلمية فمرتبتان: إحداهما: العلم بالله. والثانية: العلم بدينه. فأما العلم به سبحانه فخمس مراتب: العلم بذاته، وصفاته، وأفعاله، وأسمائه، وتنزيهه عما لا يليق به. والعلم بدينه مرتبتان: إحداهما: دينه الأمري الشرعي، وهو الصراط المستقيم الموصل إليه. والثانية: دينه الجزائي المتضمن ثوابه وعقابه، وقد دخل في هذا العلم بملائكته، وكتبه، ورسله. وأما مراتبها العلمية فمرتبتان: مرتبة لأصحاب اليمين، [ومرتبة للسابقين المقربين. فأما مرتبة أصحاب اليمين] فأداء الواجبات وترك المحرمات مع ارتكاب المباحات وبعض المكروهات وترك بعض المستحبات. وأما مرتبة المقربين، فالقيام بالواجبات، والمندوبات، وترك المحرمات والمكروهات، زاهدين فيما لا ينفعهم في معادهم، متورعين عما يخافون ضرره. وخاصتهم قد انقلبت المباحات في حقهم طاعات وقربات بالنية، فليس في حقهم مباح متساوي الطرفين، بل كل أعمالهم راجحة، ومن دونهم يترك المباحات مشغولاً عنها بالعبادات، وهؤلاء يأتونها طاعات وقربات. ولأهل هاتين المرتبتين درجات لا يحصيها إلا الله تعالى.

فصل

ورحى العبودية تدور على خمس عشرة قاعدة، من كملها كل مراتب العبودية. وبيانها: أن العبودية منقسمة على القلب واللسان والجوارح، وعلى كل منها عبودية تخصه. والأحكام التي للعبودية خمسة: واجب، ومستحب، وحرام، ومكروه، ومباح، وهي لكل واحد من القلب واللسان والجوارح.

158 This is a reference to the people of the Garden, who are divided into the foremost (*al-sābiqūn*) and those of the right hand (*aṣḥāb al-yamīn*) in reference to Sūra al-Wāqī'a, esp. Q. 56:7-10.

7.12.1 Worship of the Heart

The obligations of the heart are as follows, including some whose obligation is agreed upon and others that are disagreed.

What is agreed upon is the obligation of purification [of worship solely to God], reliance, love, patience, repentance, fear, hope, definitive affirmation, and intention to worship; and these [latter ones] are in addition to the purification, purification itself being making one's worship and servanthood exclusive to the one worshipped.

The intention of worship has two stages: distinguishing worship from custom and distinguishing various acts of worship from each other.

All three kinds [of purification, including that pertaining to the heart, tongue, and body] are obligatory.

The same is true of truthfulness. The difference between it and purification is that purification is the unicity of what he seeks, and truthfulness is the unicity of his search. Purification, that is, is that he must not seek more than or other than the one thing, and truthfulness is that his search must not be split. Truthfulness, therefore, is the exertion of one's best effort, whereas purification is the exclusiveness of what one seeks.

The Community [of Muslims] has generally agreed on the obligation of these actions upon the heart. The same is true of sincere effort in worship, and the dependence of religion upon it, and its definition is the exertion of one's best effort in performing the worship in a way loved by the Lord whose pleasure is sought. The essence of this is an obligation and its perfection is for those nearest [to God].

Similarly, every one of these obligations of the heart has two sides: that which is an obligation and a right, and that is the rank of the people of the right hand; and that which is loved, which is the rank of those nearest.

Patience, similarly, is an obligation by the agreement of the Community. Imam Aḥmad, God be pleased with him, said, "{God mentioned} patience in ninety places in the Qur'an, or ninety-some." It, too, has two parts: that which is an obligation and a right, and that which leads to perfection and love.

As for what is disagreed upon [in terms of its being an obligation among the actions of the heart], these include contentment, for in its obligation there are two opinions: that of the jurists and that of the Sufis. Both opinions are to be found among the companions of [Imam] Aḥmad. Those who make it an obligation say that discontent is prohibition and it cannot be overcome except by contentment, and whatever is necessary to avoid a prohibition is an obligation.

They further argue using the report, "Whoever is not patient over my affliction and is not content with My judgment should take a Lord other than Me."¹⁵⁹

159 Narrated by Ibn Ḥabbān, *al-Majrūḥīn* 1:412; al-Ṭabarānī, *al-Kabīr*, 22:230–231.

فواجب القلب: منه متفق على وجوبه ومختلف فيه.

فالمتفق على وجوبه كالإخلاص، والتوكل، والمحبة، والصبر، والإنابة، والخوف، والرجاء، والتصديق الجازم، والنية للعبادة، وهذه قدر زائد على الإخلاص، فإن الإخلاص هو أفراد المعبود عن غيره.

ونية العبادة لها مرتبتان: إحداهما: تمييز العبادة عن العادة. والثانية: تمييز مراتب العبادات بعضها عن بعض. والأقسام الثلاثة واجبة.

وكذلك الصدق، والفرق بينه وبين الإخلاص أن للعبد مطلوباً وطلباً، فالإخلاص توحيد مطلوبه، والصدق توحيد طلبه.

فالإخلاص: ألا يكون المطلوب منقسماً، والصدق ألا يكون الطلب منقسماً، فالصدق بذل الجهد، والإخلاص أفراد المطلوب.

واتفقت الأمة على وجوب هذه الأعمال على القلب من حيث الجملة.

وكذلك النصح في العبودية، ومدار الدين عليه، وهو بذل الجهد في إيقاع العبودية على الوجه المحبوب للرب المرضي له. وأصل هذا واجب، وكأله مرتبة المقربين. وكذلك كل واحد من هذه الواجبات القلبية له طرفان: واجب مستحق وهو مرتبة أصحاب اليمين، وكأله مستحب وهو مرتبة المقربين.

وكذلك الصبر واجب باتفاق الأمة، قال الإمام أحمد—رضي الله عنه—: [ذكر الله] الصبر في تسعين موضعاً من القرآن أو بضعاً وتسعين. وله طرفان أيضاً: واجب مستحق، وكأله مستحب.

وأما المختلف فيه فكالرضا، فإن في وجوبه قولين للفقهاء والصوفية، والقول لأصحاب أحمد، فمن أوجبه قال: السخط حرام، ولا خلاص عنه إلا بالرضا، وما لا خلاص عن الحرام إلا به فهو واجب. واحتجوا بأثر: «من لم يصبر على بلائي، ولم يرض بقضائي، فليتخذ رباً سواي».

As for those who consider it liked [but not an obligation], they say that it does not occur as a command in the Qur'an or in the Sunna, in contrast with patience. For God commanded [patience] in many places in the Qur'an, as He did trust and reliance upon Him. He said, "And trust and rely upon God if you are believers" [5:23]. He commanded repentance, saying, "And turn to your Lord in repentance" [39:54]. He commanded purification, as in His words, "And they have not been commanded except to worship God, making their religion sincere to Him, exclusively" [98:5]. Also, His words, "Then call upon God, making your religion sincerely and exclusive to Him" [40:14]. Similarly, fear [is an obligation] as in His words, "Do not fear them, fear Me" [3:175], and "Do not fear people, fear Me" [5:44], and His words, "And Me you all must fear" [2:40]. Similarly, truthfulness [is an obligation], as the Exalted said, "O believers, be mindful of God and be among the truthful" [9:119]. The same is true of love, and it is the greatest of all obligations, for it is the worship of the heart that has been commanded; it is the essence and spirit [of the worship of the heart].

As for contentment, much praise has come in the Qur'an for those who have it, but not a command to it.

They further argue that the tradition that has been mentioned is an Israelite tradition,¹⁶⁰ which cannot be used as a proof.

They further say that in the well-known tradition on the authority of the Prophet, God grant him blessing and peace, "If you can act for God with contentment and certitude, do so; if not, there is still much good in being patient over what you dislike," and this tradition appears in the *Sunan*.¹⁶¹

They further said: As for your contention that "There is no escape from discontent except through [contentment]," that is not true, for the ranks of people in what occurs to them [by way of predestination] are three: contentment or pleasure, which is the highest; discontent, which is the lowest; and patience upon it without being pleased or content with it, which is the middle. The first one is for the nearest and foremost ones, the third one is for the moderate ones, and the second one is for the wrongdoers. Many are patient over what has been predestined for them without being pleased with it, for pleasure and contentment are something different altogether.

¹⁶⁰ See Glossary, "*isrā'īliyyāt*."

¹⁶¹ Narrated in Tirmidhī 4:667 (*Ṣifat al-qiyāma*); Aḥmad 5:19 (Ibn 'Abbās); *Madārij*(š), 396.

ومن قال هو مستحب قال: لم يجيء الأمر به في القرآن ولا في السنة بخلاف الصبر، فإن الله أمر به في مواضع كثيرة من القرآن، وكذلك التوكل. [قال تعالى]: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]، وأمر بالإجابة فقال: ﴿وَأَنبِئُوا إِلَىٰ رَبِّكُمْ﴾ [الزمر: 54]، وأمر بالإخلاص كقوله: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: 5]، وقوله: ﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [غافر: 14]، وكذلك الخوف كقوله: ﴿فَلَا تَخَافُوهُمْ وَخَافُوا﴾ [آل عمران: 175]، وقوله: ﴿فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا﴾ [المائدة: 44]، وقوله: ﴿وَإِيَّايَ فَارْهَبُوا﴾ [البقرة: 40]، وكذلك الصدق، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: 119]، وكذلك المحبة وهي أفضى الواجبات، إذ هي قلب العبادة المأمور بها ونخها وروحها.

وأما الرضا، فإنما جاء في القرآن مدح أهله والثناء عليهم، لا الأمر به.

قالوا: وأما الأثر المذكور فإسرائيلي لا يحتاج به.

قالوا: وفي الحديث المعروف عن النبي ﷺ: «إن استطعت أن تعمل لله بالرضا مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره خيراً كثيراً». وهو في بعض السنن.

قالوا: وأما قولكم: «لا خلاص عن التسخط إلا به» فليس بلازم، فإن مراتب الناس في المقدور ثلاثة: الرضا وهو أعلاها، والسخط وهو أسفلها، والصبر عليه بدون الرضا به وهو أوسطها. فالأولى للمقربين السابقين، والثالثة للمقتصدين، والثانية للظالمين، وكثير من الناس يصبر على المقدور فلا يتسخطه وهو غير راض به، فالرضا أمر آخر.

Some are confused about the coexistence of contentment with the feeling of pain and think that the two are exclusive of each other, but this is not the case. A sick person who drinks a distasteful medication is discomforted by it but is [at the same time] pleased and content with it. Similarly, a fasting person during the days of Ramadan feels the pain of fasting but is pleased with it. A stingy person feels the pain of having to pay his alms-due but is pleased and content with it. The feeling of pain just as it does not contradict patience does not contradict contentment.

This disagreement among them pertains only to contentment with respect to ontological decree;¹⁶² as for contentment with Him as the Lord and God, and pleasure with His normative decree, there is no disagreement about it being an absolute obligation. In fact, a servant cannot be considered Muslim without this kind of contentment, which is that he be pleased with God as his Lord, Islam as his religion, and Muhammad as his messenger.

This is similar to their disagreement concerning humility in the prayer. There are two schools concerning it among the jurists, and these two exist within the school of Aḥmad and others; accordingly, they disagree on the obligation of repeating [the obligatory prayers] for one who is overwhelmed by whisperings in his prayers. Ibn Ḥāmid among the companions of Aḥmad and Abū Ḥāmid [al-Ghazālī] in his *Iḥyā'* have considered it an obligation, whereas the majority of the jurists have not.¹⁶³

They further argue that the Prophet, God grant him blessing and peace, commanded one who forgets in his prayer to perform two prostrations and did not command him to repeat [the prayer], while having said, "The Satan comes to him in his prayers and suggests that he remember this or that until he makes the man forget how many he has prayed."¹⁶⁴ There is no disagreeing, however, that no reward comes of a prayer except in accordance to the extent of the presence of his heart and humility, as the Prophet, God grant him blessing and peace, said, "A servant completes the prayer but only a half of it has been accepted of it, or a third, or a fourth, until he reached a tenth."¹⁶⁵ Ibn 'Abbās, God be pleased with him and his father, said, "There is nothing for you in your prayer except what you understood of it." Such a prayer, therefore, is not correct with respect to the attainment of its complete objective, even if it is labeled as complete from the perspective that we do not ask him to repeat it. It is not appropriate to call it sound in an unqualified way; rather, it should be labeled as sound even though its performer has no reward.

¹⁶² See Glossary, "*Kawniyya* vs. *dīniyya*."

¹⁶³ This point is elaborated on in detail later under the "Station of Humility." See Translation, 2:178 (Chapter 14).

وقد أشكل على بعض الناس اجتماع الرضا مع التألم، وظن أنهما متنافيان، وليس كما ظنه، فالمرضى الشارب للدواء الكريه متألم به راض به، والصائم في نهار رمضان في شدة الحر متألم بصومه راض به، والبخیل متألم بإخراج زكاته راض بها. فالتألم كما لا ينافي الصبر لا ينافي الرضا به. وهذا الخلاف بينهم إنما هو في الرضا بقضائه الكوني، وأما الرضا به رباً وإلهاً والرضا بأمره الديني فتفق على فرضيته، بل لا يصير العبد مسلماً إلا بهذا الرضا، أن يرضى بالله رباً، وبالإسلام ديناً، وبمحمد رسولاً.

ومن هذا أيضاً اختلافهم في الخشوع في الصلاة، وفيه قولان للفقهاء، وهما في مذهب أحمد وغيره. وعلى القولين اختلافهم في وجوب الإعادة على من غلب عليه الوسوسة في صلاته، فأوجبها ابن حامد من أصحاب أحمد، وأبو حامد الغزالي في إحيائه، ولم يوجبها أكثر الفقهاء.

واحتجوا بأن النبي ﷺ أمر من سها في صلاته بسجدة السهو، ولم يأمره بالإعادة، مع قوله: «إن الشيطان يأتي أحدكم في صلاته، فيقول: اذكر كذا، اذكر كذا، حتى يضل الرجل أن يدري كم صلى». ولكن لا نزاع أن هذه الصلاة لا يثاب منها إلا بقدر حضور قلبه وخشوعه، كما قال النبي ﷺ: «إن العبد لينصرف من الصلاة، ولم يكتب له إلا نصفها، ثلثها ربعها—حتى بلغ عشرها». وقال ابن عباس رضي الله عنهما: «ليس لك من صلاتك إلا ما عقلت منها». فليست صحيحة باعتبار ترتب كمال مقصودها عليها، وإن سميت صحيحة باعتبار أنها لا تأمره بالإعادة. ولا ينبغي أن يطلق لفظ الصحة عليها، فيقال: صلاة صحيحة مع أنه لا يثاب فاعلها.

164 Bukhārī #1231; Muslim #389.

165 Abū Dāwūd 1:503; Aḥmad 31:171 (with slight variance; graded *ṣaḥīḥ*).

The purpose from all this is that these acts, be they obligatory or liked, are in fact the worship of the heart, and whoever neglects this worship has neglected the worship of the king, even if he performed the worship of his subjects from the physical body. What is desired is that the king of the organs (namely, the heart) perform the worship of God the Exalted along with his subjects.

As for the prohibitions, the things that count against [the heart] are arrogance, ostentation, self-admiration, envy, heedlessness, hypocrisy—these are of two kinds, one being disbelief and the other sin.

Disbelief includes [that caused by] doubt, hypocrisy, and associationism and its corollaries.

Sinful acts are of two types, major and minor.

The major ones are ostentation, self-admiration, arrogance, pride, showing off, despair from God's mercy, hopelessness from the spirit of God, sense of security against God's plan [to punish the sinners], delight and pleasure in harming Muslims and joy at their calamity, love of spreading obscene things among them, envy toward them for what God has given them of His grace, wish to remove a blessing from them, and the likes of these, that are in fact greater in prohibition than illicit sex, drinking wine, and other major outwardly sins. There is no safety for the heart nor for the body except in staying away from them all, repenting from them; else, a heart that carries these is a rotten one, and when the heart rots, so does the body.

These ailments only arise from ignorance of and abandoning the servanthood or worship of the heart.

The function of "You we worship," therefore, relates to the heart before the body, and if he is ignorant of it and neglects it, [the heart] inescapably becomes filled with its opposites, and only to the extent of its [inner worship] can it rid itself of its opposites.

Such matters may be minor sins or major in accordance with their strength and thickness or lightness and subtleness.

Among the minor sins also is the drive and desire toward what is illicit. The variation in the degree of desire in being major or minor depends on what is desired. The desire for disbelief and association [of partners to God], or the desire for heretical innovation, are wicked. The desire for committing major sins is disobedience; if he desists from committing them while having the capacity to do them, he is rewarded. If he leaves them because of his incapacity while doing his best to commit them, he would deserve the punishment of the one who committed them. This is so because of the equivalence of [such desire backed by the effort to commit a sin] to [the actual committing of sin] in terms of [divine] reward and punishment, even if in the Law it is not so. This is why the Prophet, God grant him blessing and peace, said,

والقصد أن هذه الأعمال واجبة ومستحبها هي عبودية القلب، فمن عطّلها فقد عطّل عبودية الملك وإن قام بعبودية رعيته من الجوارح. والمقصود أن يكون ملك الأعضاء قائماً بعبوديته لله سبحانه هو ورعيته.

وأما المحرمات التي عليه، فالكبر، والرياء، والعجب، والحسد، والغفلة، والنفاق، وهي نوعان: كفر ومعصية.

فالكفر كالشك، والنفاق، والشرك، وتوابعها.

والمعصية نوعان: كبائر وصغائر.

فالكبائر: كالرياء، والعجب، والكبر، والفخر، والخيلاء، والقنوط من رحمة الله تعالى، واليأس من روح الله، والأمن من مكر الله، والفرح والسرور بأذى المسلمين والشماتة بمصيبتهم، ومحبة أن تشيع الفاحشة فيهم، وحسدهم على ما آتاهم الله من فضله، وتمني زوال ذلك عنهم، وتوابع هذه الأمور التي هي أشد تحريماً من الزنا وشرب الخمر وغيرهما من الكبائر الظاهرة، ولا صلاح للقلب ولا للجسد إلا باجتنابها والتوبة منها، وإلا فهو قلب فاسد، وإذا فسد القلب فسد البدن.

وهذه الآفات إنما تنشأ من الجهل بعبودية القلب وترك القيام بها.

فوظيفة ﴿إِيَّاكَ نَعْبُدُ﴾ على القلب قبل الجوارح، فإذا جهلها وترك القيام بها امتلاً بأضدادها ولا بد، وبحسب قيامه بها يتخلص من أضدادها.

وهذه الأمور ونحوها قد تكون صغائر في حقه، وقد تكون كبائر بحسب قوتها وغلظها وخفتها ودقتها.

ومن الصغائر أيضاً شهوة المحرمات وتمنيها، وتفاوت درجات الشهوة في الكبر والصغر بحسب تفاوت درجات المشتى، فشهوة الكفر والشرك كفر، وشهوة البدعة فسق، وشهوة الكبائر معصية، فإن تركها لله مع قدرته عليها أتيب، وإن تركها عجزاً مع بذله مقدوره في تحصيلها استحق عقوبة الفاعل لتنزله منزلته في أحكام الثواب والعقاب وإن لم ينزل منزلته في أحكام الشرع، ولهذا قال النبي ﷺ:

“When two Muslims face each other with their swords, both the killer and the one who is killed are in the fire.” They said, “O Messenger of God, one is a killer, but why the one killed?” He said, “He was eager to kill the other one.”¹⁶⁶

Thus, he made it equivalent to the status of the killer because of his eager desire to commit the sin, without their judgment (or, legal responsibility) being the same. There are many other examples of this in terms of reward and punishment. The same is true of the liked and neutral acts of the heart.

7.12.2 Worship of the Tongue

As for the five acts of worship of the tongue, they are as follows. The obligatory ones are the saying of the two testimonies; recitation [from the Qur’an] of what is necessary, which is the part necessary to perform regular prayers; the saying of the obligatory words of prayer within the regular prayer that God and His Messenger have commanded, like the glorification in bowings and prostrations, the saying of “Our Lord, for you is the praise” after standing up [from a bow], the saying of the testimonies while sitting down, and the saying “God is great.” Included in the obligation [of the tongue] is the returning of greetings, there being two opinions concerning its initiation. Included in the obligation is the commanding of what is good and forbidding of what is evil, educating an ignorant person and guiding a misguided one, performing the testimony in specific cases, and, in general, the truthfulness of speech.

Its liked [acts] are the recitation of the Qur’an, perpetual remembrance of God, and studying beneficial knowledge and its corollaries.

Its prohibitions are saying all that displeases God and His Messenger, such as heretical innovations that oppose what God sent through His Messenger, calling to such, praising and strengthening such, and such as slandering and abusing a Muslim or harming one with any word, lying, false testimony, and speaking for God without knowledge, this last being the greatest prohibition.

Its disliked [acts] are speaking of what is better to be silent about, even though there is no punishment for it.

The Predecessors disagreed as to the possibility of speech that is neutral, whose two sides are equal. There are two opinions [on this], as mentioned by Ibn al-Munzir and others.

The first of the two is that everything that is spoken is ineluctably either for him or against him [in reward or punishment], there being nothing such that it counts that is neither for nor against him. They argue using the well-known

¹⁶⁶ Bukhārī #7083; Muslim #2888.

«إذا تواجه المسلمان بسيفيهما، فالقاتل والمقتول في النار». قالوا: هذا القاتل يا رسول الله، فما بال المقتول؟ قال: «إنه كان حريصاً على قتل صاحبه». فنزله منزلة القاتل لحرصه في الإثم دون الحكم، وله نظائر كثيرة في الثواب والعقاب. وقد علم بهذا مستحب القلب، ومباحه.

فصل

وأما عبوديات اللسان الخمس فواجبها النطق بالشهادتين، وتلاوة ما يلزمه تلاوته من القرآن، وهو ما يتوقف صحة صلاته عليه، وتلفظه بالأذكار الواجبة في الصلاة التي أمر الله بها ورسوله، كما أمر بالتسبيح في الركوع والسجود، وأمر بقول: «ربنا ولك الحمد» بعد الاعتدال، وأمر بالتشهد، وأمر بالتكبير.

ومن واجبه رد السلام، وفي ابتدائه قولان. ومن واجبه الأمر بالمعروف والنهي عن المنكر، وتعليم الجاهل، وإرشاد الضال، وأداء الشهادة المتعينة، وصدق الحديث.

وأما مستحبه: فتلاوة القرآن، ودوام ذكر الله، والمذاكرة في العلم النافع، وتوابع ذلك. وأما محرمه: فهو النطق بكل ما يبغضه الله ورسوله، كالنطق بالبدع المخالفة لما بعث الله به رسوله، والدعاء إليها، وتحسينها وتقويتها، وكالقذف وسب المسلم وأذاه بكل قول، والكذب، وشهادة الزور، والقول على الله بلا علم، وهو أشدها تحريماً.

ومكروهه: التكلم بما تركه خير من الكلام به، مع عدم العقوبة عليه. وقد اختلف السلف هل في حقه كلام مباح متساوي الطرفين، على قولين ذكرهما ابن المنذرو غيره، أحدهما أنه لا يخلو كل ما متكلم به، إما أن يكون له أو عليه، وليس في حقه شيء لا له ولا عليه.

tradition, “Every speech of the son of Adam is against him, not for him, except for the remembrance of God and what follows from it.”¹⁶⁷ They further argue that every speech of his is recorded [by the angels], and [it is known] that only either good or evil is recorded [—and hence, every speech is either good or bad].

Another group says no, there is in speech that which is neutral that counts neither for nor against him, just as the movements of the body. They say that the majority of speech does not pertain to commanding or prohibiting, and this is neutral.

The truth is that the movement of the tongue with speech cannot be equal in both sides, but rather, it is either preferred or not, for the tongue is not like the rest of the organs. Every morning, every organ of the son of Adam beseeches¹⁶⁸ the tongue, saying, “Fear God {in our right}, for we are only by you; if you are right, so are we, and if you are crooked, so are we.”¹⁶⁹ What more than anything else hurls people into the fire headlong is the earning of their tongues. Everything that the tongue articulates is either from what pleases God or not; if it does, it is good, and if not, it is bad. This is different from the movement of the rest of the body. For one may benefit from the movement of the body in a way that is neutral with respect to its good or evil, as it is in whatever brings him comfort and benefit, and it is permissible for him to use it in whatever way benefits him, and there is no harm for him in the hereafter. As for the movement of the tongue, whatever is not beneficial is nothing but harmful, so beware.

If it is said that it may be used in what brings worldly benefit, but neutral with respect to the two sides, and so its use should be classified in the same way—it would be said that its use when it is needed is good, and if not then it is bad, for it does not benefit him, and counts against him not for him. If it is said that if the act is neutral, so is the use of the tongue that serves as a means to it, for a means takes the judgment of its end—it would be said that that is not necessarily the case, for a thing may be neutral or obligatory, but its means may be disliked, such as fulfilling an act of obedience that has been vowed being an obligation even though its means, which is the vow, is disliked and we are told not to do it. The same is true of the disliked pledge [in order to save a life] being good, and its fulfillment or expiation an obligation. Similarly, asking the creation [for help] when in need is disliked, but it is permissible for one to benefit from it. This is very common indeed, and the means may itself be disliked or prohibited, while the end for which that means is employed is neither disliked nor prohibited.

¹⁶⁷ Tirmidhī 4:608; graded as *ḥasan gharīb*.

واحتجوا بالحديث المشهور وهو: «كل كلام ابن آدم عليه لا له، إلا ما كان من ذكر الله وما والاه». واحتجوا بأنه يكتب كلامه كله، ولا يكتب إلا الخير والشر.

وقالت طائفة: بل في الكلام مباح لا له ولا عليه، كما في حركات الجوارح.

قالوا: لأن كثيراً من الكلام لا يتعلق به أمر ولا نهي، وهذا شأن المباح.

والتحقيق أن حركة اللسان بالكلام لا تكون متساوية الطرفين، بل إما راجحة وإما مرجوحة، لأن لسان شأناً ليس لسائر الجوارح، وإذا أصبح ابن آدم فإن الأعضاء كلها تكفر اللسان تقول: «اتق الله [فينا]»، فإنما نحن بك، فإن استقمت استقمنا، وإن اعوججت اعوججنا». وأكثر ما يكب الناس على مناخرهم في النار حصائد ألسنتهم. وكل ما يتلفظ به اللسان فيما أن يكون مما يرضي الله ورسوله أم لا، فإن كان كذلك فهو الراجح، وإن لم يكن كذلك فهو المرجوح. وهذا بخلاف سائر الجوارح، فإن صاحبها ينتفع بتحركها في المباح المستوي الطرفين، لما له في ذلك من الراحة والمنفعة، فأبيح له استعمالها فيما فيه منفعة له ولا مضرة عليه فيه في الآخرة. وأما حركة اللسان بما لا ينتفع به فلا يكون إلا مضرة، فتأمله.

فإن قيل: فقد يتحرك بما فيه منفعة دنيوية مباحة مستوية الطرفين، فيكون حكم حركته حكم ذلك الفعل.

قيل: حركته بها عند الحاجة إليها راجحة، وعند عدم الحاجة عبث، مرجوحة لا تفيده، فتكون عليه لا له.

فإن قيل: إذا كان الفعل متساوي الطرفين، كانت حركة اللسان الوسيلة إليه كذلك، إذ الوسيلة تابعة للمقصود في الحكم.

قيل: لا يلزم ذلك، فقد يكون الشيء مباحاً، بل واجباً، ووسيلته مكروهة، كالوفاء بالطاعة المنذورة هو واجب مع أن وسيلته—وهو النذر—مكروه منهي عنه. وكذلك الحلف المكروه مرجوح مع وجوب الوفاء أو الكفارة. وكذلك سؤال الخلق عند الحاجة مكروه، ويباح له الانتفاع بما أخرجه له المسألة. وهذا كثير جداً، فقد تكون الوسيلة متضمنة مفسدة تكره أو تحرم لأجلها، وما جعلت وسيلة إليه ليس بحرام ولا مكروه.

168 Most of the manuscripts have here *t-k-f-r* (i.e., either *takfir* or *tukaffir*), which would mean “beseech.” For the tradition and the editor’s explanation of it, see Aḥmad 18:402; see also, *Madārij*(§), 405.

169 Tirmidhī 4:605; Aḥmad 18:402.

7.12.3 Worship of the Body

As for the five kinds of worship [incumbent] upon the limbs, they also come to be twenty-five types. For the senses are five and on each there are five types of worship.

Upon the sense of hearing, it is an obligation to focus and listen to what God the Exalted and His Messenger, God grant him blessing and peace, have made obligatory, such as to listen to [the teachings] of Islam and [articles of] faith and their obligations, to the recitation in the prayer when the imam recites aloud, and to the Friday sermon, according to the more correct of the two positions among the scholars on the matter.¹⁷⁰ It is prohibited upon [the sense of hearing] to listen to disbelief and heretical innovation except where there is preponderant benefit in listening to it, such as refuting it, testifying against its perpetrator, increasing in faith and adherence to the Sunna through knowledge of their opposite, of disbelief and heretical innovation, and the like. [Prohibited also is listening to] the secrets of someone who had not made you privy to his secret and does not like you to know it, except if it comprises a right of God that is an obligation or for the sake of harming a Muslim and one is appointed to advise him and warn him. Similarly [prohibited is] listening to the voices of unrelated women in whose voices temptation is feared, if there is no need for it as testimony, dealings [of trade etc.], seeking of fatwa, court procedures, medical needs, the like. The same is true of listening to music and instruments of entertainment and diversion like the lute, mandolin, pipe, and the like. It is not obligatory to cover one's ears if one happens to hear it without intending to listen to it except if he feels drawn and attracted to it, and only in such cases is it obligatory to avoid hearing it by way of closing the door [to sin].¹⁷¹ The case of this prohibition is similar to that of the prohibition against intending to smell the perfume [of unrelated women], and if the wind carries the smell to his nasal cavity, he is not obliged to block his nose. A similar example is that of an unintended look [at an unrelated member of the opposite sex], which is not prohibited, but the second look, if intended, is.

As for the listening that is liked, it includes listening to what is liked of knowledge, recitation of the Qur'an, remembrance of God, and anything that God loves that is not an obligation. The disliked is the opposite of this, namely, listening to all that is disliked but not deserving of punishment. The neutral, then, is obvious.

170 Ibn Qudāma, *al-Mughnī*, 3:293–296.

171 "Closing the door to the means" (*sadd bāb al-dharā'ī*) to sinful acts is a juristic doctrine, in particular in the Ḥanbalite school of Islamic law.

فصل

وأما العبوديات الخمس على الجوارح، فعلى خمس وعشرين مرتبة أيضا. إذ الحواس خمسة، وعلى كل حاسة خمس عبوديات.

فعلى السمع وجوب الإنصات والاستماع لما أوجبه الله ورسوله ﷺ عليه من استماع الإسلام والإيمان وفروضهما، وكذلك استماع القراءة في الصلاة إذا جهر بها الإمام، واستماع الخطبة للجمعة في أصح قولي العلماء.

ويحرم عليه استماع الكفر والبدع إلا حيث يكون في استماعه مصلحة راجحة، من رده أو الشهادة على قائله، أو زيادة قوة الإيمان والسنة بمعرفة ضدتهما من الكفر والبدعة، ونحو ذلك، وكاستماع أسرار من يهرب عنك بسرّه ولا يجب أن يطلعك عليه، ما لم يكن متضمناً لحق لله يجب القيام به، أو لأذى مسلم يتعين نصحه وتحذيره منه.

وكذلك استماع أصوات النساء الأجانب التي تخشى الفتنة بأصواتهن، إذا لم يدع إليه حاجة من شهادة، أو معاملة، أو استفتاء، أو محاكمة، أو مداواة ونحوها.

وكذلك استماع المعازف، وآلات الطرب واللّهو كالعود والطنبور واليراع ونحوها، ولا يجب عليه سد أذنه إذا سمع الصوت وهو لا يريد استماعه إلا إذا خاف السكون إليه والإنصات، فحينئذ يجب تجنب سمعه وجوب سد الذرائع.

ونظير هذا المحرم لا يجوز له تعمد شم الطيب، وإذا حملت الريح رائحته وألقتها في مشامه لم يجب عليه سد أنفه.

ونظير هذا نظرة الفجاءة لا تحرم على الناظر، وتحرم عليه النظرة الثانية إذا تعمدها.

وأما السمع المستحب فكاستماع المستحب من العلم، وقراءة القرآن، وذكر الله، واستماع كل ما يحبه الله، وليس بفرض.

والمكروه عكسه، وهو استماع كل ما يكره، ولا يعاقب عليه.

والمباح ظاهر.

As for the obligatory part of sight, it is looking at the scripture, the books of knowledge if that knowledge is obligatory, and in general looking to see the difference between the permissible and the prohibited in things one eats, spends, enjoys, and things he is entrusted with in order to return them to their owners, and the like. The prohibited sight is to look at unrelated women with desire, and even without desire except when needed, such as [the necessity] for one who is proposing, bargaining, trading, or the witness, judge, physician, and [unmarriageable] relatives. The recommended sight is to look at the books of knowledge and religion by which a man increases in faith and knowledge, to look at the scripture, the faces of the scholars, the righteous, the parents, and the witnessed signs of God that lead to [affirming] His unicity, awareness, and wisdom. The disliked sight is that which has no benefit, for the sight has a useless aspect just like the tongue. How often useless looking leads to useless things, which [looking] is honorable to avoid and to cure the [ailments that come from such looking] is very difficult. One of the Predecessors said that they used to dislike unnecessary looking just as they used to dislike unnecessary speech. The neutral part of sight is that which has neither any harm in short or long term nor any benefit. The prohibited sight is to look at the concealed parts of other people. These are of two types: what is concealed behind clothes and what is concealed behind doors. If he saw what is concealed behind a door and the concealed person pokes his eye and he loses it as a result, there is no [compensation] for him, by the clear command of the Messenger of God, God grant him blessing and peace, {in a tradition} that is agreed upon in its soundness, even if some jurists consider it weak for it being unclear or subject to interpretation.¹⁷² This [prohibition] is the case if there is no overriding cause that makes such looking permissible, such as looking at something concealed that belongs to him or to follow up on a suspicion that he is appointed or permitted to confirm.

As for the obligatory tasting, it includes the eating of food and drink when it is necessary [to save his life] and death is feared, for if one avoids it until he dies, he would die in disobedience for committing suicide. Imam Aḥmad and Ṭāwūs,¹⁷³ God be pleased with them both, said, "Whoever is compelled by necessity to eat carrion but does not do so enters the Fire." The case is the same for taking medicine if it is certain that taking it would save his life, according to the more correct of the two positions on the matter. If, however, the cure is only likely, there is well-known disagreement among the Predecessors as well as

172 The reference is to the tradition in Bukhārī #6902; an account of the disagreement can be found in Ibn Ḥajar, *Fath al-bārī*, 12:245.

وأما النظر الواجب: فالنظر في المصحف وكتب العلم عند تعين تعلم الواجب منها، والنظر إذا تعين تمييز الحلال من الحرام في الأعيان التي يأكلها وينفقها ويستمتع بها، والأمانات التي يؤديها إلى أربابها ليميز بينها، ونحو ذلك.

والنظر الحرام: النظر إلى الأجنبية بشهوة مطلقاً، وبغيرها إلا الحاجة، كنظر الخاطب، والمستام، والمعامل، والشاهد، والحاكم، والطبيب، وذي المحرم.

والمستحب: النظر في كتب العلم والدين التي يزداد به الرجل إيماناً وعلماً. والنظر في المصحف ووجوه العلماء الصالحين والوالدين. والنظر في آيات الله المشهودة ليستدل بها على توحيده ومعرفته وحكمته.

والمكروه: فضول النظر الذي لا مصلحة فيه، فإن له فضولاً كما للسان فضولاً، وكما قد فضولها إلى فضول عز التلخيص منها، وأعيادها. وقال بعض السلف: كانوا يكرهون فضول النظر، كما يكرهون فضول الكلام.

والمباح: النظر الذي لا مضرة فيه في العاجل والآجل، ولا منفعة.

ومن النظر الحرام النظر إلى العورات، وهي قسمان: عورة وراء الثياب، وعورة وراء الأبواب. ولو نظر في العورة التي وراء الأبواب فرماه صاحب العورة ففقاً عينه لم يكن عليه شيء، وذهبت هدرأ بنص رسول ﷺ [في الحديث] المتفق على صحته، وإن ضمنه بعض الفقهاء لكونه لم يبلغه النص أو تأوله. وهذا إذا لم يكن للناظر سبب يباح النظر لأجله، كعورة له هناك ينظرها، أو ريبة هو مأثور أو مأذون له في اطلاعها.

وأما الذوق الواجب: فتناول الطعام والشراب عند الاضطرار إليه، وخوف الموت، فإن تركه حتى مات مات عاصياً قاتلاً لنفسه، قال الإمام أحمد وطاووس—رضي الله عنهما—: من اضطر إلى أكل الميتة فلم يأكل حتى مات دخل النار.

ومن هذا: تناول الدواء إذا تيقن النجاة به من الهلاك على أصح القولين، وإن ظن الشفاء به، فهل هو مستحب مباح أو الأفضل تركه، فيه نزاع معروف بين السلف والخلف.

173 Tāwūs b. Kaysān (d. 10/725) was among the leading Successors and a leading scholar of Yemen in his time. See *Sīyar* 5:38.

later authorities on whether taking [medicine] is liked, or neutral, or if it is better avoided. Examples of prohibited tasting include the tasting of wine, poison, and tasting during the obligatory fast. As for the disliked tasting, it includes tasting doubtful things, eating more than one's need, and eating the sudden meal, by which is meant the meal that belongs to someone who does not expect or intend to share it with him, and the eating of meals of those who compete or show off in feasts and invitations and the like. In the *Sunan* [it is recorded] that the Messenger of God, God grant him blessing and peace, "prohibited breaking bread with the show offs [those who take pride in their largesse]."¹⁷⁴ The same [dislike] holds for eating food that someone feeds you compelled by courtesy and not with the pleasure of his heart. The liked tasting includes whatever helps you in the obedience of God Almighty and Magnificent from what God has permitted, eating with your guest in order to make his meal more pleasant, and eating with a host, accepting whose invitation is an obligation or liked in itself. Some jurists have considered it obligatory to eat from the feast accepting which is itself an obligation, due to the command to that effect by the lawgiver.¹⁷⁵

The neutral tasting is whatever in which there is neither sin nor anything that inclines it [in a good or bad direction].

As for the five classes of worship with respect to the sense of smell, [they are as follows]. The obligatory smelling is what is necessary to establish the distinction between the permissible and the impermissible, such as the smelling by which the nature of something is known as to whether it is corrupt or sound and whether it is poisonous or harmless, or to distinguish between what one can benefit from and what one cannot benefit from, and for an expert when judging something to be sound or flawed and the like. The impermissible smelling is to intentionally smell fragrant perfume while in the state of *iḥrām*, to smell usurped or stolen perfume, and the smell of the perfume of unrelated women lest it incline one to what is beyond [merely smelling]. As for the liked smelling, it is whatever aides you in obedience to God, strengthens the senses, and relaxes the soul for knowledge and action. Of this kind is the gift of perfume and sweet basil that has been presented to you, as it has been recorded in the *Ṣaḥīḥ* of Muslim, God be pleased with him, that the Prophet, God grant him blessing and peace, said, "Whoever is presented with sweet basil as a gift, for it has good smell, light in weight."¹⁷⁶

¹⁷⁴ Abū Dāwūd 4:132; al-Ḥākim, *al-Mustadrak* 4:129.

¹⁷⁵ The term "lawgiver" is employed in Islamic literature for both God and the Prophet Muhammad, depending on the context. This is in reference to the tradition narrated in the *Sunan* of Abū Dāwūd 2:828.

¹⁷⁶ Muslim #2253.

والذوق الحرام: كذوق الخمر، والسموم القاتلة، والذوق الممنوع منه للصيام الواجب. وأما المكروه: فكذوق المشتبهات، والأكل فوق الحاجة، وذوق طعام الفجاءة، وهو الطعام الذي تنفجأ آكله ولم يرد أن يدعوك إليه، وكأكل أطعمة المتبارين في الولائم والدعوات ونحوها. وفي السنن أن رسول الله ﷺ نهى عن طعام المتبارين وذوق طعام من يطعمك حياءً منك لا بطيبة نفس. والذوق المستحب: أكل ما يعينك على طاعة الله عز وجل مما أذن الله فيه، والأكل مع الضيف ليطيب له الأكل فينال منه غرضه، والأكل من طعام صاحب الدعوة الواجب إجابتها أو المستحب. وقد أوجب بعض الفقهاء الأكل من الوليمة الواجب إجابتها للأمر به من الشارع. والذوق المباح: ما لم يكن فيه إثم ولا رجحان.

وأما تعلق العبوديات الخمس بحاسة الشم، فالشم الواجب: كل شم تعين طريقاً للتمييز بين الحلال والحرام، كالشم الذي يعلم به هذا العين هل هو خبيث أو طيب، وهل هو سم قاتل أو لا مضرة فيه، أو يميز به بين ما يملك الاتفاع به و[ما] لا يملكه، ومن هذا شم المقوم، ورب الخبرة عند الحكم في التقويم، والعيب ونحو ذلك.

وأما الشم الحرام: فالتعمد لشم الطيب في الإحرام، وشم الطيب المغصوب والمسروق، وتعمد شم الطيب من النساء الأجنبية خشية الافتتان بما وراءه.

وأما الشم المستحب: فشتم ما يعينك على طاعة الله، ويقوي الحواس، ويبسط النفس للعلم والعمل، ومن هذا: هدية الطيب والريحان، إذا أهديت لك. ففي صحيح مسلم — رضي الله عنه — عن النبي ﷺ: «من عرض عليه ريحان فلا يردّه، فإنه طيب الريح خفيف المحمل».

The disliked is to smell the scent of the oppressors and people of doubt and the like. The neutral [kind of smell] is whatever has no prohibition or liability, or any religious benefit {nor is it related to the Law}.

As for the relation of these five [categories] to the sense of touch, the obligatory kind of touching is to touch one's wife when having intercourse with her or the slave girl when it is obligatory to protect her chastity [by fulfilling her desire]. The prohibited part is to touch unrelated women. The liked part is [to touch one's wife for sex] if it [has not become an obligation but] helps to avert one's eyes [from unrelated women due to sexual frustration] and restrain the ego from what is prohibited and chastity of his wife. The disliked touch is to touch one's wife for pleasure when in the state of *iḥrām* or in the state of seclusion [during Ramadan] and while fasting if he cannot control himself. Similarly [disliked] is to touch a dead body [of an unrelated man or woman] except for the one washing it, for the body upon death becomes like a living unrelated woman in honor; and it is liked to cover it from the eyes and to wash it while covered with a shirt, according to one of the opinions. Similarly [disliked] is to touch a man's thigh for those who say that it is a private part. The neutral part of [touch] is whatever has no harm or religious benefit.

These categories apply also to holding with the hand, walking with the legs, and their likes in obvious ways. Thus, earning what one is capable of for one's sustenance and that of one's wife and dependents is an obligation. Whether it is an obligation in order to pay off his loan there is disagreement. The correct opinion is that it is indeed an obligation for him to be able to pay off his loan. It is not so, however, for paying zakat. It is debatable whether it is an obligation to perform the obligation of the Pilgrimage.¹⁷⁷ The stronger evidence suggests that [earning enough if one is capable] is an obligation in order to possess the capacity to perform it and to be able to perform the sacrifice; the well-known opinion, however, is that it is not obligatory.

The obligatory part of holding [by the hand] is to help anyone in need, to throw stones at the Satan [during Pilgrimage], perform ablution and dry-ablution.

The prohibited is to kill a soul God has prohibited, seize protected property, hit someone that one is not permitted to, and the like. Included also are some kinds of games prohibited by text¹⁷⁸ such as backgammon, and chess, which

¹⁷⁷ In the case of zakat, if one does not possess the minimum amount, it is not due, and there is no need to earn more to pay it. The obligation of Hajj is qualified by the ability to pay for it, and whether one who is capable is religiously obliged to earn enough to perform it is debatable.

¹⁷⁸ This is in reference to Muslim #2260.

والمكروه: كشم طيب الظلمة، وأصحاب الشبهات، ونحو ذلك.
 والمباح: ما لا منع فيه من الله ولا تبعة، ولا فيه مصلحة دينية، [ولا تعلق له بالشرع].
 وأما تعلق هذه الخمسة بحاسة اللمس، فاللمس الواجب: كلبس الزوجة حين يجب جماعها، والأمة الواجب إعفافها.

والحرام: لمس ما لا يحل من الأجنيات.
 والمستحب: إذا كان فيه غض بصره، وكف نفسه عن الحرام، وإعفاف أهله.
 والمكروه: لمس الزوجة في الإحرام للذة، وكذلك في الاعتكاف، وفي الصيام إذا لم يأمن نفسه.
 ومن هذا لمس بدن الميت لغير غاسله، لأن بدنه قد صار بمنزلة عورة الحي تكريماً له، ولهذا يستحب ستره عن العيون، وتغسيه في قيص في أحد القولين، ولمس نخذ الرجل إذا قلنا هو عورة.
 والمباح: ما لم يكن فيه مفسدة، ولا مصلحة دينية.

وهذه المراتب أيضاً على البطش باليد، والمشي بالرجل، وأمثلتها لا تخفى. فالتكسب المقدور للنفقة على نفسه وأهله وعياله واجب، وفي وجوبه لقضاء دينه خلاف، والصحيح وجوبه لتمكّنه من أداء دينه، ولا يجب لإخراج الزكاة، وفي وجوبه لأداء فريضة الحج نظر. والأقوى في الدليل وجوبه لدخوله في الاستطاعة، وتمكّنه بذلك من أداء النسك، والمشهور عدم وجوبه.

ومن البطش الواجب إعانة المضطر، ورمي الجمار، ومباشرة الوضوء، والتيمم.
 والحرام: كقتل النفس التي حرم الله، ونهب المال المعصوم، وضرب من لا يحل ضربه، ونحو ذلك. وكأنواع اللعب المحرم بالنص كالنرد، أو ما هو أشد تحريماً منه عند أهل المدينة كالشطرنج، أو

is even more strictly prohibited than that in the view of the Medinan school, and the same as [backgammon] in the school of the jurists of hadith such as Aḥmad and others, and less than that according to others among them. Also [prohibited] are things like writing or copying innovated heresies that oppose the Sunna except when accompanied by their refutation and critique, and the writing of injustice and wrong, oppressive judgment, slander, flirtation with unrelated women, and whatever harms the Muslims in their religion or life, especially if one makes one's earning with it, "Woe to them, then, from what their hands write, and woe to them in what they have earned" [2:79]. Similarly [prohibited] is a *muftī*'s writing of a verdict that opposes God and His Messenger, except if he is one who strives his best and gets it wrong, in which case the sin has been removed from him.

As for the disliked [actions of the hand], it includes all useless things and games that are not prohibited, and the writing of that which has no benefit or harm in this world or the next.

The liked includes the writing of all that benefits the religion or a Muslim in any way, charitable acts such as to help an artisan, to fix a broken thing, or pour from one's own bucket into the bucket of someone in need, or help someone lift his load to his beast or hold it until he rides it, or to help him with his hand in whatever he needs, and the like. This also includes the touching of the pillar [of the Ka'ba facing south toward Yemen] during circumambulation; in kissing it after touching it there are two opinions.

As for the permissible, it includes all things in which there is no harm or benefit.

As for walking, the obligatory part includes walking to Friday prayers and congregational prayers, according to the more correct of the two opinions on the matter, for twenty-some proofs that have been mentioned elsewhere.¹⁷⁹ Also [obligatory is] walking around the [Sacred] House for that circumambulation which is [itself] obligatory, and between Ṣafā and Marwa either by himself or in a carriage, and in general walking to fulfill the command of God and His Messenger when one is called to it, walking to keep good relations with one's relatives, his parents, walking toward gatherings of the knowledge that is obligatory to obtain, or to teach [such obligatory knowledge], and walking toward Pilgrimage if the distance is not too great and if there is no harm upon him in it.

179 The reference may be to the author's treatise, Ibn al-Qayyim, *al-Ṣalāh wa-ḥukm tārikhā*, ed. 'Abdallāh al-Manṣhāwī (al-Manṣūra: Maktabat al-Īmān, n.d.).

مثله عند فقهاء الحديث كأحمد وغيره، أو دونه عند بعضهم، ونحو كتابة البدع المخالفة للسنة تصنيفاً ونسخاً، إلا مقروناً بردها ونقضها، وكتابة الزور والظلم، والحكم الجائر، والقذف، والتشبيب بالنساء الأجانب، وكتابة ما فيه مضرة على المسلمين في دينهم أو دنياهم، ولا سيما أن كسب عليه مالا: ﴿فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ [البقرة: 79]، وكذلك كتابة المفتي على الفتوى ما يخالف حكم الله ورسوله إلا أن يكون مجتهداً مخطئاً، فالإثم موضوع عنه.

وأما المكروه: فكالعيب واللعب الذي ليس بحرام، وكتابة ما لا فائدة في كتابته ولا منفعة فيه في الدنيا ولا في الآخرة.

والمستحب: كتابة كل ما فيه منفعة في الدين، أو مصلحة لمسلم، والإحسان بيده بأن يعين صانعاً، أو يصنع لأخرق، أو يفرغ من دلوه في دلو المستقي، أو يحمل له على دابته أو يمسكها حتى يحمل عليها، أو يعاونه بيده فيما يحتاج إليه، ونحو ذلك. ومنه لمس الركن بيده في الطواف، وفي تقبيلها بعد اللمس قولان.

والمباح: ما لا مضرة فيه ولا ثواب.

وأما المشي الواجب: فالمشي إلى الجماعات والجماعات في أصح القولين، لبضعة وعشرين دليلاً مذكورة في غير هذا الموضع، والمشي حول البيت للطواف الواجب، والمشي بين الصفا والمروة بنفسه أو بمركوبه، والمشي إلى حكم الله ورسوله إذا دعي إليه، والمشي إلى صلاة رحمه وبر والديه، والمشي إلى مجالس العلم الواجب طلبه أو تعلمه، والمشي إلى الحج إذا قربت المسافة ولم يكن عليه فيه ضرر.

The prohibited walking is all that is in disobedience to God, and it is part of the legs of Satan that the Exalted mentioned [in the verse:] “And assail them with your cavalry and infantry” [17:64]. Muqātil,¹⁸⁰ God be pleased with him, said, “Seek help against them with the cavalry and infantry of your army, for any rider or on foot in the disobedience of God is from the army of Iblīs, God curse him.”

In the same vein, these five rules apply to riding as well.

The obligatory riding is for war, jihad, and obligatory pilgrimage.

The recommended riding is what is liked of these acts, and for seeking knowledge, caring for relatives, and honoring the parents. Concerning the stay at ‘Arafa there is disagreement as to whether riding there is better or walking on foot, and the right opinion is that riding is better if it is of benefit in teaching the rituals [of Pilgrimage] and following them, and if it is more helpful for him in supplicating and if it does not harm the animal. Its prohibited part is to ride in disobedience to God. Its disliked part is to ride for the sake of diversion and play and in anything that is better to avoid. Its neutral is what brings neither reward nor punishment.

These are fifty categories of ten things: the heart, hearing, seeing, tongue, nose, mouth, hand, leg, genitals, and riding.

¹⁸⁰ Muqātil b. Sulaymān (d. 150/767), originally from the Balkh and who settled in Basra, was among the leading exegetes, highly praised by the likes of al-Shāfi‘ī, but was accused of extreme anthropomorphism and was deemed weak in Hadith. See *Sīyar* 7:201.

والحرّام: المشي إلى معصية الله، وهو من رَجَلَ الشيطان. قال تعالى: ﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ﴾ [الإسراء: 64]. قال مقاتل رضي الله عنه: استعن عليهم بركبان جندك ومشاتهم، فكل راكب وماش في معصية الله فهو من جند إبليس لعنه الله.

وكذلك تتعلق هذه الأحكام الخمس بالركوب أيضاً.

فواجبه: الركوب للغزو والجهاد والحج الواجب.

ومستحبه: الركوب للمستحب من ذلك، ولطلب العلم، وصلة الرحم، وبر الوالدين. وفي الوقوف بعرفة نزاع، هل الركوب فيه أفضل أم على الأرض؟ والتحقيق أن الركوب أفضل إذا تضمن مصلحة من تعليم للمناسك، واقتداء به، وكان أعون له على الدعاء ولم يكن فيه ضرر على الدابة.

وحرامه: الركوب في معصية الله عز وجل.

ومكروهه: الركوب للهو واللعب، وكل ما تركه خير من فعله.

ومباحه: الركوب لما لم يتضمن فوت أجر ولا تحصيل وزر.

فهذه خمسون مرتبة على عشرة أشياء: القلب، والسمع، والبصر، واللسان، والأنف، والفم، واليد، والرجل، والفرج، والاستواء على ظهر الدابة.

The Stations of the Journey

On the stations of “You alone we worship” in which the heart moves from station to station in its journey to God the Exalted.

The People [of Sufism] have said much in characterizing the stations and their number; some say they number a thousand, others say a hundred, and others say more or less than that. Everyone has described them in accordance with his journey and experience. I will mention of that what is beneficial briefly and comprehensively, God willing.

1 The Station of Awakening

The first of the stations of servanthood is the *awakening*. It is the stirring of the heart to an awesome and sudden panic from the slumber of heedlessness. By God, how beneficial this panic is, how invaluable and vital, how direly needed for the journey ahead. Whosoever feels it, by God, feels the breeze of felicity, without which he stays in the stupor of heedlessness. When he is alerted, he resolves to journey to the first stations, starting for his land from where, unbeknownst to him, he was once captured.

Hurry to the Gardens of Eden for they are
Your first destination, where you shall camp
Once captured by the enemy, now
We return home and celebrate

He now gathers his provisions and sets off for the station of *resolve*, which is the solemn pledge to undertake the journey, parting from anything that obstructs and hinders it, taking up everything that helps and brings it closer. His resolve is only as good as his initial alertness and awakening, and his preparation is only as good as his resolve.

When he awakens, his awakening leads him to *thinking*, which is the name for the focusing of the heart on his sought after goal for which he is now prepared, but only in a general way, not yet knowing its specifics, nor the way that leads to it.

فصل

في منازل ﴿إِيَّاكَ نَعْبُدُ﴾ التي ينتقل فيها القلب منزلةً منزلةً في حال سيره إلى الله تعالى. وقد أكثر الناس في صفة المنازل وعددها، فمنهم من جعلها ألفاً، ومنهم من جعلها مائةً، ومنهم من زاد ونقص، فكل وصفها بحسب سيره وسلوكه. وسأذكر فيها أمراً مختصراً جامعاً نافعاً إن شاء الله تعالى.

فأول منازل العبودية «اليقظة»، وهي انزعاج القلب لروعة الانتباه من رقدة الغافلين، والله ما أنفع هذه الروعة! وما أعظم قدرها وخطرها! وما أشد إغاتها على السلوك! فن أحس بها فقد أحس — والله — بالفلاح، وإلا فهو في سكرات الغفلة، فإذا انتبه شمر الله بهمة إلى السفر إلى منازل الأولى وأوطانه التي سبي منها.

فخي على جنات عدن فإنها منازل الأولى وفيها الخيم.
ولكننا سبي العدو فهل ترى نعود إلى أوطاننا ونسلم؟

فأخذ في أهبة السفر، فانتقل إلى منزلة «العزم»، وهو العقد الجازم على المسير ومفارقة كل قاطع ومعوق، ومرافقة كل معين وموصل. وبحسب كمال انتباهه ويقظته يكون عزمه، وبحسب قوة عزمه يكون استعدادة.

فإذا استيقظ أوجبت له اليقظة «الفكرة»، وهي تحديق القلب نحو المطلوب الذي قد استعد له مجاًلاً، ولما يهتد إلى تفصيله، وطريق الوصول إليه.

2 The Station of Insight

When his thinking is sound, it leads him to *insight*, which is the light in the heart by which he sees the promise and the warning, the Garden and the Fire, and what God has promised in the former to His ally-saints and in the latter to his enemies. He sees men rising up from their graves, rushing toward the call of the truth. The angels of the heavens have descended and surrounded them, and God has come and His Chair installed for the Final Judgment, the earth illumined by His light. The book [of deeds] has been placed, the prophets and martyr-witnesses brought forth, the Balance installed, the scrolls rolled out, disputants gathered, everyone carrying his burden. A glimpse of the Cistern and the cups is seen; the thirsty are many but the invited a few. The Bridge has been installed and men are drawn near to it. The divine lights for crossing it have been distributed to overcome its darkness, the fire swallowing itself in rage just underneath, and those falling into it many, many more than the saved ones.

There opens an eye in his heart by which he sees all this and a specter installed in his heart shows him the afterlife and its eternity and this world and its transience.

Insight is the light that God throws in the heart by which the reality of what the Messengers have brought is seen. One sees it as if he is looking with his eyes, thus realizing the benefit of prophetic teachings and the harm of opposing them. This is the meaning of the saying of one of the knowers, "Insight is the realization of the benefit and harm of a thing."¹ Another one of them said, "Insight is what rids you of confusion either through faith or direct sight."²

Insight has three levels; whosoever completes them has attained it completely. Insight in divine names and attributes, in command and prohibition, and in the promise and the warning. Insight in divine names and attributes means that your faith is not afflicted by any doubt that contradicts God's description of Himself and the Messenger's description of Him. Rather, the doubt contradicting that becomes for you tantamount to doubting the existence of God, for both are equal in their falsehood for men of insight.

The essence of this is that your heart sees the Lord Almighty and Magnificent settled on His Throne, issuing through speech His command and prohibition, watching the movements of the world higher and lower, individuals and beings, hearing their voices, watching their inwardly states and secrets. The affairs of kingdoms are under His watch, descending from Him and rising up to Him, His possessions stand before Him upholding His commands throughout the kingdoms. Characterized by traits of perfection and glory, transcendent above any

¹ See al-Baghawī, *Tafsīr al-Baghawī* 2:263.

فإذا صحت فكرته أوجبت له «البصيرة»، فهي نور في القلب يبصر به الوعد والوعيد، والجنة والنار، وما وعد الله في هذه لأوليائه، وفي هذه لأعدائه، فأبصر الناس وهم قد خرجوا من قبورهم مهطعين لدعوة الحق، وقد نزلت ملائكة السماوات، فأحاطت بهم، وقد جاء الله، ونصب كرسيه لفصل القضاء، وقد أشرقت الأرض لنوره، ووضع الكتاب، وجيء بالنبيين والشهداء، وقد نصب الميزان، وتطايروا الصحف، واجتمعت الخصوص، وتعلق كل غريم بغريمه، ولاح الحوض وأكوابه عن كئيب، وكثر العطاش، وقل الوارد، ونصب الجسر للعبور، ولز الناس إليه، وقسمت الأنوار دون ظلمته للعبور عليه، والنار يحطم بعضها بعضها تحته، والمتساقطون فيها أضعاف أضعاف الناجين. فينفتح في قلبه عين يرى بها ذلك، ويقوم بقلبه شاهد من شواهد الآخرة يريه الآخرة ودوامها، والدنيا وسرعة انقضائها.

ف«البصيرة» نور يقذفه الله في القلب يرى به حقيقة ما أخبرت به الرسل، كأنه شاهد رأي عين، فيتحقق مع ذلك انتفاع بما دعت إليه الرسل، وتضرره بخالفهم، وهذا معنى قول بعض العارفين: «البصيرة تحقق الانتفاع بالشيء، والتضرر به». وقال بعضهم: «البصيرة ما خلصك من الحيرة، إما بإيمان وإما بعيان».

والبصيرة على ثلاث درجات من استكملها، فقد استكمل البصيرة: بصيرة في الأسماء والصفات، وبصيرة في الأمر والنهي، وبصيرة في الوعد والوعيد.

فالبصيرة في الأسماء والصفات: ألا يتأثر إيمانك بشبهة تعارض ما وصف الله به نفسه، ووصفه به رسوله، بل تكون الشبهة المعارضة لذلك عندك بمنزلة الشبه والشكوك في وجود الله، فكلاهما سواء في البلاء عند أهل البصائر.

وعقد هذا أن يشهد قلبك الرب تبارك وتعالى مستوياً على عرشه، متكلماً بأمره ونهيه، بصيراً بحركات العالم علويه وسفليه، وأشخاصه وذواته، سمياً لأصواتهم، رقيقاً على ضمائرهم وأسرارهم، وأمر الممالك تحت تديره نازل من عنده وصاعد إليه، وأملاكه بين يديه تنفذ أوامره في أقطار الممالك، موصوفاً بصفات الكمال، منعوتاً بنعوت الجلال، منزهاً عن العيوب والنقائص والمثال،

2 See al-Tilismānī, *Sharḥ al-Manāzil* 2:343.

flaws, deficiencies, and likeness, He is how He describes Himself in His Book, above what His creation attributes to Him. Ever-living, He does not die; Ever-watchful, He does not sleep; All-knowing, from whom not the slightest morsel in the heavens and the earth is hidden; All-seeing, He sees the crawling of the black ant, on a fixed rock in a dark night; All-hearing, He hears all voices, despite the differences of languages and varieties of needs. His words have attained perfection in truth and justice, His attributes are too far above in greatness to be analogized to the attributes of His creation in likeness or parable; His being, similarly, too lofty to be likened to other beings in essence. His acts have encompassed all creation in justice, wisdom, mercy, charity, and grace. His is the creation and the command, His is all bounty and grace, His is the kingdom and praise, His is all tribute and splendor. He is the First, there is nothing before Him; He is the Last, there is nothing after Him; He is the Dominant, there is nothing above Him; He is the Hidden, there is nothing other than Him. His names are names of praise, eulogy, tribute, and splendor, which is why [they are described] as beautiful. His attributes are all attributes of perfection, His description is all description of glory, His acts are all acts of wisdom, mercy, benefit, and justice. Everything in His creation points to Him, guiding to Him whomsoever heeds them with insight. He did not create the heavens and the earth without purpose, nor abandon man idle and aimless. Rather, He created the creation to establish His unicity and worship, and perfected His bounty upon them so that they may attain more of His bounty and generosity by thanking Him for it. He made Himself known to His servants in all manner of ways. He dedicated to them signs, diversified the proofs, calling upon them to His love from all the doors, extending between Him and them the surest of ropes, thus completing for them all the blessings, thereby establishing upon them the most decisive of proofs. He has filled them with His blessings, obligating Himself to mercy, beginning His Book that He has written with [the promise] that His mercy overwhelms His wrath.

Men differ in their insight according to the difference in their knowledge and understanding of the prophetic teachings and knowledge of the falsehood of the doubts that oppose their reality.

You shall find the weakest of men in insight the men of the scholastic discourse that is false and blameworthy, whom the Predecessors have censured, due to the former's ignorance of scriptural texts and their meanings and the obduracy of false doubts in their hearts. If you consider the state of the commoners who are, in their claim, not even believers, you shall find them better in insight, stronger in faith, greater in surrendering to revelation, and submitting to the truth.³

3 For a treatment of the doctrine of the unbelief of the commoners and the reaction against

هو كما وصف نفسه في كتابه، وفوق ما يصفه به خلقه، حي لا يموت، قيوم لا ينام، عليم لا يخفى عليه مثقال ذرة في السماوات ولا في الأرض، بصير يرى ديب النملة السوداء على الصخرة الصماء في الليلة الظلماء، سميع يسمع ضجيج الأصوات باختلاف اللغات على تفنن الحاجات، تمت كلماته صدقاً وعدلاً، خلقت صفاته أن تقاس بصفات خلقه شياً ومثلاً، وتعالى ذاته أن تشبه شيئاً من الذوات أصلاً، ووسعت الخليقة أفعاله عدلاً وحكمةً ورحمةً وإحساناً وفضلاً. له الخلق والأمر، وله النعمة والفضل، وله الملك والحمد، وله الثناء والمجد. أول ليس قبله شيء، وآخر ليس بعده شيء، ظاهر ليس فوقه شيء، باطن ليس دونه شيء، أسماؤه كلها أسماء مدح وحمد وثناء وتمجيد ولذلك كانت حسنى، وصفاته كلها صفات كمال، ونعوته كلها نعوت جلال، وأفعاله كلها حكمه ورحمة ومصلحة وعدل. كل شيء من مخلوقاته دال عليه ومرشد لمن رآه بعين البصيرة إليه، لم يخلق السماوات والأرض وما بينهما باطلاً، ولا ترك الإنسان سدى عاطلاً، بل خلق الخلق لقيام توحيده وعبادته، وأسبغ عليهم نعمه ليتوسلوا بشكرها إلى زيادته وكرامته. تعرف إلى عبادته بأنواع التعريفات، وصرف لهم الآيات، ونوع لهم الدلالات، ودعاهم إلى محبته من جميع الأبواب، ومد بينه وبينهم من عهده أقوى الأسباب، فأتم عليهم نعمه السابعة، وأقام عليهم حجته البالغة، أفاض عليهم النعمة، وكتب على نفسه الرحمة، وضمن الكتاب الذي كتبه أن رحمته تغلب غضبه، وتفاوت الناس في هذه البصيرة بحسب تفاوتهم في معرفة النصوص النبوية وفهمها، والعلم بفساد الشبه المخالفة لحقائقها.

وتجد أضعف الناس بصيرةً أهل الكلام الباطل المذموم الذي ذمه السلف لجهلهم بالنصوص ومعانيها، وتمكن الشبه الباطلة من قلوبهم، وإذا تأملت حال العامة الذين ليسوا مؤمنين عند أكثرهم رأيهم أتم بصيرةً منهم، وأقوى إيماناً، وأعظم تسليماً للوحي، وانقياداً [للحق].

it in the writings of al-Ghazali and other theologians, see Anjum, "Cultural Memory of the Pious Ancestors in al-Ghazali," *Numen* 58 (2011), 351 ff.

The second level of insight is insight in command and prohibition, which means purifying [one's awareness of these] from opposition to them through the ruse of interpretation,⁴ blind following, or desire, such that there remains no doubt in one's heart that opposes his definitive knowledge of the command of God and His prohibition, nor any desire that prohibits him from putting it into action, practicing it, and adopting it. No blind following [of other men] diverts him from putting forth his best effort in receiving the commands from the niche of the [scriptural] texts. This is how you know those possessed of insight and knowledge from those without.

The third level is insight in the promise and the warning, which is to testify that God the Exalted watches over every soul, seeing what it has earned of good and evil, past and future, in the abode of action and the abode of reward. This is a corollary of His divinity, lordship, justice, wisdom, doubting which is like doubting His divinity and lordship, rather, doubting His existence, for it is impossible for it to be otherwise. For it is not fitting that leaving the creation aimless, idle, and without purpose be attributed to Him; God is far, far above such a thought.

Which is why the testimony of the intellect to reward and punishment [in the afterlife] is like the intellect's testimony to divine unicity. The correct opinion [on this debate among scholars], therefore, is that the afterlife is known by reason, but its specifics can be known only through revelation. This is why God Almighty and Exalted has made the rejection of the afterlife tantamount to disbelief in Him Almighty, for it is rejection of His power or His divinity, and both are tantamount to disbelief in Him. The Exalted said,

And if you are astonished, then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally. [13:5]

There are two opinions concerning this verse. One is that it means if you are astonished by their doubt, "When we are dust, will we indeed be [brought back] into a new creation?" it truly is astonishing, for how can they deny this, when they have been created from dust when they were nothing. The other is that

⁴ See Glossary, "ta'wīl."

فصل

المرتبة الثانية من البصيرة البصيرة في الأمر والنهي، وهي تجريده عن المعارضة بتأويل أو تقليد أو هوى، فلا يقوم بقلبه شبهة تعارض العلم بأمر الله ونهيه، ولا شهوة تمنع من تنفيذه وامتناله والأخذ به، ولا تقليد يزيحه عن بذل الجهد في تلقي الأحكام من مشكاة النصوص. وقد علمت بهذا أهل البصائر من العلماء من غيرهم.

فصل

المرتبة الثالثة. البصيرة في الوعد والوعيد.

وهو أن تشهد قيام الله تعالى على كل نفس بما كسبت في الخير والشر عاجلاً وآجلاً، في دار العمل ودار الجزاء، وأن ذلك هو موجب إلهيته وربوبيته وعدله وحكمته، وأن الشك في ذلك شك في إلهيته وربوبيته، بل شك في وجوده، فإنه يستحيل عليه خلاف ذلك، ولا يليق أن ينسب إليه تعطيل الخليفة وإرسالها هماً وتركها سدىً، تعالى الله عن هذا الحسبان علواً كبيراً.

فشهادة العقل بالجزاء كشهادته بالوحدانية، ولهذا كان الصحيح أن المعاد معلوم بالعقل، وإنما اهتدي إلى تفاصيله بالوحي، ولهذا يجعل الله سبحانه إنكار المعاد كفراً به سبحانه، لأنه إنكار لقدرته أو لإلهيته، وكلاهما مستلزم للكفر به. قال تعالى: ﴿وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا تَكَا تَرَاباً إِنَّنَا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [الرعد:5].

وفي الآية قولان:

أحدهما: إن تعجب من قولهم: ﴿إِذَا تَكَا تَرَاباً إِنَّنَا لَفِي خَلْقٍ جَدِيدٍ﴾ فعجب قولهم! كيف ينكرون هذا وقد خلقوا من تراب ولم يكونوا شيئاً؟

if you are astonished by their associating partners to God and refusal to submit to divine unicity and monotheistic worship, then their rejection of resurrection and saying "When we are dust, will we indeed be [brought] into a new creation?" is even more astonishing.

Either way, the human being's rejection of resurrection is a strange thing, and it is nothing but rejection of the Lord and disbelief in Him and rejection of His divinity, power, wisdom, justice, and authority.

The author of *al-Manāzil* has a different interpretation of insight. He said,

Insight is what rids you of confusion. It has three levels. First, that you know that the [scriptural] report that informs of the divine law issues from a Being that does not fear its repercussions. You, therefore, recognize its right to be upheld with certitude, and feel anger for its violation, guarding it jealously.

The meaning of his words is that what the Messenger, God grant him blessing and peace, has taught has issued in reality from the Truth, and its follower does not fear any evil, but is secure, for it is the truth and the follower of the truth does not fear. It is the right of that report upon you that you fulfill what you are commanded, without entertaining any doubt or obeying just because it is a safer wager. Rather, your duty is not fulfilled nor your job done until you do it with a certitude that accepts no doubt. You also feel anger toward one who opposes the law, jealously guarding its right against loss or neglect.

Jealousy, in the view of Shaykh al-Islam [al-Harawī], is part of the perfection of insight. For the feeling of jealousy and anger upon seeing neglect toward something is proportional to one's inner awareness of its truth and its rightness, and the love and honor one feels for it. It is proof of the love, honor, and reverence one has toward the Truth. This is the essence of insight, for just as the doubt that spoils the perfection of obedience blinds the eye of insight, similarly, lack of anger and jealousy for its rights when they are violated and its sanctions when they are opposed blinds the eye of insight.

He said,

The second level is that you witness in the guidance or misguidance by the Truth [i.e., God] justice, and in the variation of its kinds, [you see] consideration of benevolence, and you see in this attraction the rope of connection.

والثاني: إن تعجب من شركهم مع الله غيره، وعدم انقيادهم للتوحيد وعبادته وحده لا شريك له، فإنكارهم للبعث وقولهم: ﴿إِذَا كُنَّا تُرَابًا إِنَّا لَنَعِي خَلْقٍ جَدِيدٍ﴾ أعجب. وعلى التقديرين، فإنكار المعاد عجب من الإنسان، وهو محض إنكار الرب، والكفر به، والجدل لإلهيته وقدرته وحكمته وعدله وسلطانه.

ولصاحب المنازل في «البصيرة» طريقة أخرى.

قال: «البصيرة: ما يخلصك من الحيرة، وهي على ثلاث درجات: الأولى: أن تعلم أن الخبر القائم بتمهيد الشريعة يصدر عن عين لا تخاف عواقبها، فترى من حقه أن تؤديه يقيناً، وتغضب له غيره». ومعنى كلامه: أن ما أخبر به الرسول ﷺ صادر عن حقيقة صادقة، لا يخاف متبعها فيما بعد مكروهاً، بل يكون آمناً من عاقبة اتباعها، إذ هي حق، ومتبع الحق لا خوف عليه. ومن حق ذلك الخبر عليك أن تؤدي ما أمرت به منه من غير شك ولا شكوى، ولا سلوك الأحوط، بل لا تبرأ ذمتك وتنال الأمر إلا بامثال صادر عن تصديق محقق لا يصحبه شك، وتغضب على من خالف ذلك غيره عليه أن يضيع حقه، ويهمل جانبه.

وإنما كانت الغيرة عند شيخ الإسلام من تمام «البصيرة»، لأنه على قدر المعرفة بالحق ومستحقه ومحبته وإجلاله تكون الغيرة عليه أن يضيع، والغضب على من أضاعه، فإن ذلك دليل على محبة صاحب الحق وإجلاله وتعظيمه. وذلك عين البصيرة، فكما أن الشك القادح في كمال الامثال معمم لعين البصيرة، فكذلك عدم الغضب والغيرة على حقوقه إذا أضيعت ومحارمه إذا انتهكت معمم لعين البصيرة.

قال: «الدرجة الثانية: أن تشهد في هداية الحق وإضلاله إصابة العدل، وفي تلوين أقسامه رعاية البر، وتعين في جذبه حبل الوصل».

By one's witnessing of justice in His guidance of whomever He guides and His misguidance of whomever He misguides he, God have mercy on him, means two things. First, His exclusive agency in creation, guidance, and misguidance. Second, His wielding of that agency is accompanied by wisdom and justice, not arbitrary or haphazard. His wisdom requires guidance of whomever He knows is fit for guidance, acceptance, and gratitude, and will flourish, and misguidance of whomever He knows does not deserve guidance, nor will he accept it or be grateful for it, nor will it bear fruit with him. For God is best aware of where to render His message both originally [in choosing messengers] and by inheritance [in choosing followers of his messenger]. The Exalted has said,

And thus We have tried some of them through others that the disbelievers might say, "Is it these whom God has favored among us?" Is not God most knowing of those who are grateful? [6:53]

Such are the ones who appreciate the value of His guidance and are grateful for it. They love Him and praise Him for making them His people, for He Almighty never deviates from the requirement of justice and charity in guiding whomever He guides and misguiding whomever He misguides. He never turns away from His door nor repels from His company anyone who deserves to be drawn close and receive guidance and generosity. He repels only those who deserve rejection and repulsion. His wisdom and praiseworthiness refuse drawing close and honoring such a person and making him among His people, His chosen elite, and His allies.

It may still be said, "Why did He create such people?"

This is the question of an ignorant, wrongful one exceeding in ignorance and wrong! The creation of opposites and complements is the perfection of His lordship, like day and night, hot and cold, pain and pleasure, good and evil, and the heavenly blessings and the fire.

His words, "in the variation of its kinds you see consideration of benevolence," mean by diversity of kinds difference in type, measure, and attribute, from the various kinds of opinions and faculties and sciences, and the like. He has divided [people] in keeping with His benevolence and benefit, giving each one what is best for it, what is most beneficial to it, out of benevolence and charity.

His words, "you see in this attraction the rope of connection," mean you see His enabling you to obey what He wants to draw you close to Him. He uses "attraction" as a metaphor for this special enabling and granting of success, and he meant by "connection" drawing near, and by "rope" the means that takes you to Him. He thus alludes to the fact that you find guidance by His enabling of you

يريد رحمه الله بشهود العدل في هدايته من هداة، وفي إضلاله من أضله أمرين:
أحدهما: تفرد به بالخلق والهدى والضلال.

والثاني: وقوع ذلك منه على وجه الحكمة والعدل، لا بالاتفاق ولا بمحض المشيئة المجردة عن وضع الأشياء مواضعها وتنزيلها منازلها، بل بحكمة اقتضت هدي من علم أنه يزكو على الهدى، ويقبله، ويشكره عليه، ويثمر عنده، وإضلال من علم أنه لا يزكو على الهدى ولا يقبله ولا يشكر عليه ولا يثمر عنده، فالله أعلم حيث يجعل رسالاته أصلاً وميراثاً، وقال تعالى: ﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام: 53]، وهم الذين يعرفون قدر نعمته بالهدى ويشكرونه عليها، ويحبونه ويحمدونه على أن جعلهم من أهله، فهو سبحانه ما عدل عن موجب العدل والإحسان في هداية من هدى، وإضلال من أضل، ولم يطرد عن بابه ولم يبعد عن جنبه من يليق به التقريب والهدى والإكرام، بل طرد من لا يليق به إلا الطرد والإبعاد، وحكمته وحمده تأبى تقريبه وتكريمه، وجعله من أهله وخاصته وأوليائه.

ولا يبقى إلا أن يقال: فلم خلق من هو بهذه المثابة؟

فهذا سؤال جاهل ظالم مفرط في الجهل والظلم وخلق الأضداد والمتقابلات هو من كمال الربوبية، كالليل والنهار، والحر والبرد، واللذة والألم، والخير والشر، والنعيم والحجم.
قوله: «وفي تلوين أقسامه رعاية البر».

يريد بتلوين الأقسام: اختلافها في الجنس والقدر والصفة، من أقسام الأقوال والقوى والعلوم والأعمال والصنائع وغيرها. قسمها على وجه البر والمصلحة، فأعطى كلا منهم ما يصلحه، وما هو الأنفع له برأ به وإحساناً.

وقوله: «وتعاین في جذبه حبل الوصال».

يريد تعاین في توفيقه لك للطاعة، وجذبه إياك من نفسك أنه يريد تقريبك منه، فاستعار للتوفيق انخااص الجذب، وللتقريب الوصال، وأراد بالحبل السبب الموصل لك إليه.

and His drawing you close to Him, making you hold on to His rope—which is His pledge and promise to His servants. Witnessing this makes you stronger in love and gratitude and urges you to do your utmost in worship. This is all part of insight; he who lacks insight is deprived of all this.

He said,

The third level is the insight that opens up inner awareness, establishes the allusion, and gives rise to perspicuity.

He means the insight that comprises [spiritual] unveiling and experience, by which wellsprings of inner awareness⁵ in the heart issue forth. He did not say, “knowledge issues forth” because inner awareness is more specific than that in the view of the People.⁶ It is to knowledge what soul is to the body; it is the soul of the knowledge and its essence.

He has stated the truth, God have mercy on him, for through this insight break open from the heart wellsprings of awareness that do not come through training or study. Rather it is understanding that God gives His servant in His Book and religion in accordance with his insight.

In his words “and it establishes the allusion,” by “allusion” he means what the People refer to as states, stations, and tastes that someone unfamiliar to this path denies, but men of insight affirm. Many of these matters return to the aspirant, for if he has insight, it affirms these things for him, makes these things a reality for him, and makes him aware of their details. If he is deficient in insight, or is ignorant, he does not know the details of what he is denying and is not guided to its affirmation.

His words, “it gives rise to perspicuity,” mean that insight causes to grow truthful perspicuity⁷ in the heart, which is a light that God throws into the heart by which one separates between right and wrong and truth and falsehood. The Exalted said, “Indeed, in that there are signs for the discerning” [15:75]. Mujaḥid said, “[the discerning means] the perspicuous.” It is recorded in *al-Tirmidhī* in the tradition of Abū Saʿīd al-Khudrī, God be pleased with him, on the authority of the Prophet, God grant him blessing and peace, that he said, “Beware the perspicuity of a believer, for he sees with the light of God Almighty.” Then he

5 The term *maʿrifa* can be translated rightly in al-Harawī’s usage as “gnosis,” but not so in Ibn al-Qayyim’s usage, which is why I have opted to translate it as “inner awareness.” It is the key to al-Harawī’s mystical contentions; for more, see “Translator’s Introduction.”

6 See Glossary, “The People or *al-qawm*.”

7 For *firāsa*, translated here as perspicuity, see T. Fahd, “*firāsa*,” in *EI2*, 2:916, who defines it as “the foretelling of moral conditions and psychological behavior from external indications and

فأشار بهذا إلى أنك تستدل بتوفيقه لك، وجذبك من نفسك، وجعلك متمسكا بجله الذي هو عهده ووصيته إلى عبادته على تقريبه لك، بل تشهد ذلك ليكون أقوى في المحبة والشكر وبذل النصيحة في العبودية، وهذا كله من تمام البصيرة، فن لا بصيرة له فهو بمعزل عن هذا.

قال: «الدرجة الثالثة: بصيرة تفجر المعرفة، وثبت الإشارة، وتنبت الفراسة».

يريد البصيرة في الكشف والعيان أن تنفجر بها ينابيع المعارف من القلب، ولم يقل: «تفجر العلم» لأن المعرفة أخص من العلم عند القوم، ونسبتها إلى العلم نسبة الروح إلى البدن، فهي روح العلم ولبه. وصدق رحمه الله، فإن هذه البصيرة تنفجر من قلب صاحبها ينابيع من المعارف التي لا تتال بكسب ولا دراسة، إن هو إلا فهم يؤتيه الله عبداً في كتابه ودينه على قدر بصيرته. وقوله: «وثبت الإشارة».

يريد بالإشارة ما يشير إليه القوم من الأحوال والمنازلات والأذواق التي ينكرها الأجنبي من السلوك، ويثبتها أهل البصائر، وكثير من هذه الأمور ترد على السالك، فإن كان له بصيرة ثبتت بصيرته ذلك له، وحققته عنده، وعرفته تفاصيله، وإن لم يكن له بصيرة، بل كان جاهلاً، لم يعرف تفصيل ما يرد عليه، ولم يهتد لتثبيته.

قوله: «وتنبت الفراسة».

يعني أن البصيرة تنبت في أرض القلب الفراسة الصادقة، وهي نور يقذفه الله في القلب يفرق به بين الحق والباطل، والصادق والكاذب، قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾ [الحجر: 75]. قال مجاهد للمتفرسين. وفي الترمذي من حديث أبي سعيد الخدري رضي الله عنه عن النبي ﷺ أنه قال: «اتقوا فراسة المؤمن، فإنه ينظر بنور الله عز وجل». ثم قرأ: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾.

physical states;” this definition, however, conflates *firāsa* with *qiyāfa* (physiognomy). Ibn al-Qayyim’s definition of the term as a kind of spiritual insight not necessarily related to physical features is in keeping with the way al-Harawī and the Prophetic traditions employ it.

recited, "Indeed, in that there are signs for the discerning."⁸ [In the aforementioned verse], *al-tawassum* is of the form *tafaʿul* from the word *al-sīmā*, which means a mark. A perspicuous person has been called *mutawassim* because he infers from what he witnesses information about what is unseen, thus he goes from seeing to believing. This is why God the Exalted singled out such people as drawing benefit from signs, for they establish evidence based on what they see for the reality of what the messengers have taught of the command and prohibition, reward and punishment. God granted this faculty to Adam, upon him be peace, and taught him it when He taught him names of everything, and his children and successors inherited those from him. Every heart [i.e., mind] is capable of that, and [this faculty of discernment] exists in [the heart] and by it the proof [of God upon humans] is established, lessons learned, and correct argumentation achieved. For God has sent His messengers with reminders and warnings in order to perfect this capacity with the light of revelation and faith, adding that to the light of perspicuity and capacity. It thus becomes light upon light; the insight is strengthened, the light redoubled, and it continues to increase until it can be seen on one's face and body and speech and actions.

Whosoever does not accept God's guidance and raise his head to it [in eagerness] his heart enters into an envelope and a cover and becomes dark and blind from insight, and the realities of faith are concealed from him. He sees the truth as falsehood and falsehood as truth, guidance as misguidance and misguidance as guidance. The Exalted has said, "Nay, but that which they have earned is rust (*rān*) upon their hearts" [83:14]. Here, *al-rayn* or *al-rān* [the verbal noun of the verb *rāna*] means a thick veil that prevents the heart from seeing the truth and submitting to it.

The strength of one's perspicuity depends on the strength of insight. [Perspicuity] is of two kinds: the noble and upright perspicuity, which is limited to the people of faith; and the low and mean perspicuity, which is shared between the believer and the disbeliever. This latter one is the perspicuity of those who train themselves through hunger, night vigil, and seclusion, stripping their attention from all kinds of engagements. Such people acquire a perspicuity that unveils images and information concerning some of the hidden things of a base nature whose unveiling or discovery does not comprise any perfection of the soul, nor purity of faith, nor inner knowledge. Their perspicuity does not go beyond these lowly things, because they are veiled from the Truth Almighty and Exalted, so their perspicuity does not rise up to differentiate between His ally-saints and enemies, and [between] the path of the former and the path of the latter.

⁸ This tradition is generally graded as weak. See *Madārij*(§), 437n1.

و«التوسم» تفعل من السيماء، وهي العلامة، فسمي المتفرس متوسماً، لأنه يستدل بما يشهد على ما غاب، فيستدل بالعيان على الإيمان، ولهذا خص الله تعالى بالآيات والانتفاع بها هؤلاء، لأنهم يستدلون بما يشاهدون منها على حقيقة ما أخبرت به الرسل من الأمر والنهي، والثواب والعقاب. وقد ألهم الله تعالى ذلك لآدم عليه السلام وعلمه إياه حين علمه أسماء كل شيء، وبنوه هم نسخته وخلفاؤه، فكل قلب فهو قابل لذلك، وهو فيه بالقوة وبه تقوم الحجة وتحصل العبرة وتصح الدلالة. فبعث الله رسله مذكّرين ومنبهين ومكملين لهذا الاستعداد بنور الوحي والإيمان، فينضاف ذلك إلى نور الفراسة والاستعداد، فيصير نوراً على نور، فتتقوى البصيرة ويعظم النور ويدوم بزيادة مادته ودوامها، ولا يزال في تزايد حتى يرى على الوجه والجوارح والكلام والأعمال.

ومن لم يقبل هدى الله، ولم يرفع به رأساً دخل قلبه في الغلاف والكنان فأظلم وعمي عن البصيرة، فحجبت عنه حقائق الإيمان، فيرى الحق باطلاً والباطل حقاً، والرشد غياً والغى رشداً، قال تعالى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين: 14]. والرين والران هو الحجاب الكثيف المانع للقلب من رؤية الحق، والانقياد له.

وعلى حسب قوة البصيرة وضعفها تكون الفراسة، وهي نوعان:

فراسة علوية شريفة مختصة بأهل الإيمان، وفراسة سفلية دنيئة مشتركة بين المؤمن والكافر، وهي فراسة أهل الرياضة والجوع والسمهر والخلوة، وتجريد البواطن من أنواع الشواغل، فهؤلاء لهم فراسة كشف الصور، والإخبار ببعض المغيبات السفلية التي لا يتضمن كشفها والإخبار بها كمالاً للنفس ولا زكاة ولا إيماناً ولا معرفة، وهؤلاء لا تتعدى فراستهم هذه السفليات، لأنهم مجربون عن الحق تعالى، فلا تصعد فراستهم إلى التمييز بين أوليائه وأعدائه، وطريق هؤلاء وطريق هؤلاء.

As for the perspicuity of the truthful, the knowers of God the Exalted and His command, when their ultimate concern becomes attached to the love of God the Exalted, His knowledge, worship, and calling the creation to Him upon insight, their perspicuity becomes attached to God and to the light of revelation along with the light of faith. It distinguishes between what God loves and hates of people, sayings, and actions. It distinguishes between the corrupt and the sound, truth and falsehood, the truthful and the liar, and recognizes the measure of the preparedness of the aspirants to God the Exalted, and thus treats every person according to his capacity in knowledge, determination, and practice.

The perspicuity of such men commits them to the unveiling of the prophetic path and teaching it to others and purifying it from all other paths, and the unveiling of the deficiencies of the ego, the ailments of spiritual practices that prevent the aspirant from the path of the messengers. This is the noblest and most beneficial kind of insight and perspicuity in this life of the servant and the next.

3 The Station of Purpose

When one is awakened and acquires insight, he moves toward purpose and sincere will, gathering his purpose to undertake the journey of flight to God, knowing with certitude that it must be done. He packs his necessary belongings and provisions for the journey, disengaging himself from all the attachments that prevent him from taking off.

The author of *al-Manāzil* has divided purpose into three levels, saying,

The first level is the purpose that motivates one to undertake the discipline, removes the hesitation, and invites one to separate from one's possessions.

He mentioned three things here: it motivates one to start on the path without interruption and hesitation, untainted by other purposes such as ostentation or fame or desire for praise or power or honor in the eyes of others.

He said,

The second level is the purpose that cuts off anything that may prevent him, resists any obstacle, and overcomes any difficulty.

وهذه فراسة الصادقين العارفين بالله وأمره، فإن هممهم لما تعلق ببحبة الله ومعرفته وعبوديته، ودعوة الخلق إليه على بصيرة، كانت فراستهم متصلةً بالله، متعلقةً بنور الوحي مع نور الإيمان، فميزت بين ما يحبه الله وما يبغضه من الأعيان والأقوال والأعمال، وميزت بين الخبيث والطيب، والمحق والمبطل، والصادق والكاذب، وعرفت مقادير استعداد السالكين إلى الله تعالى، فحملت كل إنسان على قدر استعداده علماً وإرادةً وعملاً.

وفراسة هؤلاء دائماً حائمة حول كشف طريق الرسول وتعريفها وتخليصها من بين سائر الطرق، وبين كشف عيوب النفس وآفات الأعمال العائقة عن سلوك طريقة المرسلين، فهذا أشرف أنواع البصيرة والفراسة، وأنفعها للعبد في معاشه ومعاده.

فصل

إذا انتبه وأبصر أخذ في «القصد» وصدق الإرادة، وأجمع القصد والنية على سفر الهجرة إلى الله، وعلم وتيقن أنه لا بد له منه فأخذ في أهبة السفر، وتعبئة الزاد [ليوم المعاد]، والتجرد عن عوائق السفر، وقطع العلائق التي تمنعه من الخروج.

وقد قسم صاحب المنازل القصد إلى ثلاث درجات، فقال:

«الدرجة الأولى: قصد يبعث على الارتياض، ويخلص من التردد، ويدعو إلى مجانية الأغراض». فذكر له ثلاث فوائد: أنه يبعث على السلوك بلا توقف ولا تردد ولا علة، غير العبودية من رياء أو سمعة، أو طلب محمدة، أو جاه ومنزلة عند الخلق.

قال: «الدرجة الثانية: قصد لا يلقي سبباً إلا قطعه، ولا حائلاً إلا منعه، ولا تحاملاً إلا سهله».

He means that [the seeker's strength of purpose in this level] overcomes any difficulty or obstacle, and renders any blow bearable.

He said,

The third level is the purpose that surrenders to the discipline of the knowledge [of the law], and resolves to respond to the call of the wisdom of the ruling and to cross the ocean of annihilation.

He means that [this level of purpose] adheres to [esoteric] knowledge in order to be disciplined and reformed by it. By "responding to the caller to the religious, normative command" he means whenever it makes a demand on him—for every judgment on every scholarly matter calls out to be believed in and acted on—he intends to respond to it. He means by "the wisdom of the ruling" the secrets and wisdom that led to the legislation of the ruling. This is to respond to it at a level higher than merely obeying, namely, love and reverence, and inner knowledge and praise. For the command itself calls for obedience and the wisdom and purposes that it contains furnishes inner knowledge and love.

His words, "the resolve ... to cross the ocean of annihilation" refer to the ultimate goal of the People. According to some of them, however, it is a necessity for the path and not its ultimate end, whereas for others it is an obstacle from the obstacles of the path, not its end. Nor is it necessary for every aspirant. Those who have strength and determination do not encounter it, for the state of *subsistence* is more perfect than it. This is why subsistence was the state of our Prophet, God grant him blessing and peace, on the Night Journey, even as he saw what he saw. The state of Moses, however, was annihilation, which is why he fell unconscious when he saw God reveal Himself to the mount.⁹ The wife of the minister was more perfect than the other women in her love for Yusuf, yet what happened to them [when they cut their fingers] did not happen to her, for they were annihilated but she subsisted.¹⁰ This will be investigated further presently, God willing.

4 The Station of Resolve

When one's purpose is consolidated, it turns into firm resolve that necessitates the onset of the journey accompanied by reliance upon God. God the Exalted has said, "Once you are resolved, trust God" [3:159]. *Resolve* means firm pur-

⁹ This is in reference to Q. 7:143.

يعني: أنه لا يلقى سبباً يعوق عن المقصود إلا قطعه، ولا حائلاً دونَه إلا منعه، ولا صعوبةً إلا سبيلها. قال: «الدرجة الثالثة: قصد الاستسلام لتهديب العلم، وقصد إجابة دواعي الحكم الديني الأمري، وقصد اقتحام بحر الفناء».

يريد: أنه ينقاد إلى العلم ليتهدب به ويصلح به. ويقصد إجابة داعي الحكم الديني الأمري كلها دعاه، فإن للحكم في كل مسألة من مسائل العلم منادياً ينادي للإيمان بها علماً وعملاً، فيقصد إجابة داعيها، ولكن مراده بدواعي الحكم الأسرار، والحكم الداعية إلى شرع الحكم، فإجابتها قدر زائد على مجرد الامتثال، فإنها تدعو إلى المحبة والإجلال، والمعرفة والحمد، والأمر يدعو إلى الامتثال وما تضمنه من الحكم والغايات تدعو إلى المعرفة والمحبة. وقوله: «وقصد اقتحام بحر الفناء».

هذا هو الغاية المطلوبة عند القوم، وهو عند بعضهم لازم من لوازم الطريق وليس بغاية، وعند آخرين عارض من عوارض الطريق وليس بغاية ولا هو لازم لكل سالك، وأهل القوة والعزم لا يعرض لهم، وحال البقاء أكمل منه، ولهذا كان البقاء حال نبينا ﷺ ليلة الإسراء وقد رأى ما رأى، وحال موسى الفناء ولهذا خر صعباً عند تجلي الله للجبل، وامرأة العزيز كانت أكل حبا ليوسف من النسوة ولم يعرض لها ما عرض لمن عند رؤيته، لفنائهن وبقائها، وسيأتي إن شاء الله تحقيق الكلام فيه.

فصل

فإذا استحكم قصده، صار عزمه جازماً مستلزماً للشروع في السفر مقروناً بالتوكل على الله، قال تعالى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ [آل عمران: 159].

10 This is in reference to Q. 12:31.

pose joined with action. That is why it has been said that it is the onset of the movement to seek what is intended. The fact of the matter, however, is that the beginning of the movement comes from resolve, but is not [part of] it. However, since it is immediately followed by [resolve], it is sometimes conflated with it. Its essence is the concentration of all faculties of will upon the action. Resolve is of two kinds. First, the resolve of the aspirant to start on the path, and this is part of the initial stages. Second, resolve during the journey, which is more specific than this and is part of the states, and we shall mention it in its place God willing.

In this station, one needs to distinguish between what is in his favor and what counts against him, so that he may bring along the former and compensate for the latter. This is [the station of] *self-reckoning*, which comes in succession before [the station of] *repentance*, for when he comes to know what is for and what is against him, he embarks on the task of compensating for what is against him and unburdens himself from it, which is repentance.

The author of *al-Manāzil* has placed repentance before self-reckoning, the reason being that he saw repentance as the first of the stations of the aspirant after awakening, and that repentance is not completed without self-reckoning; thus self-reckoning is the completion of the station of repentance. The purpose of self-reckoning is, then, to continue to protect the repentance lest one lose it. It is like fulfilling the promise entailed in the repentance.

5 Interlude: On the Ordering of the Stations

Know that the ordered arrangement of these stations does not mean that the seeker crosses a station and then leaves it behind to move on to another, as is the case in a physical journey.¹¹ This is impossible. Consider, for instance, that “awakening” accompanies him in every station, as do “insight,” “purpose,” and “resolve.” So does “repentance,” for just as it is one of the first stations, it is one of the last as well, and it accompanies every station, and this is why God has made it the last of the stations of His elite. God the Exalted said concerning the Battle of Tabūk, which was the last battle in which [the Muslims along with the Prophet] crossed valleys, beginnings, tribulations, and far off lands:

11 The linearity of the mystic trajectory, and the hierarchy of ranks that accompanied it, had become an important part of mystical Sufism; for the significance of Ibn al-Qayyim's rejection of it, see “Translator's Introduction.”

والعزم: هو القصد الجازم المتصل بالفعل، ولذلك قيل: إنه أول الشروع في الحركة لطلب المقصود، والتحقيق أن الشروع في الحركة ناشيء عن العزم لا أنه نفسه، ولكن لما اتصل به من غير فصل ظن أنه هو.

وحقيقته هو استجماع قوى الإرادة على الفعل. والعزم نوعان: أحدهما: عزم المريد على الدخول في الطريق، وهذا من البدايات. والثاني: عزم في حال السير، وهو أخص من هذا، وهو من المقامات، وسنذكره في موضعه إن شاء الله تعالى.

وفي هذه المنزلة يحتاج إلى تمييز ما له مما عليه، ليستصحب ما له ويؤدي ما عليه وهو «المحاسبة»، وهي قبل «التوبة» في الرتبة، فإنه إذا عرف ما له وما عليه أخذ في أداء ما عليه، والخروج منه، وهو «التوبة».

وصاحب المنازل قدم التوبة على المحاسبة، ووجه هذا أنه رأى «التوبة» أول منازل السائر بعد يقطته، ولا تتم التوبة إلا بالمحاسبة، فالمحاسبة تكميل مقام التوبة، فالمراد بالمحاسبة الاستمرار على حفظ التوبة حتى لا يخرج عنها، وكأنه وفاء بعقد التوبة.

واعلم أن ترتيب هذه المقامات ليس باعتبار أن السالك يقطع المقام ويفارقه وينتقل إلى الثاني، كمنازل السير الحسي، هذا محال، ألا ترى أن «اليقظة» معه في كل مقام لا تفارقه، وكذلك «البصيرة» و«الإرادة» و«العزم»، وكذلك «التوبة» فإنها كما أنها من أول المقامات فهي آخرها أيضاً، بل هي في كل مقام مستصعبة، ولهذا جعلها الله تعالى آخر مقامات خاصته، فقال تعالى في غزوة تبوك، وهي آخر الغزوات التي قطعوا فيها الأودية والبدايات والأحوال والنهايات: ﴿لَقَدْ تَابَ اللَّهُ

God has forgiven the Prophet, and the Emigrants and the Helpers who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. [9:117]

Thus, He turned to them in repentance at the beginning of their affair as well as its conclusion. He also says in the Sūra of the Appointment [i.e., death] of the Messenger of God, God grant him blessing and peace, which was the last sūra to be revealed:

When the victory of God and the opening has come,
And you see the people entering into the religion of God in multitudes,
Then exalt [Him] with praise of your Lord and ask forgiveness of Him.
Indeed, He is Oft-returning. [Sūra 110]

On the authority of ‘Ā’isha, God be pleased with her, it is recorded in the two *Ṣaḥīḥs* that the Messenger of God, God grant him blessing and peace, never offered a single prayer after the revelation of this chapter without saying while bowing and prostrating, “Exalted are You, O God, our Lord, and so is Your praise, O God, forgive me.”¹²

Turning to God in repentance, therefore, is the summit of every seeker and friend of God, and it is the utmost desire to which hasten those with inner knowledge of God, His worship, and His rights. The Exalted said,

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but the human being [undertook to] bear it. Indeed, he was unjust and ignorant. [It was] so that God may punish the hypocrite men and women and the men and women who associate others with Him and that God may accept repentance from the believing men and believing women. And ever is God Forgiving and Merciful. [33:72–73]

Thus God has made repentance the ultimate objective of every believing man and woman.

The same is true of patience: it is a station that must accompany all other stations.

¹² Bukhārī #4867; Muslim #484.

عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿[التوبة: 117]﴾، فجعل التوبة أول أمرهم وآخره، وقال في سورة أجل رسول الله ﷺ التي هي آخر سورة أنزلت جميعاً: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [النصر: 1-2-3].

وفي الصحيحين عن عائشة رضي الله عنها: أن رسول الله ﷺ ما صلى صلاة بعد إذ أنزلت عليه هذه السورة إلا قال في ركوعه وسجوده: «سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي». فالتوبة هي نهاية كل سالك وكل ولي لله، وهي الغاية التي يجري إليها العارفون بالله وعبوديته وما ينبغي له، قال تعالى: ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [الأحزاب: 72-73]، فجعل سبحانه التوبة غاية كل مؤمن ومؤمنة.

وكذلك «الصبر»، فإنه لا ينفك عنه في مقام من المقامات.

This ordering is only by way of specifying prerequisites. For instance, joyful contentment is placed beyond patience because it depends on patience and it is impossible to establish it without [patience]. If it is said that the station of contentment—or its state, for whether it is a station or a state is disagreed among them—comes after the station of patience, it does not mean that one leaves off patience and moves to contentment. Rather, it means that the station of contentment cannot be attained until the station of patience is attained before it. Thus you should understand the ordering of the stations of worship.

This being so, you now know that purpose and resolve come before all of the stations, and there is no reason to place them any later [as al-Harawī does]. This way you also know that self-reckoning comes before repentance in order. For when one examines oneself he rids oneself of his wont, and this is the essence of repentance. The station of reliance, similarly, falls before the station of oft-returning, for one must practice reliance in order to attain [return to God]; reliance is the means and return is the end.

In addition, the station of divine unicity is the most deserving of being the first, for it is the call of every messenger. The Prophet, God grant him blessing and peace, said to Muʿādh b. Jabal, “Let the first thing to which you invite them be the testimony that there is no god but God.”¹³ No station or state is valid without it, and therefore, there is no justification for making it the last [as al-Harawī does]. It is the key to the call of the messengers, the first obligation that God has imposed upon His servants, and any other opinion on this matter is wrong, like those who hold that the first obligation is speculation, or the purpose to speculate, or inner knowledge, or the doubt that necessitates speculation.¹⁴ Each of these opinions is incorrect, for [it is] the first obligation, the key to the call of every last one of the messengers, including the very first one of them, Noah, who said, “O my people, worship God, you have no god but Him” [7:59]. This is also the first thing to which the last of them, Muhammad, God grant him blessing and peace, called.

The masters of the path have disagreed greatly concerning the number and ordering of the stations, each one characterizing the stations of his own journey and the state of his own path. They also disagree concerning some of the stations of the journey as to whether they fall in the category of stations or states. The difference between the two is that stations are earned

13 This tradition and similar ones are found in Bukhārī #1395, #1458 and Muslim #19.

14 For the doctrine of speculative reasoning as the first obligation and Ibn Taymiyya's views of its development, see Anjum, *Politics*, 213.

وإنما هذا الترتيب ترتيب للمشروط المتوقف على شرطه المصاحب له. مثال ذلك أن الرضا مترتب على الصبر لتوقف الرضا عليه واستحالة ثبوته بدونه، فإذا قيل: إن مقام الرضا أو حاله على الخلاف بينهم هل هو مقام أو حال بعد مقام الصبر؟ لا يعني به أنه يفارق الصبر وينتقل إلى الرضا، وإنما يعني أنه لا يحصل له مقام الرضا حتى يتقدم له قبله مقام الصبر، فافهم هذا الترتيب في مقامات العبودية.

وإذا كان كذلك علمت أن القصد والعزم متقدم على سائر المنازل فلا وجه لتأخيرها، وعلمت بذلك أن المحاسبة متقدمة على التوبة بالرتبة أيضاً. فإنه إذا حاسب العبد نفسه خرج مما عليه وهي حقيقة التوبة. وأن منزلة التوكل قبل منزلة الإنابة، لأنه يتوكل في حصولها، فالتوكل وسيلة، والإنابة غاية.

وأن مقام التوحيد أولى المقامات أن يبدأ به، كما هو أول دعوة الرسل كلهم. قال النبي ﷺ لمعاذ بن جبل: «فليكن أول ما تدعوهم إليه شهادة ألا إله إلا الله». ولأنه لا يصح مقام من المقامات، ولا حال من الأحوال إلا به، فلا وجه لجعله آخر المقامات، وهو مفتاح دعوة الرسل، وأول فرض فرضه الله على العباد، وما عدا هذا من الأقوال نخطأ، كقول من يقول: أول الفروض النظر، أو القصد إلى النظر، أو المعرفة، أو الشك الذي يوجب النظر.

وكل هذه الأقوال خطأ، بل أول الواجبات مفتاح دعوة المرسلين كلهم، وهو أول ما دعا إليه فاتحهم نوح، [فقال]: ﴿يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: 59]، وهو أول ما دعا إليه خاتمهم محمد ﷺ.

ولأرباب السلوك اختلاف كثير في عدد المقامات وترتيبها، كل يصف منازل سيره وحال سلوكه، ولهم اختلاف في بعض منازل السير، هل هي من قسم المقامات أو من قسم الأحوال؟

whereas states are divinely bestowed. Some of them say that states result from stations and stations result from practices, and the better one's practice the better one's stations, and the better one's stations, the better one's states.

Among what they disagree upon also is whether joyful contentment is a state or station; the disagreement is between those of Khurasan and those of Iraq. One of the elders judged between them saying that if it has been earned, it is a station, else it is a state. The correct opinion is that spiritual occurrences and stations have names in accordance with their states; they are like glimpses, or bolts of lightning, or appearances, when they first become evident and emerge, just like the lightning flashes from a distance. When it descends upon one and he embraces it, it becomes a state, and when it is settled in him and becomes established, it becomes a station. Thus, it is a flash and glimpse at its beginning, state in its middle, and station at the end. What once was a glimpse is the exact same thing that then becomes a state, and what was once a state is the exact same thing that becomes a station. These names correspond to its attachment and appearance to and establishment in the heart.

An aspirant may part from his station just like one parts from one's clothes and take on another station, and he may later return to it or he may not.

Some stations are such that they combine within them two other stations, and some that combine more than two. Some are such that they contain within them all of the other stations and the aspirant does not deserve to be labeled with them except when all of the stations have gathered within. Thus, repentance combines the station of self-reckoning and fear, and cannot be imagined without these two. Joyful contentment brings together the station of patience and the station of love and cannot be imagined without both of these. Reliance brings together the station of relegation [of one's affairs to God] and supplication and contentment, and cannot be imagined without any of these. Hope combines the stations of fear and will, and fear, in turn, combines stations of hope and will. Oft-returning brings together the stations of love and trepidation, for a servant cannot be oft-retuning except by the coming together of these two. Meekness combines the stations of love, humility, and humbleness, and cannot be called meekness if it lacks any one of them. Asceticism brings together desire and fear, and one who does not desire some kind of benefit and fear some kind of harm cannot be called an ascetic. The station of love gathers in its ambit gnosis, fear, hope, and will; love, therefore, is a concept that is made of these four and through them it is realized. The station of fear combines the station of the gnosis of God, and the knowledge of God's sole right of being worshipped, and when he knows God and His right, His trepidation is enhanced, as the Exalted said, "Indeed, only the knowers among His servants fear God" [35:28]. Thus, those who know Him and His command are the people of fear and trepidation. The

والفرق بينهما أن المقامات كسبية، والأحوال موهبة. ومنهم من يقول: الأحوال من نتائج المقامات، والمقامات نتائج الأعمال، [فكل من كان أصلح عملاً كان أعلى مقاماً، وكل من كان أعلى مقاماً كان أعظم حالاً]. فَمَا اختلفوا فيه الرضا هل هو حال أو مقام؟ فيه خلاف بين الخراسانيين والعراقيين.

وحكم بينهم بعض الشيوخ فقال: إن حصل بكسب فهو مقام، وإلا فهو حال. والصحيح [في هذا] أن الواردات والمنازلات لها أسماء باعتبار أحوالها، فتكون لوامع وبوارق ولوائج عند أول ظهورها وبدورها، كما يلعب البارق ويلوح عن بعد، فإذا نازلته وباشرها فهي أحوال، فإذا تمكنت منه وثبتت له من غير انتقال فهي مقامات، وهي لوامع ولوائج في أولها، وأحوال في أوسطها، ومقامات في نهايتها. فالذي كان بارقاً هو بعينه الحال، والذي كان حالاً هو بعينه المقام، وهذه الأسماء له باعتبار تعلقه بالقلب، وظهوره له، وثباته فيه.

وقد ينسلخ السالك من مقامه كما ينسلخ من الثوب وينزل إلى ما دونه، ثم قد يعود إليه وقد لا يعود. ومن المقامات ما يكون جامعاً لمقامين. ومنها ما يكون جامعاً لأكثر من ذلك.

ومنها ما يندرج فيه جميع المقامات، فلا يستحق صاحبه اسمه إلا عند استجماع جميع المقامات فيه. فالتوبة جامعة لمقام المحاسبة، ومقام الخوف لا يتصور وجودها بدونها.

والتوكل جامع لمقام التفويض والاستعانة والرضا، لا يتصور وجوده بدونها.

والرجاء جامع لمقام الخوف والإرادة.

والخوف جامع لمقام الرجاء والإرادة.

والإنابة جامعة لمقام المحبة والخشية، لا يكون [العباد] منيباً إلا باجتماعهما.

والإخبات له جامع لمقام المحبة والذل والخضوع، لا يكون أحدها بدون الآخر إخباتاً.

والزهد جامع لمقام الرغبة والرغبة، لا يكون زاهداً من لم يرغب فيما يرجو نفعه ويرهب مما يخاف ضرره.

ومقام المحبة جامع لمقام المعرفة والخوف والرجاء والإرادة، فالمحبة معنى يلتزم من هذه الأربعة، وبها تحققها.

ومقام الخشية جامع لمقام المعرفة بالله، والمعرفة بحق عبوديته، فتي عرف الله وعرف حقه اشتدت خشيته له، كما قال تعالى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: 28]، فالعلماء به وبأمره هم أهل خشيته. قال النبي ﷺ: «أنا أعلمكم بالله، وأشدكم له خشيةً».

Prophet, God grant him blessing and peace, said, "I am the most knowledgeable of you of God and the most intense in His fear."¹⁵ The station of awe combines the stations of love, exaltation, and glorification. The station of gratitude gathers within it all of the stations of faith, which is why it is the highest and loftiest of them; it is above contentment, and it contains patience within it but not vice versa, and also contains reliance, oft-returning, love, meekness, humility, fear, and hope; all of these stations are within its ambit, and one cannot be labeled with it except when all of these come together in that person. This is why faith is two halves; one half is patience, the other, gratitude. And since patience is contained in gratitude, all of faith is included in gratitude, and the grateful are the fewest among the servants, as the Exalted said, "And few of my servants are truly grateful" [34:13]. The station of modesty contains within it the station of inner knowledge and self-vigilance. The station of intimacy contains within it the stations of love along with nearness. If the beloved is distant from the lover, he is not intimate, nor if he is close to someone without loving him; intimacy is not attained until love and nearness come together.

The station of truthfulness brings together purification and resolve; when they are brought together, truthfulness is attained. The station of self-vigilance brings together inner knowledge and fear, and only to the extent these are attained is the station of self-vigilance attained. The station of tranquility combines oft-returning, reliance, relegation, contentment, and submission. [Tranquility] is the concept that results with the confluence of all of these states; when he has them, he becomes tranquil, and he is deficient in tranquility to the extent that he lacks any of these states. The same is true of yearning and fright, as each one of these is made of hope and fear, but hope is stronger than yearning and fear is stronger than fright.

The aspirants are of two kinds with respect to each of these stations: the righteous and the elite. The righteous are in the back and the elite are the foremost. This is true of all of the stations of faith. The difference between the two is so great that none but God can fathom it.

Their division of stations into three types—commoners, elite, and elite of the elite—is the work of those who have made annihilation the end of the path, the emblem of the People to which they all aspire, as we shall soon explain, if God wills. There are types of annihilation, some praiseworthy others blameworthy, some better than others. It is the ultimate aim and axis of the People [of Sufism].

All the same, the ordering that every author puts forth is not without arbitrariness and claim without a mooring, for when a servant ties the knot of Islam

15 Bukhārī #6101; Muslim #2356.

ومقام الهيبة جامع لمقام المحبة والإجلال والتعظيم.
ومقام الشكر جامع لجميع مقامات الإيمان، ولذلك كان أرفعها وأعلاها، وهو فوق الرضا، وهو يتضمن الصبر من غير عكس، ويتضمن التوكل والإنابة والحب والإخبات والخشوع والخوف والرجاء، فجميع هذه المقامات مندرجة فيه، لا يستحق صاحبه اسمه على الإطلاق إلا باستجماع المقامات له، ولهذا كان الإيمان نصفين: نصف صبر، ونصف شكر. والصبر داخل في الشكر، فرجع الإيمان كله إلى الشكر، والشاكرون هم أقل العباد، كما قال تعالى: ﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾ [سبأ: 13].

ومقام الحياء جامع لمقام المعرفة والمراقبة.
ومقام الأنس جامع لمقام الحب مع القرب، فلو كان الحب بعيداً من محبوبة لم يأنس به، ولو كان قريباً من رجل ولم يحبه لم يأنس به حتى يجتمع له حبه مع القرب منه.
ومقام الصدق جامع للإخلاص والعزم، فاجتماعهما يصح له مقام الصدق.
ومقام المراقبة جامع للمعرفة مع الخشية، فيحسبها يصح مقام المراقبة.
ومقام الطمأنينة جامع للإنابة والتوكل والتفويض والرضا والتسليم، فهو معنى ملتم من هذه الأمور، إذا اجتمعت صار صاحبها صاحب طمأنينة، وما نقص منها نقص من الطمأنينة.
وكذلك الرغبة والرغبة كل منهما ملتم من الرجاء والخوف، والرجاء على الرغبة أغلب، والخوف على الرغبة أغلب.

وكل مقام من هذه المقامات، فالسالكون بالنسبة إليه نوعان: أبرار ومقربون. فالأبرار في أذباله، والمقربون في ذروة سنامه، وهكذا مراتب الإيمان جميعها، وكل من النوعين لا يحصي تفاوتهم وتفاضل درجاتهم إلا الله تعالى.

وتقسيمهم ثلاثة أقسام: عام، وخاص، وخاص خاص، إنما نشأ من جعل الفناء غاية الطريق، وعلم القوم الذي شمرؤا إليه، وسنذكر ما في ذلك إن شاء الله تعالى. وأقسام الفناء محجوده ومذمومه، وفاضله ومفضوله، فإن إشارة القوم إليه ومدارهم عليه.

على أن الترتيب الذي يشير إليه [كل] مرتب للمنازل لا يخلو عن تحكم ودعوى من غير مطابقة، فإن العبد إذا التزم عقد الإسلام ودخل فيه كله، فقد التزم لوازمه الظاهرة والباطنة، ومقاماته وأحواله،

and enters into it in totality he adheres to all its implications open and hidden, its stations and its states. In every one of its knots [of belief] and obligations there are states and stations that must be attained. Whenever he fulfills one obligation he faces another, and every station he crosses brings him to another.

It may be that he encounters the highest of the stations and states in the very beginning of his journey, and thus the states of love, contentment, intimacy, and tranquility open up to him in a way not available to one at the end of his journey. Similarly, the aspirant at the end of his journey needs insight, repentance, and self-reckoning that is greater than one just beginning. Therefore, there is no ordering that is indispensable for the journey.

We have also mentioned that repentance, which they have deemed the first of the stations, is the end-goal of the knowers and the conclusion of the quest of the friends of God nearest to Him. Without doubt their need for self-reckoning is much greater toward the end than their need for it toward the beginning.

The best approach to these stations is the way of the early People [of Sufism], which was general [rather than concerned with ordering and status of the aspirant], every station on its own, by explaining its reality and cause, its ailments that prevent its attainment, its obstructions, and the mention of the commoner's share of it and the elite's.

The discourse of the masters of the path follows this approach, as is evident to anyone who examines it. This is the case with Sahl b. 'Abdallāh al-Tustarī, Abū Ṭālib al-Makkī, al-Junayd b. Muḥammad, Abū 'Uthmān al-Naysābūrī, Yaḥyā b. Mu'adh al-Rāzī, and higher even than these, such as Abū Sulaymān al-Dārānī, 'Awn b. 'Abdallāh who is called the Sage of the Community, and others like them.¹⁶ Their discourse on the actions of the heart and its states was comprehensive, thorough, accessible, and unconstrained by artificial ordering or a specific count of the stations. Their concerns were loftier than these trivialities. Their concerns hovered around deriving wisdom and knowledge, purification of hearts and souls and rectification of behavior. It is for this reason that their discourse is small in quantity, but all the same has much blessing, while the lengthy discourses of those who came later have little benefit.

The people of every age, however, must be addressed in the language of their age, for they have no strength equal to the task of attaining to the path, words, and manner of the earliest Predecessors. If their path were to appear to them, they would find it strange, they would think it the path of the commoners, and insist that the path of the elite is something different altogether,

¹⁶ For more on these figures, see "Translator's Introduction."

وله في كل عقد من عقودهم وواجب من واجباته أحوال ومقامات، لا يكون موفياً لذلك العقد والواجب إلا بها، وكلما وفى واجباً أشرف على واجب آخر بعده، وكلما قطع منزلةً استقبل أخرى. وقد يعرض له أعلى المقامات والأحوال في أول بداية سيره، فينتفع عليه من حال المحبة والرضا والأنس والطمأنينة ما لم يحصل بعد للسالك في نهايته، ويحتاج هذا السالك في نهايته إلى أمور من البصيرة والتوبة والمحاسبة أعظم من حاجة صاحب البداية إليها. فليس في ذلك ترتيب كلي لازم للسلوك.

وقد ذكرنا أن التوبة التي جعلوها من أول المقامات هي غاية العارفين، ونهاية أولياء الله المقربين، ولا ريب أن حاجتهم إلى المحاسبة في نهايتهم فوق حاجتهم إليها في بدايتهم.

فالأولى الكلام في هذه المقامات على طريقة المتقدمين من أئمة القوم كلاماً مطلقاً في كل مقام، ببيان حقيقته وموجبه وآفته المانعة من حصوله، والقاطع عنه وذكر عامه وخاصه.

فكلام أئمة الطريق هو على هذا المنهاج لمن تأمله، كسهل بن عبد الله التستري، وأبي طالب المكي، والجنيد بن محمد، وأبي عثمان التيسابوري، ويحيى بن معاذ الرازي، وأرفع من هؤلاء طبقة مثل أبي سليمان الداراني، وعون ابن عبد الله الذي كان يقال له حكيم الأئمة، وأضرابهما. فإنهم نظموا على أعمال القلوب وعلى الأحوال كلاماً مفصلاً جامعاً مبيناً مطلقاً، من غير ترتيب ولا حصر للمقامات بعدد معلوم، فإنهم كانوا أجل من هذا وهمهم أعلى وأشرف، إنما هم حائثون على اقتباس الحكمة والمعرفة وطهارة القلوب وزكاة النفوس وتصحيح المعاملة، ولهذا كلامهم قليل فيه البركة، وكلام المتأخرين كثير طويل قليل البركة.

ولكن لا بد من مخاطبة أهل الزمان باصطلاحهم، إذ لا قوة لهم للتشهير إلى تلقي السلوك عن السلف الأول وكلما تهم وهديتهم، ولو برز لهم هديهم وحالهم لأنكروه، ولعدوه سلوكاً عاماً. وللخاصة

as the misguided and ignorant among the People of Kalam do. They say, "Their path was safer and our path is more learned." Similarly, some who claim the knowledge of jurisprudence but have failed to appreciate the worth [of the elders] say, "They did not have the occasion to derive it, hone its principles and rulings, as they were busy with something else, whereas the later generations have the opportunity to do so, they are therefore greater in jurisprudential acumen." Such people are veiled from the status of the Predecessors, the depth of their knowledge, their lack of affectation, their perfection of insight. By God, the later generations have not distinguished themselves except in affectation, busying themselves with the marginalia of matters the attainment of whose essence, principles, and coherence was the concern of [the Predecessors]. Their aims were directed toward the highest attainment in everything; the later generations are in a class altogether different from theirs: "God has made for everything a fixed measure" [65:3].

The best way for us is to mention the stations of servanthood given in the Qur'an and the Sunna, alluding to their definitions and levels, for the awareness of that is part of the perfection of the limits of what God has revealed upon His Messenger, God grant him blessing and peace, and God has characterized those who do not know that with ignorance and hypocrisy, saying, "The Bedouins are stronger in unbelief and hypocrisy, and more likely to be unaware of the limits of what God has revealed to His Messenger" [9:97]. Therefore, only through the awareness of their limits with understanding and upholding them with care is a servant's faith perfected and he is entered into the class of "You alone we worship and you alone we supplicate for help."

We shall mention them in order not by way of imposition but by way of preference, in accordance with the ordering of the physical journey so that it becomes easier to bring the abstract closer to experience, so that its approval becomes easier, its knowledge more perfect, and its memorization easier.

This is the benefit of mentioning parables, and the way of intellect and its essence, which is why the Exalted has so frequently mentioned [parables] in the Qur'an, and that their comprehension is accessible only to the knowers, saying, "Those are the parables that we strike for men, which none but the knowers comprehend" [29:43].

Know, therefore, that before motivation makes its way to him in his slumber, the servant's heart is asleep even if his body is awake. When the truth-teller issues his clarion call, when the caller of the Most Merciful calls out, "Come to Success" [as in the adhan], the servant feels a yearning for success. The first of the stations of one lost in sleep is the awakening and the alarm, which, as we mentioned earlier, is like the stirring of the heart due to an awesome and sudden panic from the slumber of heedlessness.

سلوك آخر كما يقوله ضلال المتكلمين وجهلتهم: «إن القوم كانوا أسلم، وإن طريقنا أعلم». وكما يقوله من لم يقدر قدرهم من المنتسبين إلى الفقه: «إنهم لم يتفرغوا لاستنباطه وضبط قواعده وأحكامه اشتغالاً منهم بغيره، والمتأخرون تفرغوا لذلك، فهم أفقه».

فكل هؤلاء محجوبون عن معرفة مقادير السلف وعن عمق علومهم وقلة تكلفهم وكال بصائرهم، وتالله ما امتاز عنهم المتأخرون إلا بالتكلف والاشتغال بالأطراف التي كانت همة القوم مراعاة أصولها، وضبط قواعدها، وشد معاقدها، وهمهم مشمرة إلى المطالب العالية في كل شيء، فالتأخرون في شأن، والقوم في شأن آخر، و﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ [الطلاق:30].

فالأولى بنا أن نذكر منازل العبودية الواردة في القرآن والسنة، ونشير إلى معرفة حدودها ومراتبها، إذ معرفة ذلك من تمام معرفة حدود ما أنزل الله على رسوله ﷺ، وقد وصف الله تعالى من لم يعرفها بالجهل والنفاق، فقال تعالى: ﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾ [التوبة:97]. فبمعرفة حدودها دراية والقيام بها رعاية، يستكمل العبد الإيمان، ويكون من أهل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

ونذكر لها ترتيباً غير مستحق، بل مستحسن بحسب ترتيب السير الحسي، ليكون ذلك أقرب إلى تنزيل المعقول منزلة المشهود بالحس، فيكون التصديق به أتم، ومعرفته أكمل، وضبطه أسهل.

فهذه فائدة ضرب الأمثال، وهي خاصة العقل ولبه، ولهذا أكثر الله تعالى منها في القرآن، ونفى عقلها عن غير العلماء فقال: ﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت:43].

فاعلم أن العبد قبل وصول الداعي إليه في نوم الغفلة، قلبه نائم وطرفه يقظان، فصاح به الناصح وأسمعه داعي النجاح، وأذن به مؤذن الرحمن: «حي على الفلاح!».

فأول مراتب هذا النائم: اليقظة والانتباه من النوم، وقد ذكرنا أنها انزعاج القلب لروعة الانتباه.

The author of *al-Manāzil* says,

It is the standing for God mentioned in His words, “Say: I only exhort you to one thing: that you stand for God in pairs and singly” [34:46].

He then said,

The standing for God is the awakening from the slumber of heedlessness, the rising from the entanglements of indifference. It is the first ray that illumines the heart of the servant with the life that comes from the sight of the first glimmer of alertness. It consists of three things: the heart’s appreciation of the divine blessing despite his hopelessness in counting it or defining it; meditating through the awareness of divine favor in it; and certainty of failure in fulfilling its right.

This is the cause of awakening as well as its effect, for when one rises from the state of heedlessness, his heart now illumined by the light of alertness, he is granted the witnessing of divine blessings, open and hidden. The more his heart and sight are sharpened in beholding it the more he witnesses their vast magnitude and plenitude. He finds himself helpless in counting, measuring, or encompassing it. His heart disengages from everything else to meditate the favor of God in bestowing it without [anyone] deserving it or earning it by [way of its] price; he thus becomes certain of his deficiency in fulfilling its right. This is the enactment of gratitude for it.

The view of these favors and deficiencies grant him two splendid kinds of servanthood: love of the One who granted these blessings and profusion of His remembrance, his humility and willing effacement to Him, and deprecation of his own ego for failing in gratitude for His blessings. Thus he realizes the [Prophetic supplication], “I come to you with Your blessings upon me, and I come to you with my sins, so forgive me, for none but You forgives sins.”¹⁷ He realizes that this supplication of forgiveness truly deserves [as the Prophet has declared it to be,] the master of all supplications of forgiveness. He knows also that if God punished the denizens of His heavens and His earth He would punish without being unjust to them, and if He were to be merciful to them His mercy to them would be better than their deeds. He would know that the servant is ever in a journey to God between the states of studying favors and witnessing deficiencies.

¹⁷ Bukhārī #6306.

وصاحب المنازل يقول: «هي القومة لله المذكورة في قوله: ﴿قُلْ إِنَّمَا أَعْظُمُ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتْنِي وَفُرَادَى﴾ [سبأ:46]».

قال: «القومة لله هي اليقظة من سنة الغفلة، والنهوض عن ورطة الفترة، وهي أول ما يستنير قلب العبد بالحياة لرؤية نور التنبيه. وهي ثلاثة أشياء: لحظ القلب إلى النعمة على اليأس من عدها، والوقوف على حدها، والتفرغ إلى معرفة المنة بها، والعلم بالتقصير في حقها».

وهذا الذي ذكره هو موجب اليقظة وأثرها، فإنه إذا نهض من ورطة الغفلة واستنار قلبه برؤية نور التنبيه أوجب له ذلك ملاحظة نعم الله الباطنة والظاهرة، وكلما حذر قلبه وطره فيها شاهد عظمته وكثرتها، فيئس من عدها والوقوف على حدها، وفرغ قلبه لمشاهدة منة الله عليه بها من غير استحقاق ولا استجلاب لها بئس، فتيقن حينئذ تقصيره في واجبها، وهو القيام بشكرها.

فأوجب له شهود تلك المنة والتقصير نوعين جليلين من العبودية: محبة المنعم واللهج بذكره، وتذلل وخضوعه له، وإزراءه على نفسه حيث عجز عن شكر نعمه، فصار متحققاً بـ: «أبوء لك بنعمتك علي وأبوء بذنبي، فاغفر لي إنه لا يغفر الذنوب إلا أنت». وعلم حينئذ أن هذا الاستغفار حقيق بأن يكون سيد الاستغفار. وعلم حينئذ أن الله لو عذب أهل سماواته وأهل أرضه لعذبهم وهو غير ظالم لهم، ولو رحمهم لكانت رحمته خيراً لهم من أعمالهم. وعلم أن العبد دائماً سائراً إلى الله بين مطالعة المنة ومشاهدة التقصير.

He said,

The second level is to study the crime and dwell on its peril, to roll up the sleeves to rectify it, to break out of its prison, and seek salvation by purifying yourself from it.

Thus one looks at the evil he has done in the past, knowing that he faces a great peril in it, about to be ruined when the rightful owner demands His right. In His Book, God the Exalted has censured those who forget what they have sent forth, “And who is more unjust than he who is reminded of his Lord’s signs yet he turns away, forgetting what he has sent forth” [18:57]. When he studies his crime, he is motivated to rectify what he has missed of knowledge and deeds. He turns to removing the chains of the crime through penitence, regret, and purification. This entails purifying his faith and knowledge from the smut of the crime just like gold and silver are purified through fire from any impurities. He cannot enter the Garden except after this purification, for it is pure and only the pure shall enter it. This is why the angels will say to them, “Peace be upon you; you are pure, enter it, then, for eternity” [39:73]. The Exalted also said, “Those whom the angels receive in the state of purity saying, ‘Peace be upon you, enter the Garden’” [16:32]. There is not, therefore, even a speck of filth in the Garden.

This purification [from sins] occurs in this world through four means: repentance, seeking forgiveness, good deeds that erase them, and afflictions that cancel them out. The purification of these four could be from those that the angels receive in the state of purity with the glad tidings of the Garden, and from the people upon whom the angels descend at [their] death, saying:

Do not fear and do not grieve but receive good tidings of the Garden, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your selves desire, and you will have therein whatever you request. As accommodation from a [Lord who is] Forgiving and Merciful. [41:30–32]

If the aforementioned four means are not sufficient for purification and decontamination, because one’s repentance was not sincere, general, all-inclusive, and truthful; and [if] his seeking forgiveness was not complete and whole—and failed to be accompanied by retreat from sin and regret over it as any beneficial supplication of forgiveness must be, rather than the supplication of someone who has the bottle in his hand even as he says, “I seek God’s for-

قال: «الثاني: مطالعة الجناية، والوقوف على الخطر فيها، والتشمير لتداركها، والتخلص من رقبها، وطلب النجاة بتمحيصها».

فينظر إلى ما سلف منه من الإساءة، ويعلم أنه على خطر عظيم فيها، مشرف على الهلاك بمؤاخذه صاحب الحق بموجب حقه، وقد ذم الله تعالى في كتابه من نسي ما قدمت يده، فقال: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَلَنِيَ مَا قَدَّمَتْ يَدَاهُ﴾ [الكهف: 57]، فإذا طالع جنايته شمر لاستدراك الفارط بالعلم والعمل، وتخلص من رق الجناية بالاستغفار والندم، وطلب التمحيص، وهو تخليص إيمانه ومعرفته من خبث الجناية، كتتمحيص الذهب والفضة وهو تخليصهما من خبثهما، ولا يمكن دخوله الجنة إلا بعد هذا التمحيص، فإنها [طيبة] لا يدخلها إلا طيب، ولهذا تقول لهم الملائكة: ﴿سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾ [الزمر: 73]، وقال تعالى: ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ﴾ [النحل: 32]، فليس في الجنة ذرة خبث.

وهذا التمحيص يكون في دار الدنيا بأربعة أشياء: بالتوبة والاستغفار وعمل الحسنات الماحية والمصائب المكفرة. فإن محصته هذه الأربعة وخلصته كان من الذين تتوفاهم الملائكة طيبين يبشرونهم بالجنة، وكان من الذين: ﴿يُنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ﴾ عند الموت ﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشَرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ نَزَّلْنَا مِنْ غُفُورٍ رَحِيمٍ﴾ [فصلت: 30-32].

وإن لم تف هذه الأربعة بتمحيصه وتخليصه فلم تكن التوبة نصوحاً، وهي العامة الشاملة الصادقة، ولم يكن الاستغفار كاملاً تاماً وهو المصحوب بمفارقة الذنب والندم عليه، وهذا هو الاستغفار النافع، لا استغفار من في يده قدح المسكر، يقول: أستغفر الله ثم يرفعه إلى فيه. ولم تكن الحسنات في كميتها

giveness" and then raises it to his mouth; and if his good deeds and his affliction in their quantity and quality do not measure up to cancel out his sins, whether due to the greatness of his crimes or the weakness of these purifying factors or both, [then] there is purification in the purgatory by three things.

First, the prayer of the people of faith upon him, and their seeking of forgiveness for him, and their intercession for him.

Second, his purification through the punishment of the grave, the terror of the trial, the squeezing [by the grave] and the scolding [by the angels], and other such things.

Third, what his Muslim brothers may offer to him by way of charitable deeds such as charity, pilgrimage, fasting, recitation of the Qur'an, prayers on his behalf, and offering the reward for these things to him. People have agreed that charity and prayer reach him, and Imam Aḥmad, God's mercy be upon him, said, "[Scholars] do not disagree concerning [the validity of] these two, but beyond these two, there is disagreement." Most hold that the pilgrimage is also [accepted and] received [on a deceased person's behalf]. Abū Ḥanīfa, God be pleased with him, says, "Only the reward of charity reaches him." Aḥmad and those who agree with him in this respect have the most generous school on this as they say that the reward of all righteous deeds may reach him, physical and financial as well as those that require both. They offer as proof in this respect that the Prophet, God grant him blessing and peace, said to one who asked him, "O Messenger of God, is there anything in righteousness toward my parents through which I can do my duty to them after their death?" He said, "Yes," and then he mentioned the tradition.¹⁸ The Prophet, God grant him blessing and peace, also said, "If one dies and has fasts to make up, his guardian should fast for him."¹⁹

If these three are not sufficient to cleanse his record, it is purified during the standing [on the Day of Resurrection] by three things: the terrors of Resurrection and the intensity of the standing, the intercession of the intercessors, and forgiveness by God Almighty.

If these three are not sufficient, he must then enter the Fire as a mercy for him so that he is purified and decontaminated therein; thus the fire becomes a purification and decontaminator for his filth. He stays there in accordance with

18 The Hadith, as mentioned in Abū Dawūd #5142, is, "Yes, pray upon them, supplicate for their forgiveness, fulfill their promises, maintain relations that are connected to you only through them, and honor their friends." Its authenticity is debated.

19 Bukhārī #1952; Muslim #1147.

وكيفيتها وافيةً بالتكفير ولا المصائب، وهذا إما لعظم الجناية، وإما لضعف المحص، وإما لهما. محص في البرزخ بثلاثة أشياء:

أحدها: صلاة أهل الإيمان عليه، واستغفارهم له، وشفاعتهم له.

الثاني: تحييصه بفتنة القبر وروعة الفتان والعصرة والانتهاز، وتوابع ذلك.

الثالث: ما يهدي إليه إخوانه المسلمون من هدايا الأعمال من الصدقة عنه، والحج عنه، والصيام عنه، وقراءة القرآن عنه، والصلاة، وجعل ثواب ذلك له. وقد أجمع الناس على وصول الصدقة والدعاء. قال الإمام أحمد رحمه الله عليه: لا يختلفون في ذلك، وما عداهما فيه اختلاف. والأكثرون يقولون بوصول الحج. وأبو حنيفة رحمه الله يقول: إنما يصل إليه ثواب الإنفاق. وأحمد ومن وافقه مذهبهم في ذلك أوسع المذاهب يقولون: يصل إليه ثواب جميع القرب بدنيا وماليا، والجامع للأمرين، واحتجوا بأن النبي ﷺ قال لمن سأله: يا رسول الله: هل بقي من بر والدي شيء أبرهما به بعد موتهما؟ قال: «نعم». فذكر الحديث.

وقد قال ﷺ: «من مات وعليه صيام صام عنه وليه».

فإن لم تف هذه بالتمحيص، محص في الموقف بأربعة أشياء: أهوال القيامة، وشدة الموقف، وشفاعة الشفعاء، وعفو الله عز وجل.

فإن لم تف هذه الثلاثة بتمحيصه فلا بد له من دخول الكبير رحمةً في حقه، ليتخلص ويتمحص ويتطهر في النار، فتكون النار طهرةً له، وتحيصاً لحبته، ويكون مكثه فيها على حسب كثرة الخبث

the extent of his filth, its intensity or weakness and accumulation. When his filth is removed, his gold is purified, he is brought out of the Fire and entered into the Garden.

He said,

The third of the levels of awakening is the feeling of alarm by the knowledge of the passing of days, the fear of their loss, and [the urge to] leave no stone unturned in exploiting them to compensate for what has been lost and putting to good use the remaining ones.

That is, as one realizes what he has earned of profit and loss, he seeks to make up for what he has lost during the rest of his life, which time he realizes is priceless. He becomes most jealous of his time, rather of each breath, lest they go to waste without drawing him near to God the Exalted. This is the reality of the shared loss of all human beings, despite their varying worths, some more and some less. Every breath that is exhaled without drawing near to God the Exalted is a cause of regret for the servant in his afterlife, an interruption in his journey to God, a setback if he continues and a veil if it ends his journey.

He said,

The inner knowledge of divine bounty is purified with three things: the light of intellect, the sensing of the glimpse of divine favor, and consideration of those in calamity.

He means that the essence of witnessing the divine bounty is purified with three things. These are, [first,] the light that initially caused the awakening to begin and illumined the heart by alerting it. The extent of its strength purifies for him the witnessing of the blessing. One who does not see God's blessings except in his food and clothing, the health of his body, and the respect he might have among other people has not received any part of this light whatsoever. For the blessing of God that is Islam and faith and his yearning toward the path of God, the delight in remembering Him and pleasure in obeying Him, is the greatest of blessings; and this is known only through the light of intellect and the guidance that is divinely bestowed.

The same [purification] is attained through the glimpse of divine favor upon oneself, which is to observe it and see it in spite of the fog of custom and the darkness of the ego, and through observing the people of calamity, who are those given to heedlessness of God and innovation in God's religion. These two types of people are the people of calamity in reality. When one sees them and

وقلته وشدته وضعفه [وتراكمه]، فإذا خرج خبيثه، [وصفى ذهبه، وصار خالصاً طيباً] أخرج من النار وأدخل الجنة.

قال: «الثالث—يعني من مراتب اليقظة—: الانتباه لمعرفة الزيادة والنقصان من الأيام، والتوصل عن تضيقها، والنظر إلى الظن بها لتدارك فائتها وتعمير باقيها».

يعني أنه يعرف ما معه من الزيادة والنقصان، فيتدارك ما فاتته في بقية عمره التي لا ثمن لها، وبجمل بساعاته، بل بأنفاسه عن ذهابها ضياعاً في غير ما يقربه إلى الله، فهذا هو حقيقة الخسران المشترك بين الناس مع تفاوتهم في قدره—قلة وكثرة—فكل نفس يخرج في غير ما يقرب إلى الله فهو حسرة على العبد في معاده، ووقفة له في طريق سيره، أو نكسة إن استمر، وحجاب إن انقطع به.

قال: «فأما معرفة النعمة، فإنها تصفو بثلاثة أشياء: بنور العقل، وشيم بروق المنة، والاعتبار بأهل البلاء».

يعني أن حقيقة مشاهدة النعمة تصفو بهذه الثلاثة، وهي النور الذي أوجب اليقظة فاستنار القلب به لرؤية التنبية، وعلى حسبه قوة وضعفاً تصفو له مشاهدة النعمة، فإن من لم ير نعمة الله عليه إلا في مأكله وملبسه وعافية بدنه وقيام وجهه بين الناس، فليس له نصيب من هذا النور البتة، فنعمة الله بالإسلام والإيمان، وجذب عبده إلى الإقبال عليه، والتنعيم بذكره، والتلذذ بطاعته هو أعظم النعم، وهذا إنما يدرك بنور العقل، وهداية التوفيق.

وكذلك شيمه بروق من الله عليه، وهو النظر إليها ومطالعته من خلال سحب الطبع وظلمات النفس، والنظر إلى أهل البلاء وهم أهل الغفلة عن الله والابتداع في دين الله، فهذان الصنفان

knows their situation the blessing of God is multiplied in one's heart and its recognition becomes purer. He thus comes to better appreciate the worth of what he has, for the opposite of a thing brings out its beauty, and with opposites things are clarified. This is why the completion of the blessing of the people of the Garden is the view of the people of the Fire and their punishment.

He said,

The study of the crime is made whole with three things: magnifying the Truth, knowing the self, and affirming the warning.

He means if the greatness of the Truth is perfected in one's heart, the opposition to it becomes an enormous thing, for opposing a great thing is not the same as opposing lesser things. Furthermore, whoever knows the worth of one's self and its true nature, its destitution before its True Master at every moment and in every breath, and the greatness of its need for Him, the more enormous opposition to Him becomes [in his eyes].

Also, when he realizes the worthlessness of [his ego] along with the greatness of the One whom it has opposed, he is motivated to get rid of his crime. Similarly, his motivation to rid himself of the crime is proportional to the extent of his affirmation and certitude of the truth of the warning.

The pivot as well as axis of his success depends on his affirmation of the warning. When his affirmation of the warning is lax, he faces a ruin from which no success can be hoped for whatsoever. God the Exalted has declared that the signs and warnings benefit only one who believes in the warning and fears the punishment of the afterlife. Such people are the intended audience of the warnings and beneficiaries of the signs and no one else. The Exalted said, "Indeed in that there is a sign for whoever fears the punishment of the afterlife" [11:103], and said, "You are only a warner to whoever fears it" [79:45]. He also said, "Remind, then, through the Qur'an whoever fears the warning" [50:45]. The Exalted also declared that the people of salvation in his life and the afterlife are those who believe in the warning and fear it:

And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My place and fears My threat." [14:13–14]

هم أهل البلاء حقاً، فإذا رآهم وعلم ما هم عليه عظمت نعمة الله عليه في قلبه، وصفت له، وعرف قدرها، فالضد يظهر حسنه الضد، وبضدها تبين الأشياء.

حتى إن من تمام نعيم أهل الجنة رؤية أهل النار وما هم فيه من العذاب. قال: «وأما مطالعة الجناية فإنها تصح بثلاثة أشياء: بتعظيم الحق، ومعرفة النفس، وتصديق الوعيد».

يعني أن من كملت عظمة الحق تعالى في قلبه عظمت عنده مخالفته، لأن مخالفة العظيم ليست كمخالفة من هو دونه، ومن عرف قدر نفسه وحقيقتها و فقرها الذاتي إلى مولاها الحق في كل لحظة ونفس، وشدة حاجتها إليه، عظمت عنده جناية المخالفة لمن هو شديد الضرورة إليه في كل لحظة ونفس.

وأيضاً إذا عرف حقارتها مع عظم قدر من خالفه عظمت الجناية عنده، فشمر في التخلص منها، وكذلك بحسب تصديقه بالوعيد ويقينه به، يكون تسميره في التخلص من الجناية التي تلحقه به.

ومدار السعادة وقطب رحاها على التصديق بالوعيد، فإذا تعطل من قلبه التصديق بالوعيد خرب خراباً لا يرجى معه فلاح البتة، والله تعالى أخبر أنه إنما تنفع الآيات والإنذار لمن صدق بالوعيد، وخاف عذاب الآخرة، فهؤلاء هم المقصودون بالإنذار، والمتنفعون بالآيات دون من عداهم، قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ﴾ [هود:103]، وقال: ﴿إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يُخْشَاهَا﴾ [النارعات:45]، وقال: ﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾ [ق:45]. وأخبر تعالى أن أهل النجاة في الدنيا والآخرة هم المصدقون بالوعيد الخائفون منه، فقال تعالى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوْدَنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسَكِّنَنَّكَ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ [إبراهيم:13-14].

He (al-Harawī) said,

As for the knowledge of the gain and loss of days, it is made whole with three things: hearing of knowledge, responding to the drives of prohibition, and the company of the righteous; and the summation of it all is in abandoning habits.

He means that the aspirant's awareness of the profit and loss of days with respect to his inner state and faith is only as strong as his knowledge of the ranks and nobility of deeds. Similarly, his quick or slow response to threat of prohibitions affects the greatness of God's prohibitions in his heart. His gain and loss, therefore, correspond to how swiftly he responds to such a drive. Keeping the company of those dedicated to reaching the Highest Council [of angels] also makes him realize what he has gained and what he has lost. What brings all of these together is his willingness to part from his habits and customs, and training of the self to repel them, and the feeling of being a stranger among the people of heedlessness and evasion. There is nothing more harmful to the servant than his habits' hold over him. The unbelievers did not oppose the Messengers except with their inherited customs that had been passed down to them from their ancestors. Whoever does not train his ego to repel them and abandon them and to prepare for what is demanded [by God's path] is blocked and shut off from the path of success:

And if they had intended to go forth, they would have prepared for it [some] preparation. But God disliked their being sent, so He kept them back, and they were told, "Stay [behind] with those who stay." [9:46]

قال: «وأما معرفة الزيادة والنقصان من الأيام، فإنها تستقيم بثلاثة أشياء: سماع العلم، وإجابة دواعي الحرمة، وصحبة الصالحين، وملاك ذلك كله خلع العادات». يعني أن السالك على حسب علمه بمراتب الأعمال ونفائس الكسب، تكون معرفته بالزيادة والنقصان في حاله وإيمانه، وكذلك تفقد إجابة داعي تعظيم حرمة الله من قلبه، هل هو سريع الإجابة لها أم هو بطيء عنها؟ فبحسب إجابة الداعي سرعة وإبطاء تكون زيادته ونقصانه. وكذلك صحبة أرباب العزائم المشمرين إلى الخلق بالملا الأعلى، يعرف به ما معه من الزيادة والنقصان.

والذي يملك به ذلك كله خروجه عن العادات والمألوفات، وتوطين النفس على مفارقتها، والغربة بين أهل الغفلة والإعراض، وما على العبد أضر من ملك العادات له، وما عارض الكفار الرسل إلا بالعادات المستمرة الموروثة لهم عن الأسلاف الماضين، فمن لم يوطن نفسه على مفارقتها والخروج عنها، والاستعداد للمطلوب منه، فهو مقطوع وعن فلاحه وفوزه ممنوع. ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 64].

The Station of Reflection

When his awakening is secured, it results in *reflection*, which as mentioned earlier is the sharpening of the heart and its focus in the required direction.

The author of *al-Manāzil* has placed it after insight, and said concerning it: “It focuses the insight on the objective,” that is, focusing of the intellect on what is desired by investigating it. He said,

It is of three kinds: reflection on the essence of affirming divine unicity, reflection on the subtleties of creation, and reflection on the meanings of actions and circumstances.

I say, reflection is of two types, one that pertains to knowledge and awareness, and one that pertains to search and will.

The one pertaining to knowledge and awareness is one that distinguishes between right and wrong, and positive and negative. The one pertaining to search and will is the one that distinguishes between the beneficial and the harmful.

Another kind of reflection is built on the last: one that concerns the path which leads to the attainment of what is beneficial so as to take it, and [one that concerns] the path which leads to harm so as to avoid it. These are the six kinds of [reflection], not more: this is the entire field of the reflection of the wise.

Reflection on testifying to divine unicity comprises recalling its proofs and signs that establish the falsehood of associationism and its impossibility, that it is impossible that divinity be established for two entities just as it is impossible that lordship be established for two, hence, the worship of two entities is false. Worship or servitude is not right except for the true deity, the true lord, and that is God, the One, the Mighty.

فصل

فإذا استحسنت يقطته أوجبت له الفكرة، وهي كما تقدم تحديق القلب إلى جهة المطلوب التماساً له. وصاحب المنازل جعلها بعد البصيرة، وقال في حدها: «هي تلمس البصيرة لاستدراك البغية»، أي التماس العقل المطلوب بالتفتيش عليه. قال: «وهي ثلاثة أنواع: فكرة في عين التوحيد، وفكرة في لطائف الصنعة، وفكرة في معاني الأعمال والأحوال».

قلت: الفكرة فكرتان: فكرة تتعلق بالعلم والمعرفة، وفكرة تتعلق بالطلب والإرادة. فالتى تتعلق بالعلم والمعرفة فكرة التمييز بين الحق والباطل، والثابت والمنفي. والتي تتعلق بالطلب والإرادة هي الفكرة التي تميز بين النافع والضار. ثم يترتب عليها فكرة أخرى في الطريق إلى حصول ما ينفع فيسلكها، والطريق إلى ما يضر فيتركها. فهذه ستة أقسام لا سابع لها، هي مجال أفكار العقلاء. فالفكرة في التوحيد استحضر أدلته وشواهد الدلالة على بطلان الشرك واستحالته، وأن الإلهية يستحيل ثبوتها لاثنتين كما يستحيل ثبوت الربوبية لاثنتين، فكذاك أبطل الباطل عبادة اثنتين، بل لا تصلح العبادة إلا للإله الحق والرب الحق، وهو الله الواحد القهار.

1 Interlude: The Station of Annihilation

The author of *al-Manāzil* stumbles on this point and has put forth a doctrine the most perfect of the seekers and attainers of God have avoided. He said,

Reflection on the essence of affirming divine unicity is to dive into the ocean of denial.

This is based on the principle upon which he has founded the whole enterprise [of the Sufi path]. Accordingly, his treatise culminates in the concept of annihilation.¹ When he says that reflection on the essence of affirming unicity distances the servant from correct affirmation of unicity, [it is so] because for him the correct affirmation of unicity is not possible except after the annihilation of reflection as well as the one reflecting. For reflection points to the subsistence of the form, as it requires the existence of the one reflecting and the act of reflection. Perfect affirmation of unicity, in his view, is not possible if any forms survive. Reflection, therefore, is to him a sign of denial, for it dives into its ocean. He elucidates this further in his lines at the end of the treatise:

No one testifies to the Unicity of the One
 For any who does so is a denier
 The testimony of he who utters His praise
 Is a loan, erased by the One
 His testimony of unicity alone is the testimony of His unicity
 And the praise of any who praises is astray

The meaning of his lines is that no one testifies to God Almighty's unicity as is the right of His special testimony of unicity, in which all forms vanish, every [created] being disappears, every constituted thing ceases to exist. For one cannot imagine testifying to God's unicity except if his own form exists, as he is the testifier of unicity, and his testimony depends on Him, and when he testifies to His unicity he simultaneously witnesses his own act of testifying, which is a creation, and his own form, which is a creation, and this constitutes a denial of the essence of testifying to divine unicity, which requires that all forms vanish

1 There is no satisfactory English rendering of the Sufi concept of *fanā'*; it refers to the notion of the total erasure or annihilation of one's own self and the self's various attributes into, or in favor of, God.

وقد خبط صاحب المنازل في هذا الموضع، وجاء بما يرغب عنه الكل من سادات السالكين والواصلين إلى الله.

فقال: «الفكرة في عين التوحيد اقتحام بحر المجود».

وهذا بناء على أصله الذي أصله وانتهى إليه كتابه في أمر الفناء، فإنه لما رأى أن الفكرة في عين التوحيد تبعد العبد عن التوحيد الصحيح، لأن التوحيد الصحيح عنده لا يكون إلا بعد فناء الفكرة والمتفكر. والفكرة تدل على بقاء الرسم لاستلزامها مفكراً وفعلاً قائماً به، والتوحيد التام عنده لا يكون مع بقاء رسم أصلاً كانت الفكرة عنده علامة المجود لاقتحامها لبحره، وقد صرح بهذا في أبياته في آخر الكتاب:

ما وحد الواحد من واحد إذ كل من وحده جاحد
توحيد من ينطق عن نعته عارية أبطلها الواحد
توحيده إياه توحيده ونعت من ينعتة لاحد.

ومعنى أبياته: ما وحد الله عز وجل أحد حق توحيده الخاص الذي تفنى فيه الرسوم، ويضمحل فيه كل أحد، ويتلاشى فيه كل مكون، فإنه لا يتصور منه التوحيد إلا ببقاء الرسم وهو الموحد، وتوحيده القائم به، فإذا وحده شهد فعله الحادث ورسمه الحادث، وذلك بجود لحقيقة التوحيد الذي تفنى فيه

and all constituted beings disappear. This is why he said, "For any who testifies to His unicity is a denier." This is the best interpretation of what he has said, even though the monists have clearly interpreted his words in accordance with their own school.

They say that the meaning of "any who testifies to His unicity is a denier" is that anyone who affirms His unicity has attributed to the one being described an attribute that is tantamount to denying His right, which is that He cannot be encompassed by any attribute. Whoever ascribes an attribute to Him has therefore denied His freedom from attributes.

His words, "The testimony of he who utters His praise is a loan" means that the affirmation of divine unicity by a created being who speaks with His praise is a temporarily borrowed thing, for His unicity was affirmed before this speaker affirmed it and it will be after he is gone. Thus, his affirming of divine unicity is a loan that [God] the Truth erases by annihilating all other than Himself.

The monist interprets this to mean that the one whose unicity is being affirmed is singular in every way, and the simplicity of His being voids the complexity of the speech of he who praises him, and His freedom from any qualification voids the qualification of praise offered by the one testifying to His unicity.

His words "His testimony of unicity alone is the testimony of His unicity" mean that the real affirmation of divine unicity is [God's] own affirmation of His unicity, for there remains no form nor any created being, and nothing but God Himself can truly affirm God's unicity.

The monist says that there *is* none other than Him. He is the only affirmer of His unicity since there exists none other than Him in reality.

His words "And the praise of any who praises is astray" mean that the praise of anyone who praises Him is a deviation and departure from the true affirmation of unicity. The base meaning of *ilhād* is deviation; by praising Him one maintains the forms, and the subsistence of forms violates true affirmation of unicity.

The monist says that the praise of the one who praises him is associationism [i.e., polytheism] because he has attributed to the absolute that which is not appropriate to Him for it qualifies Him; and that is associationism and deviance.

God have mercy on Abū Ismā'īl [al-Harawī], for he has thus opened the door of unbelief and deviance for the heretics, and they entered from it swearing by God that he is with them and among them, but in fact he is not. The mirage of annihilation deceived him, and he thought it was the ocean of gnosis, the ultimate end of the knowers, and exaggerated in attempting to realize and affirm it, which led him ineluctably to what you see.

الرسوم وثلاثي فيه الأكوان، فلذلك قال: «إذ كل من وحده جاحد»، هذا أحسن ما يحمل عليه كلامه، وقد فسره أهل الوحدة بصريح مذهبهم.

قالوا: معنى «كل من وحده جاحد» أي كل من وحده فقد وصف الموحد بصفة تتضمن بحد حقه الذي هو عدم انحصاره تحت الأوصاف، فمن وصفه فقد جحد إطلاقه عن قيود الصفات. وقوله: «توحيد من ينطق عن نعتة عارية» أي توحيد المحدث له الناطق عن نعتة عارية مستردة، فإنه الموحد قبل توحيد هذا الناطق وبعد فنائه، فتوحيده له عارية أبطلها الواحد الحق بإفناؤه كل ما سواه.

والاتحادي يقول: معناه أن الموحّد واحد من جميع الوجوه، فأبطل ببساطة ذاته تركيب نطق واصفه، وأبطل بإطلاقه تقييد نعت موحده.

وقوله: «توحيده إياه توحده» يعني أن توحيده الحقيقي هو توحيده لنفسه، حيث لا هناك رسم ولا مكنون، فما وحد الله حقيقة إلا الله.

والاتحادي يقول: ما ثم غير يوحده، بل هو الموحد لنفسه بنفسه، إذ ليس ثم سوى في الحقيقة. قوله: «ونعت من ينعتة لا حد» أي نعت الناعت له ميل وخروج عن التوحيد الحقيقي، والإلحاد أصله الميل، لأنه بنعتة له قائم بالرسوم، وبقاء الرسوم ينافي توحيده الحقيقي. والاتحادي يقول: نعت الناعت له شرك، لأنه أسند إلى المطلق ما لا يليق به إسناده من التقييد، وذلك شرك وإلحاد.

فرحمة الله على أبي إسماعيل، فتح للزنادقة باب الكفر والإلحاد، فدخلوا منه وأقسموا بالله جهد أيمانهم إنه معهم ومنهم، وغره سراب الفناء فظن أنه لجة بحر المعرفة وغاية العارفين، وبالغ في تحقيقه وإثباته فقاده قسراً إلى ما ترى.

The annihilation to which the [Sufis] allude and work for is that the created beings vanish from the servant's wits, setting into the horizon of nothingness as they were before their existence, and the Truth Almighty is all that remains as He always was. Then the image and form of the one witnessing too vanish and cease to exist, and then finally his wits too vanish and cease to exist. All that remains is the Truth witnessing Himself as it was before the creation of all things. Thus, it amounts to the vanishing of that which was not and the subsistence of that which always was.

The author of *al-Manāzil* said,

It is the disappearance of all that is other than the Truth in knowledge, then in denial, then in reality. It has three levels.

The first level is the annihilation of awareness into the object of awareness, and that is the annihilation by way of knowledge; the annihilation of the one observing into that which is being observed, and this is the annihilation by way of denial; [and] the annihilation of the search [for existence] into existence, and this is the real annihilation.

The second level is the annihilation of witnessing of the search, because of the termination [of the search]; the annihilation of the witnessing of awareness, because of the termination [of awareness]; and the annihilation of the witnessing of the essence, because of the termination [of all essence].

The third level is the annihilation of the witnessing of annihilation, which is the true annihilation, now leading to the glimpse of the [divine] essence, riding the ocean of union, treading the path of eternal subsistence.

We shall now mention which is true and false in this discourse, followed by an enumeration of the types of annihilation and the difference between the praiseworthy annihilation that is the annihilation of the elite and close friends of God, and the blameworthy annihilation that is the annihilation of the heretics who hold the doctrine of the unity of being,² and the annihilation of those in between, those deficient in their level, by God's help and support.

He does not mean by his words "It is the disappearance of all that is other than the Truth by way of denial" that it all vanishes from existence altogether,

2 On the doctrine of the unity of being, see Glossary, "monism".

والفناء الذي يشير إليه القوم ويعملون عليه، أن تذهب المحدثات في شهود العبد وتغيب في أفق العدم كما كانت قبل أن توجد، ويبقى الحق تعالى كما لم يزل، ثم تغيب صورة المشاهد ورسمه أيضاً فلا يبقى له صورة ولا رسم، ثم يغيب شهوده أيضاً فلا يبقى له شهود، ويصير الحق هو الذي يشاهد نفسه بنفسه كما كان الأمر قبل إيجاد المكونات. وحقيقته أن يفنى من لم يكن، ويبقى من لم يزل.

قال صاحب المنازل: «هو اضمحلال ما دون الحق علماً، ثم بجداً، ثم حقاً، وهو على ثلاث درجات: الدرجة الأولى: فناء المعرفة في المعروف وهو الفناء علماً، وفناء العيان في المعاني وهو الفناء بجداً، وفناء الطلب في الوجود وهو الفناء حقاً.

الدرجة الثانية: فناء شهود الطلب لإسقاطه، وفناء شهود المعرفة لإسقاطها، وفناء شهود العيان لإسقاطه.

الدرجة الثالثة: الفناء عن شهود الفناء، وهو الفناء حقاً، شأناً بريق العين، راجعاً بحر الجمع، سالكاً سبيل البقاء».

فنذكر ما في هذا الكلام من حق وباطل، ثم نتبعه ذكر أقسام الفناء والفرق بين الفناء المحمود الذي هو فناء خاصة أولياء الله المقربين، والفناء المذموم الذي هو فناء أهل الإلحاد القائلين بوحدة الوجود، وفناء المتوسطين الناقصين عن درجة الكمال بعون الله وحوله وتأنيده.

فقلوه: «الفناء اضمحلال ما دون الحق بجداً» لا يريد به أنه يعدم من الوجود بالكلية، وإنما يريد اضمحلاله في العلم، فيعلم أن ما دونه باطل وأن وجوده بين عدمين، وأنه ليس له من ذاته إلا العدم.

but rather, from knowledge, thus [the aspirant] knows that all that is other than Him is false, its existence bordered on both sides by non-existences, and that its essence is non-existence. That is, his own essence is non-existence and its existence is only through its creation by the Truth. Thus, [all other than God] becomes non-existent in his knowledge just as it was prior to its existence. When it vanishes from his knowledge, he rises to a higher level which is the denial and refusal of all that is other [than God], and this is more far-reaching than the first, for the first is his absence from the other without its denial whereas this one is denial in addition to rejection.

It is from here that the monist finds a point of entry and says that his meaning was to deny all that is other entirely; that there exists nothing other than Him in any way.

Far above is Shaykh al-Islam [al-Harawī] the heretical deviance of the monists, even if his expression may give one such a fancy—or even such an understanding. All he meant by denial is in respect of witnessing, not existence. He means that one denies that [all other than God] can be witnessed; he denies its witnessed, experiential existence, not its essential, external existence. For he first becomes absent from its witnessed, experiential existence, then he denies its existence in his knowledge, which is its disappearance through denial. Then he climbs above this level to one farther than it, which is its disappearance in reality, and there is no existence for [other than God] altogether; its existence is reliant on the existence of the Truth. Were it not for the existence of the Truth, it would not exist. Thus, in reality the only existent is the Truth alone, and the beings are but an effect of His existence. This is the meaning of their saying that they have no existence; they are non-existent and annihilated.

The monist says that the seeker sees that there is no actor other than God in the beginning of his journey, and this is the unity of knowledge, and he cannot attain a higher state in this stage. Then he passes to a second level which is the witnessing of the returning of acts to attributes, and attributes to being, such that everything devolves upon being, and he thus denies the existence of other than God altogether. This is the disappearance through denial. Then he rises to a higher level, riding the ocean in which acts, names, and attributes all drown, and there remains nothing except the absolute command unqualified by name, act, or attribute. All meanings vanish, as do all limits, attributes, and forms. This to them is the ultimate end of the first journey. When he begins the second journey, that is the journey of subsistence.

His words, “The first level is the annihilation of knowing into He who is known.”

فعدمه بالذات ووجوده بإيجاد الحق له، فيفنى في علمه كما كان فانياً في حال عدمه، فإذا فني في علمه ارتقى إلى درجة أخرى فوق ذلك، وهي جحد السوى وإنكاره، وهذه أبلغ من الأولى، لأنها غيبته عن السوى، فقد يغيب عنه وهو غير جاحد له، وهذه الثانية بجده وإنكاره.

ومن هاهنا دخل الاتحادي وقال: المراد بجحد السوى بالكلية، وأنه ما ثم غير بوجه ما. وحاشا شيخ الإسلام من إلحاد أهل الاتحاد، وإن كانت عبارته موهمة بل مفهومة [ذلك]، وإنما أراد بالمجد في الشهود لا في الوجود، أي يحجده أن يكون مشهوداً، فيجحد وجوده الشهودي العلي لا وجوده العيني الخارجي. فهو أولاً يغيب عن وجوده الشهودي العلي، ثم ينكر ثانياً وجوده في علمه وهو اضمحلاله بجحداً، ثم يرتقي من هذه الدرجة إلى أخرى أبلغ منها وهي اضمحلاله في الحقيقة، وأنه لا وجود له البتة، وإنما وجوده قائم بوجود الحق، فلولا وجود الحق لم يكن هذا موجوداً. ففي الحقيقة الموجود إنما هو الحق وحده والكائنات من أثر وجوده، هذا معنى قولهم: إنها لا وجود لها [ولا أثر لها]، وإنها معدومة وفانية ومضمحلة.

والاتحادي يقول: إن السالك في أول سلوكه يرى أنه لا فاعل في الحقيقة إلا الله، فهذا توحيد العلم. ولا يقدر في طوره على أكثر من ذلك. ثم ينتقل عن هذا إلى الدرجة الثانية، وهي شهود عود الأفعال إلى الصفات، والصفات إلى الذات، فعاد الأمر كله إلى الذات، فيجحد وجود السوى بالكلية، فهذا هو الاضمحلال بجحداً، ثم يرتقي عن هذه الدرجة إلى ركوب البحر الذي تغرق فيه الأفعال والأسماء والصفات، ولا يبقى إلا أمر مطلق لا يتقيد باسم ولا فعل ولا صفة، قد اضمحل فيه كل معنى وقيد وصفة ورسم، وهذا عندهم غاية السفر الأول. فحينئذ يأخذ في السفر الثاني وهو البقاء. قوله: «الدرجة الأولى: فناء المعرفة في المعروف».

He means the disappearance and vanishing of his knowledge into He who is known, and that he is lost in what is known from the knowing, in what is witnessed from the witnessing, in what is remembered from the remembering, in what is loved from the love, and in what is feared from the fear. There is no doubt that this kind of thing can take place. When the heart is filled with something it does not leave room for anything else. You see a man witnessing his beloved, lost in what he loves, such that his love seeps through each corner of his heart. Or one who witnesses a thing he fears and becomes filled with its fear. He encounters such awe from his love or fear, due to the total control of his beloved or his feared entity over his heart and his inability to witness anything else. But this is due to his deficiency, not his perfection, for perfection lies beyond this stage. For there is none greater in love for God than the two friends [Prophets Abraham and Muhammad]; their state was more perfect than the state just described, and [their] witnessing of worship more perfect, complete, and deeper than being lost from [the worship] in the witnessing of the one worshipped. The witnessing of the worship as well as the one worshipped is the level of the perfect ones, and to be lost from either of them is for the deficient ones. Just as being lost in worship from the one being worshipped is a deficiency, so similarly is being lost in the one being worshipped from the worship. So much so that a certain knower does not even count such a state as worship and sees its existence and non-existence the same, and says that it is like the worship of someone who is sleeping or insane; it does not count. He is not far from truth.

The Truth Almighty demands of His servant to be attentive to his worship, not to be lost from it; the one who seeks to be lost from it in fact seeks his own desire from God, and his own pleasure and delight in annihilation, not the demand of God of him. These two are obviously far apart. How can one who upholds the reality of worship, who says "You alone we worship," be without awareness of it altogether? But in reality, "You alone we worship" in knowledge, awareness, intention, will, and action, and this is impossible in the vale of annihilation. Whoever has the taste knows the difference between the two.

His words, "The annihilation of the one observing into that which is being observed, and this is the annihilation of denial," mean that if the prior stages were the annihilation of knowledge in what is known, of inner knowledge in He who is inwardly known, this level is the annihilation of the observing into the one being observed. For observation is above knowledge and inner awareness, like the act of knowing about something is to the act of looking at it. Thus, annihilation in this stage is the annihilation of his observation in what he observes.

يريد اضمحلال معرفته وتلاشيها في معروفة، وأن يغيب بمعروفة عن معرفته كما يغيب بمشهوده عن شهوده، وبمذكوره عن ذكره، ومحبوبه عن حبه، وبخوفه عن خوفه، وهذا لا ريب في إمكانه ووقوعه، فإن القلب إذا امتلأ بشيء لم يبق فيه متسع لغيره. وأنت ترى الرجل يشاهد محبوبه الذي قد استغرق في حبه بحيث تخلل حبه جميع أجزاء قلبه، أو شاهد المخوف الذي امتلأ قلبه بخوفه فيعترضه دهش عن شعوره بحبه أو خوفه، لاستيلاء سلطان المحبوب أو المخوف على قلبه، وعدم اتساعه لشهود غيره البتة، ولكن هذا لنقصه لا لكماله، والكامل وراء هذا. فلا أحد أعظم محبة لله عز وجل من الخليلين عليهما الصلاة والسلام، وكانت حالهما أكل من هذه الحال، وشهود العبودية أكل وأتم وأبلغ من الغيبة عنها بشهود المعبود، فشهود العبودية والمعبود درجة الكل، والغيبة بأحدهما عن الآخر للتأقصين. فكما أن الغيبة بالعبادة عن المعبود نقص، كذلك الغيبة بالمعبود عن عبادته، حتى إن من العارفين من لا يعتد بهذه العبادة، ويرى إيجادها عدماً ويقول: هي بمنزلة عبودية النائم وزائل العقل، لا يعتد بها، ولم يبعد هذا القائل.

فالحق تعالى مراده من عبده استحضار عبوديته لا الغيبة عنها، والعامل على الغيبة عنها عامل على مراده من الله وعلى حفظه والتنعيم بالفناء في شهوده، لا على مراد الله منه، وبينهما ما بينهما. فكيف يكون قائماً بحقيقة العبودية من يقول: ﴿إِيَّاكَ نَعْبُدُ﴾ ولا شعور له بعبوديته البتة؟ بل حقيقة ﴿إِيَّاكَ نَعْبُدُ﴾ علماً ومعرفةً وقصدًا وإرادةً وعملاً، وهذا مستحيل في وادي الفناء، ومن له ذوق يعرف هذا وهذا.

قوله: «وفناء العيان في المعانين، وهو الفناء بحدأ».

لما كان ما قبل هذا فناء العلم في المعلوم، والمعرفة في المعروف، والعيان فوق العلم والمعرفة، إذ نسبتها إلى العلم كنسبة المرئي إليه، كان الفناء في هذه المرتبة فناء عيانه في معانيه، ومحو أثره وضمحلالة رسمه.

His words, “And the annihilation of the search [for existence] into existence, and this is the real annihilation,” mean that the one who attains this witnessing is left with no demand, for he delights in what he was in search of; what has been found is not to be searched for. The search is for that which is absent from one’s observation. When he is lost in his observation, his search ends.

By his words, “The second level is the annihilation of the witnessing of annihilation, which is the true annihilation, now leading to the glimpse of the [divine] essence, riding the ocean of union, treading the path of eternal subsistence,” he means that as the search ends, the servant witnesses its absence. One of three things occurs. The annihilation of the search and its end, then the witnessing of the end, and then the end of the witnessing. This is the annihilation of the witnessing of the search, for it no longer continues. As for “the annihilation of the witnessing of inner knowledge owing to its end,” he means that inner knowledge ends once one observes the essence, and he then is above it, and it is annihilated into it, he therefore witnesses its end; and then the witnessing itself ends.

In the view of the author of *al-Manāzil*, inner knowledge is not free of the veil of knowledge, a veil that does not lift except by direct observation. When all objects of knowledge vanish, he witnesses their vanishing and their end, but still there remains something that does not vanish until even the witnessing of their vanishing itself comes to an end. Thus, for a knower, something of knowledge remains until he directly observes, and for the observer, something of the inner knowledge remains until he witnesses its fall, and finally, he departs even from the witnessing of this fall.

As for “The annihilation of the witnessing of the observation, because of the termination [of observation],” he means that the observation also ends, and the servant witnesses it having ended, and there remains nothing but the one being observed.

The monist takes this to prove that the Shaykh adheres to the monist opinion, for the observation only ends in the beginning of the union, for it requires three things—the observer, the observed, and the observation—and the union refuses multiplicity.

This is a lie against the Shaykh al-Islam. He only meant the annihilation of the witnessing of the observation, such that he is annihilated from witnessing the observation, and in the one being observed from the observation itself. He does not mean the end of multiplicity and differentiation between the observer and the one being observed. He meant the disappearance of the separation at the level of witnessing, not at the level of existence. It is, however, a door to heretical deviance and those deviants enter from it.

قوله: «وفناء الطلب في الموجود، وهو الفناء حقاً».

يريد أنه لا يبقى لصاحب هذا العيان طلب، لأنه قد ظفر بموجوده ومطلوبه، وطلب الموجود محال لأنه إنما يطلب المفقود عن العيلاً الموجود، فإذا استغرق في عيانه وشهوده في الطلب حقاً. قوله: «الدرجة الثانية: فناء شهود الطلب لإسقاطه، وفناء شهود المعرفة لإسقاطها، وفناء شهود العيلاً لإسقاطه».

يريد أن الطلب يسقط فيشهد العبد عدمه، فهأنا أمور ثلاثة مترتبة: أحدها: فناء الطلب وسقوطه، ثم شهود سقوطه، ثم سقوط شهوده. فهذا هو فناء شهود الطلب لإسقاطه.

وأما «فناء شهود المعرفة لإسقاطها»، فيريد به أن المعرفة تسقط في شهود العيان إذ هو فوقها، وهي تنفي فيه فيشهد سقوطها في العيان، ثم يسقط شهود سقوطها.

وصاحب المنازل يرى أن المعرفة قد يصحبها شيء من حجاب العلم، ولا يرتفع ذلك الحجاب إلا بالعيان، فحينئذ تنفي في حقه المعارف، فيشهد فناءها وسقوطها، ولكن عليه بعد بقية لا تزول عنه حتى يسقط شهود فناءها وسقوطها منه. فالمعارف يخالطه بقية من العلم لا تزول إلا بالمعانية، والمعانين قد يخالطه بقية من المعرفة لا تزول إلا بشهود سقوطها، ثم سقوط شهود هذا السقوط.

وأما «فناء شهود العيلاً لإسقاطه» فيعني أن العيان أيضاً يسقط فيشهد العبد ساقطاً، فلا يبقى إلا المعانين وحده.

قال الاتحادى: هذا دليل على أن الشيخ يرى مذهب أهل الوحدة، لأن العيان إنما يسقط في مبادئ حضرة الجمع، لأنه يقتضي ثلاثة أمور: معانين، ومعانين، ومعانين، وحضرة الجمع تنفي التعداد. وهذا كذب على شيخ الإسلام، وإنما مراده فناء شهود العيان، فينفى عن مشاهدة المعانية، ويغيب بمعانته عن معانته، لا أن مراده انتفاء التعداد والتغاير بين المعانين والمعانين. وإنما مراده انتفاء الحاجب عن درجة الشهود لا عن حقيقة الوجود، ولكنه باب لإلحاد هؤلاء الملاحدة، منه يدخلون.

The difference between the vanishing of a thing from the level of intellectual, experiential existence and from ontological existence is clear; the Shaykh al-Islam and in fact [all] the masters of the Sufis who speak of annihilation mean only the former.

As for the monists, their meaning [by statements like this] is that union negates multiplicity as well as any qualification in either witnessing or existence, such that the one who is known, the knowledge, and the one who acquires inner knowledge all are of the same essence, or rather they are all one, single essence. Knowledge, intellect, and inner awareness are all veils, some thicker than others. According to [the monists], an aspirant does not become confirmed until he rends the veils of knowledge, inner awareness, and intellect. Only then is he conducted to that which is beyond the veil that is the witnessing of the absolute unicity unqualified by any limit and unspecified by any attribute.

His words "The third level is annihilation from the witnessing of annihilation" mean that he witnesses the annihilation of all other than the Truth into the existence of the Truth, then he witnesses the annihilation itself being annihilated, and then finally he is annihilated from the witnessing of annihilation itself. This is the true annihilation.

His words "catching the glimpse of the essence" means he looks at the essence of the union; once he catches its glimpse and persists in it he moves to riding the ocean of union, and riding it is the annihilation into its union.

By the union he means the creative, predestinarian reality in which all differentiated beings become one. That is the aspiration of the [Sufis], to witness it, being drowned in it and annihilated in it. To them, this is the ultimate objective of this path and knowledge.

We will mention, God willing, that this annihilation and witnessing does not even suffice a servant to enter into Islam, let alone causing him to be among the believers, or causing him to be among God's closest friends. This testimony, namely that there is no creator other than God, is common to an experience shared by the worshippers of idols and people of all the religions. The Almighty said, "And if you ask them who created the heavens and the earth they will say, God" [31:25], and "And if you ask them who created them, they will say, God" [43:87]. To drown and annihilate oneself in witnessing this divine apportionment has as its ultimate end the actualization of the unicity of lordship, which even the associationists affirmed, but that was not sufficient to enter them into Islam. What matters is the affirmation of the unicity of divinity for the sake of which the messengers preached, the Books were revealed, and by dint of which the friends of God are separated from His enemies. It consists in not worshipping anyone other than God, nor loving other than Him, nor relying in trust on

وفرق بين إسقاط الشيء عن درجة الوجود العلمي الشهودي وإسقاطه عن رتبة الوجود الخارجي العيني [بين]، فشيخ الإسلام، بل مشايخ القوم المتكلمون بلسان الفناء هذا مرادهم. وأما أهل الوحدة، فرادهم أن حضرة الجمع والوحدة تنفي التعداد والتقييد في الشهود والوجود، بحيث يبقى المعروف والمعرفة والعارف من عين واحدة، لا بل ذلك هو نفس العين الواحدة. وإنما العلم والعقل والمعرفة حجب بعضها أغلظ من بعض. ولا يصير السالك عندهم محققاً حتى يخرق حجاب العلم والمعرفة والعقل، فحينئذ يفضي إلى ما وراء الحجاب من شهود الوحدة المطلقة التي لا تنقيد بقيد، ولا تختص بوصف.

قوله: «الدرجة الثالثة: الفناء عن شهود الفناء».

أي يشهد فناء كل ما سوى الحق تعالى في وجود الحق، ثم يشهد الفناء قد في أيضاً، ثم يفنى عن شهود الفناء، فذلك هو الفناء حقاً.

وقوله: «شأناً برق العين».

يعني ناظراً إلى عين الجمع، فإذا شام برقه من بعد انتقل من ذلك إلى ركوب لجة [بحر] الجمع، وركوبه إياها هو فناؤه في جمعه.

ويعني بالجمع: الحقيقة الكونية القدريّة التي يجتمع [فيها جميع المتفرقات، وتسمير القوم إلى شهودها والاستغراق والفناء فيها، فهو غاية السلوك والمعرفة عندهم.

وسنذكر إن شاء الله تعالى أن العبد لا يدخل بهذا الفناء والشهود في الإسلام، فضلاً أن يكون به من المؤمنين، فضلاً أن يكون به من خاصة أولياء الله المقربين. فإن هذا شهود مشترك لأمر أقرت به عباد الأصنام وسائر أهل الملل: أنه لا خالق إلا الله، قال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان:25]، ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ [الزخرف:87]. فالاستغراق والفناء في شهود هذا القدر غايته التحقيق لتوحيد الربوبية الذي أقر به المشركون ولم يدخلوا به في الإسلام. وإنما الشأن في توحيد الإلهية الذي دعت إليه الرسل

anyone else. Annihilation in this testimony of unicity is the annihilation of the elite, those drawn near, as will come presently God willing.

2 Three Types of Annihilation

Now that we know what the People [of Sufism] mean by annihilation, we shall mention its types and levels, and what of it is praiseworthy, blameworthy, and neutral.

Know that *fanā'* [annihilation] is the infinitive noun of *f-n-y*: *faniya*, *yafnā*, *fanā'an*, when a thing dissolves, vanishes, and becomes non-existent. It is applied to something whose powers or attributes have waned but his essence survives, as the jurists say, "An emaciated old man [*shaykh fān*] is not to be killed in a battle." The Almighty said, "All that is upon it is going to vanish [*fān*]" [55:26], that is, it will die and go away.

They have singled this term out to denote the pure witnessing of the *real-ity* of things and being lost to witnessing things. This term is applied to three concepts: annihilation from the existence of all else [existential annihilation], annihilation from the witnessing of all else [experiential annihilation], and annihilation from willing all else [volitional annihilation].³

As for existential annihilation, it is the annihilation of the deviants who hold the doctrine of unicity of being, that there exists nothing other, and that the ultimate end of the knowers and aspirants is annihilation into absolutely unicity, and denial of multiplicity of existence in any way. Such a one does not witness other than God in essence, but witnesses that the existence of the servant is essentially the same as the existence of the Lord. Rather, in their view, there is no Lord or servant in reality. The annihilation of this group consists in witnessing the entire existence as one, and that is the Necessary Being. There are two kinds of existents, possible and necessary. They do not differentiate between the existence of created beings being reliant on God on the one hand and their existence being essentially the same as His existence on the other. Nor is there in their view any distinction between the worlds and the Creator

3 Some justification for this nomenclature is in order. *Existential annihilation* (*al-fanā' al-wujūdī*) is to deny the existence of all other than God; *experiential annihilation* (*al-fanā' al-shuhūdī*) is to deny the witnessing or experiencing of all other than God, and *volitional annihilation* (*al-fanā' al-irādī*) is to avoid any will or desire other than what God has normatively willed in His religion (for a more detailed explanation, see above Translator's Introduction, 1:53–55). Existential annihilation can be understood as the polar opposite of the

ونزلت به الكتب وتميز به أولياء الله من أعدائه، وهو ألا يعبد إلا الله، ولا يحب سواه، ولا يتوكل على غيره.

والفناء في هذا التوحيد هو فناء خاصة المقربين، كما سيأتي إن شاء الله.

فصل

إذا عرفت مراد القوم بالفناء، فنذكر أقسامه، ومراتبه، وممدوحه، ومذمومه، ومتوسطه. فاعلم أن الفناء مصدر في يَفْنَى فناء، إذا اضمحل وتلاشى وعدم، وقد يطلق على ما تلاشت قواه وأوصافه مع بقاء عينه، كما قال الفقهاء: لا يقتل في المعركة شيخ فان، وقال تعالى: ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ [الرحمان: 26]، أي هالك ذاهب. ولكن القوم اصطلاحوا على وضع هذه اللفظة لتجريد شهود الحقيقة الكونية والغيبية عن شهود الكائنات.

وهذا الاسم يطلق على ثلاثة معان: الفناء عن وجود السوى، والفناء عن شهود السوى، والفناء عن إرادة السوى.

فأما الفناء عن وجود السوى فهو فناء الملاحظة القائلين بوحدة الوجود، وأنه ما ثم غير، وأن غاية العارفين والسالكين الفناء في الوحدة المطلقة، ونفي التكثر والتعدد عن الوجود بكل اعتبار، فلا يشهد غيراً أصلاً، بل يشهد وجود العبد عين وجود الرب، بل ليس عندهم في الحقيقة رب وعبد.

وفناء هذه الطائفة في شهود الوجود كله واحداً، وهو الواجب بنفسه، ما ثم وجودان ممكن وواجب، ولا يفرقون بين كون وجود المخلوقات بالله وبين كون وجودها هو عين وجوده. وليس عندهم فرقان بين العالمين ورب العالمين، ويجعلون الأمر والنهي للمحبوبين عن شهودهم وفنائهم وهو

modern existentialist philosophy; nothing other than God exists. Experiential annihilation is to witness nothing but God. The translation of "witnessing" or "testimony" as 'experience' is justified by the distinction Shuhūdi Sufis draw between acknowledging certain facts, such as God's angels, heaven, hell, etc., and going beyond knowledge to experience their reality as if looking at or feeling those realities directly, as if through spiritual senses. Finally, volitional annihilation means not that one has no will, but that one erases any will or desire that opposes God's normative commandment; one loves what God loves and dislikes what God dislikes. Ibn Taymiyya mentions these three types in various books. See, for example, *MF*, 2:313 and *al-Istiqāma*, 2:142.

of the worlds. They consider divine command and prohibition to be the concern of those veiled from their witnessing and annihilation, which to them is just a guise; only the veiled one sees his deeds as obedience and disobedience, because such a one is in a place of separation. When his rank is raised, he witnesses all his deeds as obedience; there can be no disobedience in them, for he witnesses the existential reality encompassing every existent. When his rank is raised, in their view, there is no obedience or disobedience. He is unburdened of obedience and disobedience, because they necessitate duality and multiplicity, and the one being obeyed and the one obeying, the one disobedient and the one being disobeyed. This, to them, is pure polytheism, and the testimony of unicity to them precludes all that. This is annihilation according to this group.

As for experiential annihilation, that is what the majority of the later Sufis have alluded to, considering it their ultimate end, and that is what Abū Ismāʿīl al-Harawī has based his book on, making it the third level of every one of his chapters.

They do not mean by it the annihilation of the existence of all that is other than God Almighty in the external reality, but they mean it vanishes from their wit and senses. Its reality is the absence of witnessing anyone other than one's object of witness, and the absence also of witnessing his own witnessing and his self as well. For his presence with his object of worship means he is absent to the worship itself, and his presence with the one being remembered means he is absent to the remembrance itself, and his presence with what he has found means he is absent to the finding itself, and his presence with the one he loves means he is absent to the love itself, and his presence with the one witnessed means he is absent to the witnessing itself.

The state of such a person may be called intoxication, extirpation, erasure, and union; some differentiate between the meanings of these terms. The heart's witness may be overwhelmed by the one loved and remembered until he begins to think that he has become one with Him and mixed with Him, or rather that he is Him. It is said, for instance, a man's beloved threw himself into the water, and the lover too threw himself after him. He asked, "What made you fall into the water?" He replied, "I was lost in you from myself and thought that I was you."

Such a one when his reason returns to him knows that he was in error, and that realities are distinguished in their beings; the Lord is the Lord and the servant is the servant, and the Creator is distinct from the created beings, and the created beings have no part of His being in them, nor is there any part of them in His being. Only in the state of intoxication, erasure, extirpation, and annihilation does such a distinction seem to vanish. In such a state the aspirant might

تلبس عندهم. والمحجوب عندهم يشهد أفعاله طاعات أو معاص، لأنه في مقام الفرق، فإذا ارتفعت درجته شهد أفعاله كلها طاعات لا معصية فيها، لشهوده الحقيقة الكونية الشاملة لكل موجود. فإذا ارتفعت درجته عندهم فلا طاعة ولا معصية، بل ارتفعت الطاعات والمعاصي، لأنها تستلزم اثنيّةً وتعداداً، وتستلزم مطيعاً ومطاعاً وعاصياً ومعصياً. وهذا عندهم محض الشرك، والتوحيد المحض يأباه، فهذا فناء هذه الطائفة.

وأما الفناء عن شهود السوى، فهو الفناء الذي يشير إليه أكثر الصوفية المتأخرين ويعدونه غايةً، وهو الذي بنى عليه أبو إسماعيل الأنصاري كتابه، وجعله الدرجة الثالثة في كل باب من أبوابه. وليس مرادهم فناء وجود ما سوى الله في الخارج، بل فنائه عن شهودهم وحسهم، فحقيقته غيبة أحدهم عن سوى مشهوده، بل غيبته أيضاً عن شهوده ونفسه، لأنه يغيب بمعبوده عن عبادته، وبمذكوره عن ذكره، وبموجوده عن وجوده، وبمحبوبه عن حبه، وبمشهوده عن شهوده. وقد يُسمى حال مثل هذا سكرًا واصطلاحاً ومحوًا وجمعاً، وقد يفرقون بين معاني هذه الأسماء، وقد يغلب شهود القلب بمحبوبه ومذكوره حتى يغيب به ويفنى به، فيظن أنه اتحد به وامتزح، بل يظن أنه نفسه كما يحكى أن رجلاً ألقى محبوبه نفسه في الماء، فألقى الحب نفسه وراءه، فقال [له]: ما الذي أوقعك في الماء؟ فقال: غبت بك عني، فظننت أنك أني.

وهذا إذا عاد إليه عقله يعلم أنه كان غالطاً في ذلك، وأن الحقائق متميزة في ذاتها، فالرب رب، والعبد عبد، والخالق بائن عن المخلوقات، ليس في مخلوقاته شيء من ذاته، ولا في ذاته شيء من مخلوقاته، ولكن في حال السكر والمحو والاصطلام والفناء قد يغيب عن هذا التمييز، وفي مثل هذه

say things like those reported concerning Abū Yazīd [al-Bisṭāmī]⁴ that he said, “Glory to me” and “There is none in my cloak except God Almighty” and words like that that if a sane person were to utter them, he would be an unbeliever. But given the collapse of distinction and cognition the pen of accountability may be lifted in his regard.

This annihilation has some praiseworthy and other blameworthy aspects, whereas others may be forgiven. What is praised is his annihilation from love, fear, hope, reliance, and supplication, and attention toward any other than God, such that the inwardly as well as outwardly religion of such a servant becomes for God. As for his lack of cognition and knowledge such that he cannot distinguish between himself and others, between the Lord and the servant—while believing that such a distinction does exist—nor [can he tell] between his witnessing and the witnessed, and he sees none other, such a state is not praiseworthy, nor is it an attribute of perfection, nor something that he has been liked or commanded to do. The best that can be said of such an aspirant is that he is excused for his incapacity, the infirmity of his heart and mind vis-à-vis the distinction and separation and placing of things in their proper place in accordance with knowledge and wisdom and witnessing of things as they truly are, and distinction between the eternal and the created, the worship and the one worshipped. [Such infirmity further prevents him from] placing worship in its rightful place, witnessing its grades and giving each its right, and witnessing fully his establishment of these. His witnessing of the enactment of his own worship is a more perfect state than if he were to be absent in his mind from it, for the performance of worship in the state of the servant’s mindlessness from it and from oneself is like the performance of someone who is inebriated or asleep. Its performance in the state of perfect wakefulness and awareness of its details and their complete fulfillment is more complete, sound, and a stronger form of worship.

Consider the state of two servants in service of their master, one of whom serves in a state of mindlessness from himself and his service due to his utter involvement in witnessing the master, whereas the other one fulfils in a state of perfect attention, distinction, and feeling of service to his master, filled with joy and bliss due to his service, taking delight and pleasure in it, attending to the meticulous details of his duty, all this while working according to the will of his master rather than his own desire from his lord. Which of the two is nearer to perfection?

4 For more on Bisṭāmī, see “Translator’s Introduction.”

الحال قد يقول صاحبها ما يحكى عن أبي يزيد أنه قال: «سبحاني» أو «ما في الجبة إلا الله»، ونحو ذلك من الكلمات التي لو صدرت عن قائلها وعقله معه لكان كافراً، ولكن مع سقوط التمييز والشعور قد يرتفع عنه قلم المؤاخذه.

وهذا الفناء يحمده منه شيء، ويذم منه شيء، ويعفى منه عن شيء. فيحمد منه فناؤه عن حب ما سوى الله، وعن خوفه، ورجائه، والتوكل عليه، والاستعانة به، والالتفات إليه، بحيث يبقى دين العبد ظاهراً وباطناً كله لله.

وأما عدم الشعور والعلم بحيث لا يفرق صاحبه بين نفسه وغيره، ولا بين الرب والعبد مع اعتقاده الفرق، ولا بين شهوده ومشهوده، بل لا يرى سوى ولا الغير. فهذا ليس بمحمود، ولا هو وصف كمال، ولا هو مما يرغب فيه ويؤمر به، بل غاية صاحبه أن يكون معذوراً لعجزه، وضعف قلبه وعقله عن احتمال التمييز والفرقان، وإنزال كل ذي منزلة منزلته، موافقةً لداعي العلم، ومقتضى الحكمة، وشهود للحقائق على ما هي عليه، والتمييز بين القديم والمحدث، والعبادة والمعبود، فينزل العبادة منازلها، ويشهد مراتبها، ويعطي كل مرتبة منها حقها من العبودية، ويشهد قيامه بها. فإن شهود العبد قيامه بالعبودية أكل في العبودية من غيبته عن ذلك، فإن أداء العبودية في حال غيبة العبد عنها وعن نفسه بمنزلة أداء السكران والنائم. وأداؤها في حال كمال يقظته وشعوره بتفاصيلها، وقيامه بها أتم وأكل وأقوى عبودية.

فتأمل حال عبيد في خدمة سيدهما، أحدهما يؤدي حقوق خدمته في حال غيبته عن نفسه وعن خدمته، لاستغراقه بمشاهدة سيده، والآخر يؤديها في حال كمال حضوره وتمييزه، وإشعار نفسه بخدمة السيد، وابتهاجاً بذلك فرحاً بخدمته وسروراً والتذاذاً منه واستحضاراً لتفاصيل الخدمة ومنازلها، وهو مع ذلك عامل على مراد سيده منه لا على مراده من سيده، فأَيُّ العبيد أكل؟

Annihilation, therefore, is the share and desire of the aspirant, whereas the right and the demand of the Lord [upon His servant] is knowledge, awareness, distinction, criterion, and proper categorization and placement of things and acts. The two kinds of worshippers are not equal.

True, this state [of annihilation] is better than the state of one who has no share of divine presence and witnessing, who is lost fulfilling the demands of his own nature and ego, mindless of Him who he worships, mindless of his worship.

One who possesses distinction and criterion, who belongs to the third kind of annihilation, is better than both of these.

The disappearance of reason and mindlessness toward oneself and one's actions is nothing praiseworthy, let alone being the highest level of perfection. One is to be blamed if he intentionally seeks such a state and seeks means to attain such a state and avoids means that furnish distinction and reason. He is to be excused if that state occurs to him without seeking, if he is overwhelmed, in the same way as one who is asleep, unconscious, insane, or intoxicated without incurring blame, such as someone who is forced to drink or drinks unwittingly and the like.

Nor is this state [of annihilation] necessarily the lot of all aspirants, but rather it occurs to some of them, and some are tempted by it, such as Abū Yazīd [al-Bisṭāmī] and his like. Others, who are stronger and more perfect, are not tempted by it. For the companions, God be pleased with them, were the masters of all knowers, the leaders of all who have attained, and role models for the aspirants. There was not a single one among them who was tried and tempted in this manner, despite the strength of their resolve [to seek divine pleasure], the abundance of their states, and witnessing of things no one else has witnessed, smelled, or encountered even in fantasy. If such annihilation were tantamount to perfection they were more deserving of it, for they had of [attainment] that no one else did.

Nor was this the state of our Prophet, God's peace and blessings be upon him. This is why on the night of Ascension when he was taken on the Night Journey and he saw what he saw of what God showed him of His great signs, this state did not occur to him. Rather, his state was as God Almighty described it with His words, "The sight did not swerve, nor transgressed: [the Prophet] certainly saw of the greatest signs of His Lord" [53:17–18]. He further said, "And We did not make the sight which We showed you except as a trial for the people" [17:60]. Ibn 'Abbās, God be pleased with him, said, "This is a reference to the seeing by the eye that the Messenger of God, God's peace and blessings be upon him, was shown on the night of the Night-Journey."⁵ Despite all of this he

⁵ Bukhārī #4716.

فالفناء حظ الفاني ومراده والعلم، والشعور، والتمييز، والفرق، وتنزيل الأشياء منازلها، وجعلها في مراتبها حق الرب ومراده. ولا يستوي صاحب هذه العبودية وصاحب تلك.

نعم، هذا أكل حالاً من الذي لا حضور له ولا مشاهدة، بل هو غائب بطبعه ونفسه عن معبوده وعن عبادته، وصاحب التمييز والفرقان، وهو صاحب الفناء الثالث أكل منهما.

فزوال العقل والتمييز والغيبة عن شهود نفسه وأفعالها لا يحد، فضلاً عن أن يكون في أعلى مراتب الكمال، بل يذم إذا تسبب إليه وبأشهر أسبابه، وأعرض عن الأسباب التي توجب له التمييز والعقل، ويعذر إذا ورد عليه ذلك بلا استدعاء، بل كان مغلوباً عليه كما يعذر النائم والمغمى عليه، والمجنون والسكران الذي لا يذم على سكره، كالموَجِر، والجاهل بكون الشراب مسكراً، ونحوهما.

وليس أيضاً هذه الحال بلازمة لجميع السالكين، بل هي عارضة لبعضهم، منهم من يبتلى بها كأبي يزيد وأمثاله، ومنهم من لا يبتلى بها وهم أكل وأقوى، فإن الصحابة رضي الله عنهم وهم سادات العارفين وأئمة الواصلين وقدوة السالكين، لم يكن فيهم من ابتلى بمثل ذلك، مع قوة إرادتهم وكثرة منازلهم ومعانية ما لم يعاينه غيرهم، ولا شم له رائحة ولم يخطر على قلبه. فلو كان هذا الفناء كمالاً لكانوا هم أحق به وأهله، وكان لهم منه ما لم يكن لغيرهم.

ولا كان هذا أيضاً حال نبينا ﷺ، ولهذا في ليلة المعراج لما أسري به، وعان ما عان مما أراه الله إياه من آياته الكبرى، لم تعرض له هذه الحال، بل كان كما وصفه الله عز وجل بقوله: ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ [النجم: 17-18]، وقال: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [الإسراء: 60]. قال ابن عباس رضي الله عنهما: «هي رؤيا عين أريها رسول الله ﷺ ليلة أسري به». ومع هذا فأصبح بينهم لم يتغير عليه حاله، ولم يعرض له صمق ولا غشي،

woke up in the morning without anything having changed in his state, neither dumbfounded nor fainted, explaining to them the details of what he saw, neither lost to himself nor of what he witnessed. This is why his state, God's peace and blessings be upon him, was more perfect than that of Moses, son of 'Imrān, when he fell unconscious when God appeared to the mountain and crushed it to dust [7:143].

3 The Causes of Experiential Annihilation

This annihilation has two causes. First, the strength of the experience and the relative weakness of the one experiencing it, and this type of person is not to be blamed. Second, deficiency in knowledge and distinction, and this is blameworthy, especially of one that intentionally avoids knowledge that would prevent him from this kind of annihilation and blames [knowledge] as well as people of [knowledge] as an obstacle on the path. Such a person is blameworthy and feared for.

This is why the leaders of the People have so greatly emphasized knowledge and warned of taking the path without knowledge, and commanded to abandon anyone who abandons and evades knowledge, for they knew the end result of such a person and the evil ending of his journey. The cause of the heresy of most of the aspirants is attributable to his avoidance of what [religious] knowledge requires and taking the path based on one's personal taste, experience, and annihilation, going any which way. This is his temptation and a great one at that. God alone grants success.

4 The Essence of Experiential Annihilation

The essence of this annihilation is to drown in the witnessing of unicity of lordship, which is to posit the singularity of God Almighty in creating, owning, and inventing all things, that there is nothing in existence but in accordance with His will and causing. Such a person witnesses what all creations of God share and His will for and power over them, and His encompassing of their enactment and nurturing. Such a person does not distinguish between what God loves of these [things and acts] or hates, between what God has commanded and forbidden, and His love for some and hostility to others. Such a one does not witness the distinction in the commonality: distinction between creation and command in things gathered under His lordship, the distinction that generates divinity [His being worthy of worship] in the commonality of

يخبرهم عن تفاصيل ما رأى، غير فإن عن نفسه ولا عن شهوده، ولهذا كانت حاله ﷺ أكمل من حال موسى بن عمران ﷺ لما خرصعقاً، من تجلي الله للجبل وجعله دكاً.

فصل

وهذا الفناء له سببان:

أحدهما: قوة الوارد، وضعف المورد، وهذا لا يذم صاحبه.

الثاني: نقصان العلم والتمييز، وهذا يذم صاحبه، لا سيما إذا أعرض عن العلم الذي يحول بينه وبين هذا الفناء، وذمه وذم أهله، ورأى ذلك عائقاً من عوائق الطريق، فهذا هو المذموم المخوف عليه.

ولهذا عظمت وصية أئمة القوم بالعلم، وحذروا من السلوك بلا علم، وأمروا بهجر من هجر العلم وأعرض عنه، وعدم القبول منه، لمعرفتهم بمآل أمره، وسوء عاقبة سيره. وعامة من تزندق من السالكين فلا يعرضه عن دواعي العلم، وسيره على جادة الذوق والوجد والفناء، ذاهبة به الطريق كل مذهب، فهذا فتنته، والفتنة به شديدة، وبالله التوفيق.

فصل

وأصل هذا الفناء: الاستغراق في توحيد الربوبية، وهو رؤية تفرد الله بخلق الأشياء وملكها واختراعها، وأنه ليس في الوجود قط إلا ما شاءه وكونه. فيشهد ما اشتركت فيه المخلوقات من خلق الله إياها، ومشيئته لها، وقدرته عليها، وشمول قيوميته وربوبيته لها. ولا يشهد ما افتقرت فيه من محبة الله لهذا، وبغضه لهذا، وأمره بما أمر به، ونهيه عما نهى عنه، وموالاته لقوم، ومعاداته لآخرين. فلا يشهد التفرقة في الجمع، وهي تفرقة الخلق والأمر في جمع الربوبية، تفرقة موجب الإلهية في

lordship. The distinction between normative will [what God has asked humans to do, which is good] in the shared attribute of the creative will [what God has willed to occur, which includes good and bad]; the distinction between what He loves and is pleased with of the things He has willed and decreed. Such a one fails to see plurality in unicity: the plurality of the beautiful names and lofty attributes, and their implications, all in the unicity of the being that possesses these attributes.⁶ Such a one does not witness the implications of the names and attributes of the Almighty Lord [that are true] despite the unicity of His being. Thus, "He is God, other than whom there is none worthy of worship, Most-Merciful, Ever-Merciful, the King, the Sacred, Source of Perfection and Safety, the Guardian, the Mighty, the Irresistible, the Proud." Every name points to an attribute, and that attribute has a meaning. Thus, the Glorious God is one in being with many names and attributes. This is plurality in unicity.

The distinction between His commands and prohibitions, His objects of love and those of hatred, His friends and enemies, is the separation within the unity. Whoever is incapable of witnessing these four matters is not among the elite friends and knowers of God. Rather, if he fails to experientially witness these while acknowledging them, he is at best a deficient believer.

The wise aspirant must reflect on this matter as it deserves and appreciate its greatness, for it bears on the paths of all the aspirants and the sources of their disagreement; I have detailed the path and explained its principles for you. God Almighty alone grants success.

Only he who has traveled through and experienced many a wilderness and crossed many an ocean may recognize this. It remains unknown to anyone who has never set out and never departed from the motherland and sanctuary of his convention and customs of his contemporaries.

Apart from this, if one [who fails to recognize the above] knows his worth and saves from his evil other people [who do know the aforementioned truths], such a one has some hope. As for he who transgresses and opposes what he does not know, gives lie to what he does not understand, resorting even to excommunicating anyone who disagrees with him and fails to blindly obey his masters, and is not pleased with what he is pleased with, such a one is an oppressor and an ignoramus who harms only himself and does not lose but his own share.

6 The reference here is to those who deny that God can have multiple attributes, or that God's names have any meanings. See, for example, *Prolegomenon* § 2 and § 3.

جمع الربوبية، تفرقة الإرادة الدينية في جمع الإرادة الكونية، تفرقة ما يحبه ويرضاه في جمع ما قدره وقضاه، ولا يشهد الكثرة في الوحدة، وهي كثرة معاني الأسماء الحسنى والصفات العلى واقتضاؤها لآثارها في وحدة الذات الموصوفة بها.

فلا يشهد كثرة دلالات أسماء الرب تعالى وصفاته على وحدة ذاته.

فهو الله الذي لا إله إلا هو الرحمن الرحيم، الملك القدوس، السلام المؤمن، المهيمن العزيز، الجبار المتكبر. وكل اسم له صفة، وللصفة حكم، فهو سبحانه واحد الذات كثير الأسماء والصفات، فهذه كثرة في وحدة.

والفرق بين مأموره ومنهيه، ومحبوه ومبغوضه، ووليه وعدوه تفرقة في جمع، فمن لم يتسع شهوده لهذه الأمور الأربعة فليس من خاصة أولياء الله العارفين، بل إن ضاق شهوده عنها مع اعترافه بها فهو مؤمن ناقص، وإن جدها أو شيئاً منها فكفر صريح أو بتأويل، مثل أن يجحد تفرقة الأمر والنهي أو جمع القضاء والقدر، أو كثرة معاني الأسماء والصفات أو وحدة الذات.

فليتدبر اللبيب السالك هذا الموضع حق التدبر، وليعرف حق قدره، فإنه مجامع طرق العالمين وأصل تفرقتهم، قد ضبطت لك معاقده، وأحكمت لك قواعده. وبالله التوفيق.

وإنما يعرف قدر هذا من اجتاز القفار واقتحم البحار، وعرض له ما يعرض لسالك القفر وراكب البحر. ومن لم يسافر ولم يخرج عن وطن طبعه ومرباه، وما ألف عليه أصحابه وأهل زمانه، فبمعزل عن هذا. فإن عرف قدره وكفى الناس شره، فهذا ترجى له السلامة وإن عدا طوره، وأنكر ما لم يعرفه، وكذب بما لم يحيط بعلمه، ثم تجاوز إلى تكفير من خالفه، ولم يقلد شيوخه ويرضى بما رضى هو به لنفسه، فذلك الظالم الجاهل الذي ما ضر إلا نفسه، ولا أضاع إلا حظه.

5 The Dangers on the Path of Annihilation: Antinomianism

An aspirant encounters perdition and ruin on the path of annihilation from which only he who is accompanied by the insight of knowledge can be saved, else he is on the path of perdition.

Among them is the [ruinous] idea that if he crosses the vale of annihilation the command and prohibition no longer apply to him, for he may corrupt and undo his attainment of annihilation.⁷ If annihilation in his view is the ultimate end of the knowers and the objective of affirming unicity, he would abandon all adherence to divine command and prohibition that he thinks has been erased or voided by his state. He thinks that command and prohibition apply to only those who have not witnessed Him. This conceited one does not know that his testimony of unicity is no better than that of the polytheists who have agreed with it but it did not make them even [common] Muslims. As the Almighty said, “If you were to ask them who created the heavens and the earth they would surely say: God” [39:38], and also,

Say: To whom belongs the earth and all that is in them if you know?; they will say: God, say then: Why do you not take heed? Say: Who is the lord of the seven heavens and the lord of the Great Throne? They will say: God; say: Why do you not fear? Say: Who has the dominion of everything in his hands, who protects and yet none can protect against him, if you know? They will say: God; say then: How are you bewitched? [23:84–89]

He also said, “And most of them do not believe in God without also associating partners with Him” [12:106]. Ibn ‘Abbās, God be pleased with him and his father, said, “You ask them: Who created the heavens and the earth? They will say: God, while worshipping other than Him.”

Whoever has this kind of testimony of unicity and annihilation into it as his ultimate objective has left the religion of God and has abandoned all the messengers and books if he does not distinguish between what God has commanded and what He has forbidden, between God’s friends and enemies, what God loves and what He hates, between what is good and what is evil, equating the pious with the impious, obedience and disobedience. For in his perspective there is no action possible except obedience, for all things are equal in the reality of all-inclusive, general divine will.

⁷ On antinomianism, see above, Translator’s Introduction, 1:27.

فصل

ويعرض للسالك على درب الفناء معاطب ومهالك، لا ينجيه منها إلا بصيرة العلم، التي إن صحبتها في سيره، وإلا فبسبيل من هلك.

منها: أنه إذا اقتحم عقبة الفناء ظن أن صاحبها قد سقط عنه الأمر والنهي لتشويشه على الفناء ونقضه له، والفناء عنده غاية العارفين ونهاية التوحيد، فيرى ترك كل ما أبطله وأزاله من أمر ونهي أو غيرهما، ويصرح بعضهم بأنه إنما يسقط الأمر والنهي عمن شهد الإرادة، وأما من لم يشهدا فالأمر والنهي لازم له، ولم يعلم هذا المغرور أن غاية ما معه الفناء في توحيد أهل الشرك الذي أقروا به، ولم يكونوا به مسلمين البتة، كما قال تعالى: ﴿وَلَيْتَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [الزمر:38]. وقال: ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْرِكُونَ﴾ [المؤمنون:84-88]، وقال: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف:106]. قال ابن عباس رضي الله عنهما: «تسألهم من خلق السماوات والأرض، فيقولون الله وهم يعبدون غيره».

ومن كان هذا التوحيد والفناء غاية توحيده، انسلخ من دين الله ومن جميع رسله وكتبه، إذ لم يتميز عنده ما أمر الله به مما نهى عنه، ولم يفرق بين أولياء الله وأعدائه، ولا بين محبوب ومبغوضه، ولا بين المعروف والمنكر، فسوى بين المتقين والفجار، والطاعة والمعصية، بل ليس عنده في الحقيقة إلا طاعة لاستواء الكل في الحقيقة التي هي المشيئة العامة الشاملة.

One who stands in this station thinks that he is the possessor of union and unicity, having arrived at the very essence of reality. In fact, he has only arrived at the all-inclusive reality in which Iblis and his armies are all included, and so is every unbeliever, associationist, and impious person. All of them stand equally under the ontological, predestined reality. The ultimate goal of this station is to posit the equality of these with the righteous believers, God's near friends and servants under this reality.

Despite all of this, he must necessarily experience separation, and love and hate, but having now abandoned [divinely ordained] normative distinctions, he falls to his animal instinct and natural distinctions. He necessarily distinguishes between what benefits him and so he inclines to it and what he hates and so he flees it. He opposes those who uphold normative distinctions, turning away from their path toward the path of union, yet when he recedes and comes off his high horse, he returns to the distinctions imposed by his animal nature; he makes friends and enemies and loves and hates only in accordance with his desire and will. For making distinctions is a necessity for the human being; if his distinction is not Qur'anic and Muhammadan, it is based on a different canon, either an authority above him, or personal taste, either his own or that of someone else, or an opinion that is his own or that of someone else. Or else, his distinctions are purely beastly and animalistic in accordance with nothing but pure instinct and desire wherever it goes. One must make distinctions in one of these ways.

A servant must examine who is his source of distinctions, and weigh his faith before it is weighed, and reckon himself before he is reckoned. He must replace the trash with gold, the dung with pearls, and the mirage with the nourishing water; the mirage that "the one parched with thirst thinks is water until he approaches it and finds nothing but God who then takes him to account, and God is swift in reckoning" [24:39].

He must do so before he pleads for return to the ephemeral world and he is told, "Woe to you, today is the day of settling accounts, and what is past cannot be undone, bring out the credit and the debit, you shall know what you possess of true currency versus scrap."

The followers of this reality follow every Tom, Dick, and Harry and chase every peddler untouched by the light of knowledge and unsupported by any firm pillar. For when they refuse distinctions in their reality and attribute everything to God's love and pleasure and consider everything God's will and creation, they are comparable to those to whom God said, "Those who associated with God will say: If God had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything" [6:148]. They also said, "If God had willed, we would not have worshipped anything

ثم صاحب هذا المقام يظن أنه صاحب الجمع والتوحيد، وأنه وصل إلى عين الحقيقة، وإنما وصل المسكين إلى الحقيقة الشاملة التي يدخل فيها إبليس وجنوده أجمعون، وكل كافر ومشرِك وفاجر. فإن هؤلاء كلهم تحت الحقيقة الكونية القدريّة، فغاية صاحب هذا المشهد وصوله إلى أن يشهد استواء هؤلاء والمؤمنين الأبرار وأولياء الله وخاصة عباده في هذه الحقيقة، ومع هذا فلا بد له من الفرق والمالاة والمعاداة ضرورة، فينسلخ عن الفرق الشرعي، فيعود إلى الفرق الطبيعي النفسي بهواه وطبعه، إذ لا بد أن يفرق بين ما ينفعه فيميل إليه، ويضره فيهرب منه، فبينا هو منكر على أهل الفرق الشرعي ناكباً عن طريقتهم إلى عين الجمع، إذ انتكس وارتكس، وعاد إلى الفرق الطبيعي النفسي، فيوالي ويعادي، ويحب ويغض بحسب هواه وإرادته.

فإن الفرق أمر ضروري للإنسان، فمن لم يكن فرقه قرآنيّاً محمديّاً فلا بد له من قانون يفرق به، إما سياسة سائس فوقه، أو ذوق منه أو من غيره، أو رأي منه أو من غيره، أو يفرق فرقا بهيمياً حيوانياً بحسب مجرد شهوته وغرضه أين توجهت به، فلا بد من التفريق بأحد هذه الوجوه.

فلينظر العبد من الحاكم عليه في الفرق، وليزن به إيمانه قبل أن يوزن، وليحاسب نفسه قبل أن يحاسب، وليستبدل الذهب بالخزف، والدر بالبعر، والماء الزلال بالسراب الذي ﴿يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39]، قبل أن يسأل الرجعة إلى دار الصرف، فيقال: هيات، اليوم يوم الوفاء، وما مضى فقد فات، أحصي المستخرج والمصرف، وستعلم الآن ما معك من النقد الصحيح والزيف.

وأصحاب هذه الحقيقة أتباع كل ناعق يميلون مع كل صائح، لم يستضيئوا بنور العلم، ولم يلجأوا إلى ركن وثيق، إذا تناهوا في حقيقتهم وأضافوا الجميع إلى الله إضافة المحبة والرضا، وجعلوها عين المشيئة والخلق، ضاهوا الذين قال الله تعالى فيهم: ﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِن شَيْءٍ﴾ [الأنعام: 148]، وقولهم: ﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ نَّحْنُ لَا نَبَاؤُنَا

other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him" [16:35]. They also said concerning their gods, "Had the Most Merciful so willed, we would not have worshipped them" [43:20]. They also said, "And when they commit shameful deeds they say: We have found our fathers upon this and God has commanded us so" [7:28]. They offer as proof God's permission in allowing it to occur by way of destiny and creation for God's pleasure and love for these things, that if God had disliked these things He would have prevented them from committing these things. Since He has permitted them to do so, they made His decree and predestination the proof of His love and pleasure. All those who abandon the Prophetic-Qur'anic distinctions and equate all creation are heirs to these [unbelievers mentioned in the Qur'an].

A group of associationists oppose God's command and prohibition and what He sent with His messengers by using His decree and predestination [as an excuse], thus opposing the normative-religious reality with the creative-destined reality, just as their [latter-day Muslim] heirs use the excuse of decree and predestination in opposing His command and prohibition. Both groups void His command and prohibition by using His decree and predestination.

A third group thinks that the affirmation of decree and predestination voids divine laws and prophetic teachings, and since the associationists [mentioned in the Qur'an] have argued for the falsehood of [laws and prophecy] by affirming [predestination], this group [opposes them] by turning their denial of [predestination] a principle of faith, indeed, the greatest its pillars. Thus, they deny God's general and all-inclusive decree and predestination by affirming His command and prohibition.

Consider the division of groups on this point, and their separation on this crossroad that pertains to knowledge and revelation, journey [to God], and reality. Consider the state of the creation on this station and the secrets of the worlds will reveal themselves to you and you will know where you stand. You will know what crime this so-called "union" and this annihilation have committed against faith, waylaying its foundations and pillars. You will realize that religion entirely consists of the separation in the unity, differentiation in the union, and plurality in unicity, as described earlier. The nearest of people to God and to His messengers, books, and religion are those who differentiate in the union. They uphold the difference between what God loves and what He hates and dislikes, what He commands and what He prohibits, whom He befriends and whom He opposes—[affirming this] in knowledge as well as experience, in will as well as practice, while also witnessing the union of all things under His decree and predestination and the general, all-inclusive will. Such people believe in the normative reality as well as creative reality, and give each its share of worship.

وَلَا حَرَمًا مِنْ دُونِهِ مِنْ شَيْءٍ ﴿[النحل:35]﴾، وقولهم عن آلهتهم: ﴿لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾ [الزخرف:20]، وقولهم: ﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾ [الأعراف:28]. فاحتجوا بإقرار الله لهم قدراً وكوناً على رضاه ومحبته وأمره، وأنه لو كره ذلك منهم لحال بينهم وبينه ولما أقرهم عليه. فجعلوا قضاءه وقدره عين محبته ورضاه، وورثهم من سوى بين المخلوقات ولم يفرق بالفرق النبوي القرآني. وطائفة من المشركين ذكرت ذلك معارضين لأمر الله ونهيه، وما بعث به رسله بقضائه وقدره، فعارضوا الحقيقة الدينية الشرعية بالحقيقة الكونية القدرية، وورثهم من يحتج بالقضاء والقدر في مخالفة الأمر والنهي. وكلا الطائفتين أبطلت أمره ونهيه بقضائه وقدره. وظنت طائفة ثالثة أن إثبات القضاء والقدر يبطل الشرائع والنبوات، وأن المشركين احتجوا على بطلانها بإثباته، فجعلت التكذيب به من أصول الإيمان، بل أعظم أصوله، فردت قضاء الله وقدره الشامل العام بأمره ونهيه.

فانظر إلى اقتسام الطوائف هذا الموضع، واقتراحهم في مفرق هذا الطريق علماً وخبراً، وسلوكاً وحقيقةً، وتأمل أحوال الخلق في هذا المقام، تنكشف لك أسرار العالمين، وتعرف أين أنت وأين مقامك، وتعلم ما جنى هذا الجمع وهذا الفناء على الإيمان، وما خرب من القواعد والأركان، وتحقق حينئذ أن الدين كله فرقان في قرآن، فرق في جمع وكثرة في وحدة كما تقدم بيانه، وأن أولى الناس بالله وكتبه ورسله ودينه أصحاب الفرق في الجمع، فيقومون بالفرق بين ما يحبه الله ويبغضه، ويأمر به وينهى عنه، ويواليه ويعاديه علماً وشهوداً وإرادةً وعملاً، مع شهودهم الجمع لذلك كله في قضائه وقدره ومشيتته الشاملة العامة، فيؤمنون بالحقيقة الدينية والكونية، ويعطون كل حقيقة حظها من العبادة.

The share of the normative-religious (deontological) reality is that you uphold [God's] command and prohibition, love what He loves and dislike what He dislikes, befriend whom He befriends and oppose whom He opposes; the essence of that is love and hatred for His sake.

The share of the ontological reality is that one must be utterly needy toward Him alone, supplicate for His help and rely on Him, lean on Him, Him alone for asking and begging, for humility and meekness, and affirm that what He wills occurs and what He does not will does not occur. None other than Him has power concerning harm or benefit for them, nor life, death, and resurrection. And that He is the turner of the hearts: the hearts [of creation] and their forelocks are in His hand; and that there is no heart except it is between His two fingers, if He wishes He sets it aright and if He wishes He causes it to stray.

This reality has a kind of worship as does the other reality, and none invalidates the other; but in fact neither is complete without the other. Servitude is not perfect without them all, and this is the reality of His words, "You alone we worship and You alone we supplicate for help," contrary to the one who invalidates the reality of "You alone we worship" with the reality of "You alone we supplicate for help" by saying that this [latter] is union and "You alone we worship" is differentiation. When he transgresses in this station he does not see good as good and ugly as ugly. One of them says this explicitly: "The knower does not see good as good and ugly as ugly for He sees it all through the secret of predestination."

Others among them say that the reality of this perspective is that he experiences all existence as good with nothing evil in it; all his deeds are obedience with no possibility of disobedience, for even if they oppose the command, they are in obedience to the [predestined] will. They say,

I became the object of whatever You chose of Me
All my deeds, therefore, are righteous

One of them said, "Whoever has witnessed the reality, the command no longer applies to him." They use as proof the saying of the Almighty, "And worship your Lord until the *certainty* comes to you" [15:99]. They explain "certainty" as meaning the witnessing of the creative will, and this to them is the reality.

No doubt the ordinary people are far superior to these and more correct in faith, for this is heresy and hypocrisy, and a lie from them about themselves and about their prophet and their deity.

فحفظ الحقيقة الدينية القيام بأمره ونهيه، ومحبة ما يحبه، وكراهة ما يكرهه، وموالاته من والاه، ومعاداة من عاداه. وأصل ذلك الحب فيه والبغض فيه.

وحظ الحقيقة الكونية: إفراده بالافتقار إليه والاستعانة به والتوكل عليه، والالتجاء إليه وإفراده بالسؤال والطلب، والتذلل والخضوع، والتحقق بأنه ما شاء كان وما لم يشأ لم يكن، فلا يملك أحد سواه لهم ضرراً ولا نفعاً، ولا موتاً ولا حياة ولا نشوراً، وأنه مقلب القلوب، فقلوبهم ونواصيهم بيده، وأنه ما من قلب إلا وهو بين إصبعين من أصابعه، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاعه. فلهذه الحقيقة عبودية، [ولهذه الحقيقة عبودية]، ولا تبطل إحداها الأخرى، بل لا تتم إلا بها، ولا تتم العبودية إلا بمجموعها، وهذا هو حقيقة قوله: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، بخلاف من أبطل حقيقة ﴿إِيَّاكَ نَعْبُدُ﴾ بحقيقة ﴿إِيَّاكَ نَسْتَعِينُ﴾ وقال: إنها جمع، و﴿إِيَّاكَ نَعْبُدُ﴾ فرق، وإذا غلا في هذا المشهد لم يستحسن حسنة، ولم يستقبح قبيحة، ويصرح بذلك ويقول: العارف لا يستحسن حسنة، ولا يستقبح قبيحة لاستبصاره بسر القدر.

ومنهم من يقول: حقيقة هذا المشهد أن يشهد الوجود كله حسناً لا قبيح فيه، وأفعاله كلها طاعات لا معصية فيها، لأنهم وإن عصوا الأمر فهم مطيعون المشيئة. ويقولون:

أصبحت منفِعلاً لما تختاره مني ففعلت كل طاعات.

ويقول قائلهم: من شهد الحقيقة سقط عنه الأمر، ويحتجون بقوله تعالى: ﴿وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]، ويفسرون اليقين بشهود الحكم الكوني، وهي الحقيقة عندهم. ولا ريب أن العامة خير من هؤلاء وأصح إيماناً، فإن هذا زندقة ونفاق وكذب منهم على أنفسهم ونبههم والمهم.

Their lie upon themselves is that they must necessarily distinguish, so all they have done is turned away from Prophetic and Qur'anic distinctions to ones based on their own instinct, same as the case of Iblīs who was too proud to bow down before Adam, and he chose for himself the leadership of the wicked among [Adam's] progeny. He is also similar to the associationists who are too proud to worship God and are pleased with the worship of trees and the dead. He is also like the people of heretical innovation who are too proud to obey scripture and receive guidance from its ultimate niche and are pleased with the blind following of mutually opposing opinions that oppose human nature, intellect, as well as the divine law. They consider [their innovated doctrines] to be categorical rational truths, and have preferred them over the teachings of the prophets, God's peace and blessing be upon them; in reality they are only false doubts that oppose both reason as well as revelation.

Like the early Jahmites, they consider the Lord too transcendent for His throne and yet placed Him in the cavities of their houses, shops, and bath-houses, saying that He is everywhere with His being. Similarly, they stripped Him of His attributes of perfection and glory, for fear of likening Him to inanimate, mute objects that do not speak, hear, see, or possess knowledge or life; yet, they likened him to non-existents, that are impossible to exist.

Similarly, the deniers who say that there is nothing above the Throne but nothingness, that the Lord who is worshipped is not above the Throne, nor a deity who is prayed to, nor one to whom hands are raised, nor was Christ raised to Him, nor do the angels and the Holy Spirit rise to Him, nor was the Messenger of God, God grant him blessing and peace, taken on the Night Journey to Him and drew close to Him such that he was the length of two bows or closer, nor does anything come down from Him or is raised to Him, nor do the people of the Garden look at Him above them on the Day of Resurrection; that His settling on the Throne has no reality, but it is a metaphor and must be denied; that His highness above His creation relates to His rank and nobility above His creation, not in person; that His aboveness similarly is aboveness in power not in person. They stripped Him of the perfection of His Highness and Aboveness, and assigned to Him attributes that equate Him to the non-existent, the impossible. They said, He is neither inside the world nor outside it, neither connected to it nor separated from it, neither placed in it nor distinct from it, neither is He within us nor outside of us.

It is clear that if anyone is asked to characterize nothingness, that is precisely how he would describe it. To apply this negation to pure nothingness is closer in reason and nature than applying it to the Lord of the worlds, one who is not inside any of His creation; rather, He is distinct from His creatures and His creation, settled on His Throne, high and above all things. The object from all this

أما كذبهم على أنفسهم فإنهم لا بد أن يفرقوا قطعاً، فرغبوا عن الفرق النبوي والقرآني، ووقعوا في الفرق النفسي الطبيعي، مثل حال إبليس، تكبر عن السجود لآدم، ورضي لنفسه بالقيادة لفساق ذريته، ومثل المشركين تكبروا عن عبادة الله ورضوا لأنفسهم عبادة الأجار والأوثان، ومثل أهل البدع تكبروا عن تقليد النصوص وتلقي الهدى من مشكاتها، ورضوا لأنفسهم بتقليد أقوال مخالفة للفطرة والعقل والشرع، وظنوها قواطع عقلية وقدموها على نصوص الأنبياء عليهم الصلاة والسلام، وهي في الحقيقة شبهات باطلة مخالفة للسمع والعقل.

ومثل الجهمية الأولى نزهاوا الرب عن عرشه، وجعلوه في أجواف البيوت والحوانيت والحمامات، وقالوا: هو في كل مكان بذاته. ونزهوه عن صفات كماله ونعوت جلاله، حذراً بزعمهم من التشبيه، فشبهوه بالجادات الناقصة الحسيسة التي لا تتكلم ولا سمع لها ولا بصر ولا علم ولا حياة، بل شبهوه بالمعدومات الممتنع وجودها.

ومثل المعطلة الذين قالوا: ما فوق العرش إلا العدم، وليس فوق العرش رب يعبد، ولا إله يصلي له ويسجد، ولا ترتفع الأيدي إليه، ولا رفع المسيح إليه، ولا تعرج الملائكة والروح إليه، ولا أسري برسول الله ﷺ إليه ودنا منه حتى كان قاب قوسين أو أدنى، ولا ينزل من عنده شيء، ولا يصعد إليه شيء، ولا يراه أهل الجنة من فوقهم يوم القيامة، واستواوه على عرشه لا حقيقة له، بل على المجاز الذي يصح نفيه، وعلوه فوق خلقه بالرتبة والشرف لا بالذات، وكذلك فوقيته فوقية قهر لا فوقية ذات. فنزهوه عن كمال علوه وفوقيته ووصفوه بما ساووا به بينه وبين العدم والمستحيل، فقالوا: لا داخل العالم ولا خارجه، ولا متصلاً به ولا منفصلاً عنه، ولا محايثاً له ولا مبايناً له، ولا هو فينا ولا خارج عنا.

ومعلوم أنه لو قيل لأحد: صف لنا العدم، لوصفه بهذا بعينه. وانطبق هذا السلب على العدم المحض أقرب إلى العقول والفطر من انطباقه على رب العالمين الذي ليس في مخلوقاته شيء من ذاته، ولا في ذاته شيء من مخلوقاته، بل هو بائن عن خلقه، مستو على عرشه، عال على كل شيء وفوق كل شيء.

is that whoever evades anything of the truth and denies it falls into falsehood proportionate to his evasion.

This is true even in practice; whoever turns away from acting for the sake of God alone God tries him with acting for the sake of the creation. He thus turns from working for the One in whose hands is harm, benefit, life, death, resurrection, and ultimate bliss to those who have no power. Similarly, he who turns away from spending his wealth for God in obedience is tried with spending it for other than God in a state of disgrace. Similarly, whoever turns away from hard work for the sake of God is tried with hard work for the pleasure of the creation. Whoever turns away from the guidance of revelation is tried with the rubbish of human opinions and refuse of minds and the dirt of thoughts.

Let he who is sincere to himself and seeks felicity and success take heed of this point in his own case and in others, and God alone is sought for succor.

No doubt, the commoners despite their heedlessness and indulgence are more correct in faith than those, for they do not deny command and prohibition. Faith with separation and heedlessness is better than experiential union that is accompanied by corruption of and separation from faith.

As for their lying about their Prophet: they believe that his engagement in remembrance and worship was only for the sake of law-making, not because it was an obligation on him, for he had been relieved of it all as he had witnessed the reality and perfection of certainty. God Almighty and Magnificent had commanded him and all of His messengers to worship Him until the end of their terms of life, saying, "And worship until certainty comes to you" and by that is meant death by consensus. He also said in another verse concerning the unbelievers: "And we used to give lie to the Day of Recompense, until certainty came upon us" [74:46–47]. He, God's peace and blessings be upon him, said, "As for 'Uthmān b. Maz'ūn, surely the certainty from his Lord has come upon him,"⁸ upon 'Uthmān's death. Christ, may God have peace and blessings upon our Prophet and upon him, said, "I am a servant of God; He has given me the book and made me a prophet, and made me blessed wherever I be, and commanded me to pray and give alms so long as I live" [19:30–31]. This is the command of God to Christ, upon him be peace, and the same applies to all of his prophets and messengers and their followers. Al-Ḥasan [of Basra], God be pleased with him, said, "God had not made an end to the worship of a believer other than death." When they combined Jahmism in divine names and

8 Bukhārī #1243.

والقصد أن كل من أعرض عن شيء من الحق وحده، وقع في باطل مقابل لما أعرض عنه من الحق وحده ولا بد، حتى في الأعمال، من رغب عن العمل لوجه الله وحده ابتلاه الله بالعمل لوجه الخلق، فرغب عن العمل لمن ضره ونفعه وموته، وحياته ونشوره وسعادته بيده، فابتلي بالعمل لمن لا يملك له شيئاً من ذلك.

وكذلك من رغب عن إنفاق ماله لله في طاعته، ابتلي بإنفاقه لغير الله وهو راغم.

وكذلك من رغب عن التعب لله، ابتلي بالتعب في خدمة الخلق ولا بد.

وكذلك من رغب عن الهدى بالوحي، ابتلي بكاسة الآراء وزبالة الأذهان ووسخ الأفكار.

فليتأمل من يريد نصح نفسه وسعادتها وفلاحها هذا الموضوع في نفسه وفي غيره. والله المستعان.

ولا ريب أن العامة مع غفلتهم وشبهاتهم أصح إيماناً من هؤلاء إذا لم يعطلوا الأمر والنهي، فإن إيماناً مع تفرقة وغفلة خير من شهود وجمعية يصحبها فساد الإيمان والانسلاخ منه.

وأما كذبهم على نبيهم، فاعتقادهم أنه إنما كان قيامه بالأوراد والعبادات لأجل التشريع، لا لأنها

فرض عليه، إذ قد سقط عنه ذلك بشهود الحقيقة وكمال اليقين. فإن الله عز وجل أمره وأمر سائر

رسله بعبادته إلى حين انقضاء آجالهم، فقال: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]: وهو

الموت بالإجماع، كما قال في الآية الأخرى عن الكفار: ﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ حَتَّى أَتَانَا الْيَقِينُ﴾

[المدثر: 46-47]. وقال ﷺ: «أما عثمان بن مظعون، فقد جاءه اليقين من ربه». قاله لما مات عثمان.

وقال المسيح ﷺ: ﴿إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي

بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ [مريم: 30-31]. فهذه وصية الله للمسيح ﷺ، وكذلك لجميع أنبيائه

ورسله وأتباعهم. قال الحسن رضي الله عنه: لم يجعل الله لعبادة المؤمن أجلاً دون الموت.

attributes with this idea [that one needs no worship after attaining certainty] and its practice, only God may then protect you from abolishing the Lord and His law entirely; for now there is no Lord left to be worshipped and no law to be obeyed at all.

Whoever wants to reflect on the reality of what we have just mentioned should look at those signs and reflect on those indications, and ask these states and forms and testimonies, for if they will not speak aloud they will respond through their condition and implication. Only he [will understand this] who has accompanied the aspirants, left behind the heedless, established faith and abandoned the customs of the people of his time, and refused to concede to he who said:

Forget honor, and set not on a journey in a quest
Sit, for you are fed and clad

6 Volitional Annihilation: The True Goal of the Righteous

The third level of annihilation is the annihilation of the elite among the friends and the leaders of those nearest [to God], and this is the annihilation of the will of other than God, sensing the glimpse of the annihilation of the will of any other than Him, walking the path of union with what He loves and is pleased with, vanishing in the will of the Beloved and from his own desire from his Beloved, let alone the desire of anyone other than him. His will becomes united with the will of his Beloved—by which I mean the normative-religious will, not the creative-ontological will—and the desires of the two become one. There is no other kind of union that is right by reason other than this, in addition to union of knowledge and report, such that the two wills, two knowns, and the two objects of remembrance become one, with the distinction intact between the two wills, knowledges, and reports. The ultimate end of love is the union of the lover with the desire of the beloved, and the vanishing of the will of the lover in the will of the beloved.

This union and annihilation is the union of the elite lovers, who are annihilated in His worship from the worship of any other, as they are annihilated into His love, fear, hope, reliance, supplication, and pleading, from the love, fear, hope, or reliance toward anyone else. The actualization of this annihilation is that one loves not except in God nor does one hate except for His sake, nor does one take friends or enemies except for Him, nor does one give or prohibit except for Him, nor does one hope except for Him, nor supplicate for help except Him. Thus his religion becomes for God outwardly and inwardly, and God and His

وإذا جمع هؤلاء التجه في الأسماء والصفات إلى شهود هذه الحقيقة والوقوف عندها، فأعاذك الله من تعطيل الرب وشرعه بالكلية، فلا رب يعبد، ولا شرع يتبع بالكلية. ومن أراد الوقوف على حقيقة ما ذكرنا، فليسير طرفه بين تلك المعالم، وليقف على تلك المعاهد، وليسأل الأحوال والرسوم والشواهد، فإن لم تجبه جواراً أجابته حالاً واعتباراً. وإنما يصدق بهذا من رافق السالكين وفارق القاعدين، وتبوأ الإيمان، وفارق عوائد أهل الزمان، ولم يرض بقول القائل:

دع المكارم لا ترحل لبغيتها واقعد فإنك أنت الطاعم الكاسي.

فصل

الدرجة الثالثة من درجات الفناء:

فناء خواص الأولياء وأئمة المقربين، وهو الفناء عن إرادة السوى، شأماً برق الفناء عن إرادة ما سواه، سالكاً سبيل الجمع على ما يحبه ويرضاه، فانياً بمراد محبوبه منه على مراده هو من محبوبه، فضلاً عن إرادة غيره قد اتحد مراده بمراد محبوبه، أعني المراد الديني الأمري، لا المراد الكوني القدري، فصار المرادان واحداً.

وليس في العقل اتحاد صحيح إلا هذا، والاتحاد في العلم والخبر، فيكون المرادان والمعلوماتان والمذكوران واحداً مع تباين الإرادتين والعلمين والخبرين. فغاية المحبة اتحاد مراد المحب بمراد المحبوب، وفناء إرادة المحب في مراد المحبوب.

فهذا الاتحاد والفناء هو اتحاد خواص المحبين وفناؤهم، فنوا بعبادته عن عبادة ما سواه، وبجبه وخوفه ورجائه والتوكل عليه، والاستعانة به والطلب منه عن حب ما سواه وخوفه ورجائه والتوكل عليه.

ومن تحقيق هذا الفناء: ألا يحب إلا في الله، ولا يبغض إلا فيه، ولا يوالي إلا فيه، ولا يعادي إلا فيه، ولا يعطي إلا لله، ولا يمنع إلا له، ولا يرجو إلا إياه، ولا يستعين إلا به، فيكون دينه كله ظاهراً

messenger become more beloved to him than anyone else. He does not love those who oppose God and His messenger even if it was the closest of creation to him. Rather,

He opposes anyone among men that he opposes
All of them together, even if one was his dearest friend

The reality of that is his annihilation of his own desire and pleasure for the pleasure and rights of his Lord.

The summation of all this is the actualization of the testimony that *there is no god but God* by way of [rational] knowledge, inner awareness, practice, spiritual state, and intention. The reality of this negation and affirmation that this testimony includes is that it is annihilation and subsistence: he is annihilated from devotion to any other than Him in his knowledge, affirmation, and worship, and subsists in the devotion of Him alone.

This annihilation and this subsistence are the reality of the testimony of unicity on which the messengers have agreed, for which the books have been revealed, and for the sake of which all creation was created and laws were legislated, and upon which the carnival of the Garden was set up, and on which both the creation and command are based.

Its reality also includes alliance and disavowal; disavowal of worshiping any other than God and the alliance for God, as the Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in God alone'" [60:4]. "And when Abraham said unto his father and his folk: Lo! I am innocent of what you worship, except for He who created me, He surely will guide me" [43:26–27]. He also said, "O my people, I disavow what you associate [with God] and direct my face in full devotion to the one who created the heavens and the earth" [6:78–79]. God said to His messenger, upon him be peace and blessing, "Say: O unbelievers, I worship not what you worship" until the end of the sūra. This constitutes disavowal of them and their gods; he also named [this sūra] disavowal of associationism. It is the reality of erasure and establishment [the servant] erases the divinity of other than God Almighty from his heart, in his knowledge, intention, and worship, just as it is erased from existence, and he establishes in it the divinity of the Glorious alone.

This is also the reality of erasure and distinction. He distinguishes between the true deity and those whose divinity is falsely claimed, and unites all his adoration, worship, love, fear, hope, reliance, and supplication for help for his true God other than whom there is none.

وباطناً لله، ويكون الله ورسوله أحب إليه مما سواهما، فلا يواد من حاد الله ورسوله ولو كان أقرب الخلق إليه، بل:

يعادي الذي عادى من الناس كلهم جميعاً ولو كان الحبيب المصافيا.

وحقيقة ذلك فناؤه عن هوى نفسه وحفظها بمراضي ربه وحقوقه. والجامع لهذا كله تحقيق شهادة ألا إله إلا الله علماً ومعرفةً، وعملاً وحالاً وقصدًا. وحقيقة هذا النفي والإثبات الذي تضمنته هذه الشهادة هو الفناء والبقاء، فيفنى عن تأله ما سواه علماً وإقراراً وتعبدًا، ويبقى بتأله وحده.

فهذا الفناء، وهذا البقاء هو حقيقة التوحيد الذي اتفقت عليه المرسلون، وأنزلت به الكتب، وخلقت لأجله الخليقة، وشرعت له الشرائع، وقامت عليه سوق الجنة، وأسس عليه الخلق والأمر. وحقيقته أيضا البراء والولاء. البراء من عبادة غير الله، والولاء لله، كما قال تعالى: ﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ﴾ [الممتحنة:4]، و[إذ] ﴿قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ﴾ [الزخرف:26-27]، وقال أيضا: ﴿يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا﴾ [الأَنْعَام:78-79]، وقال الله تعالى لرسوله ﷺ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ﴾ إلى آخر السورة. وهذه براءة منهم ومن معبودهم، وسماها براءة من الشرك.

وهي حقيقة المحو والإثبات، فيمحو إلهية ما سوى الله عز وجل من قلبه علماً وقصدًا وعبادةً، كما هي محو من الوجود، ويثبت فيه إلهيته سبحانه وحده.

وهي حقيقة الجمع والفرق، فيفرق بين الإله الحق ومن ادعت له الإلهية بالباطل، ويجمع تأله وعبادته وحبه وخوفه ورجاءه وتوكله واستعانتة على إله الحق الذي لا إله سواه.

This is also the reality of *abstraction* and *singularizing*: one abstracts oneself from the worship of any other than Him and singles Him out for worship; thus abstraction is a negation and singling out is an affirmation, and the two together constitute the testimony of unicity.⁹

This annihilation and subsistence, friendship and hostility, erasure and establishment, union and separation, abstracting and singling out pertaining to the unicity of divinity is the kind that is fruitful and salvific, and the one by which felicity and success are attained. As for basing them on the unicity of lordship that even the associationists, the worshippers of idols, also affirm, its ultimate goal is annihilation in unicity that is shared by believers and unbelievers, God's friends and enemies, and it does not qualify one even as a Muslim let alone a master of inner sciences who has attained reality. This is a station concerning which great masters and aspirants have greatly erred; the saved is he alone who is saved by God, and it is He we supplicate for help.

9 "Abstraction" (*al-tajrīd*) and "Singularizing" (*al-tafrīd*) are names of two of the final stations, ninety-seventh and ninety-eighth in al-Harawī's ordering.

وهي حقيقة التجريد والتفريد، فيتجرد عن عبادة ما سواه، ويفرده وحده بالعبادة، فالتجريد نفي، والتفريد إثبات، ومجموعهما هو التوحيد.

فهذا الفناء والبقاء والولاء والبراء والحق والإثبات والجمع والفرق والتجريد، والتفريد المتعلق بتوحيد الإلهية هو النافع المثمر المنجي الذي به تنال السعادة والفلاح.

وأما تعلقه بتوحيد الربوبية الذي أقر به المشركون عباد الأصنام، فغايته فناء في تحقيق توحيد مشترك بين المؤمنين والكفار، وأولياء الله وأعدائه، لا يصير به وحده الرجل مسلماً، فضلاً عن كونه عارفاً محققاً.

وهذا الموضع مما غلط فيه من أكابر الشيوخ وأصحاب الإرادة ممن غلط، والمعصوم من عصمه الله، وبالله المستعان.

The Station of Self-Reckoning

Let us now return to the mention of the stations of “You we worship and You we supplicate for help” that a servant must traverse. Of these, we have mentioned awakening, insight, reflection, and resolve.

To the rest of the stations to God Almighty, these four are like the foundation to a building and one cannot conceive of journey to Him except by first resting at these stations. They accord with the order of the physical journey. For one who is comfortable in his home and its familiar surroundings does not take up a journey unless he is awakened from his heedlessness to the necessity of the journey. Then he undertakes to examine the journey and the attending dangers, the benefit and good that may come of it. He then begins to think about the provisions and preparation for the journey. Then he resolves to undertake it, and once he is resolved and concentrates his attention upon it, he arrives at the station of self-reckoning, which consists in the distinction between what is he owns and what he owes. He brings along what is his, pays off what he owes to others, as he is setting out on a journey from which he will never return.

Having crossed the station of self-reckoning he is now able to arrive at the station of repentance, for once he has reckoned with himself, he knows what he must do, and moves on to its companion station, which is the essence of repentance. This is why it is better to place self-reckoning before the station of repentance. It is possible to place it after [repentance] as well, for true self-reckoning does not occur until sound repentance has been achieved. To be precise, then, repentance lies between two instances of self-reckoning; one before, which requires one to [repent], and one after, which compels one to protect it. Repentance, therefore, is protected by two reckonings.

Self-reckoning has been alluded to in the words of the Almighty, “O you who have believed, fear God and let each soul see what it has sent forth for tomorrow” [59:18]. Thus, the Almighty commanded the servant to contemplate what he has done for his future, which means reckoning one’s self about that, to ask whether or not what he has sent forth is good enough to bring before God.

The objective of this contemplation is what it requires and demands, the preparation for the day of return, to send forth what will save him from the chastisement of God and illumine his face before God. ‘Umar b. al-Khaṭṭāb, God be pleased with him, said, “Examine yourself before you are examined, and

فصل

فلنرجع إلى ذكر منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ التي لا يكون العبد من أهلها حتى ينزل منازلها. فذكرنا منها اليقظة، والبصيرة، والفكرة، والعزم.

وهذه المنازل الأربعة لسائر المنازل كالأساس للبنیان، وعليها مدار منازل السفر إلى الله تعالى، ولا يتصور السفر إليه بدون نزولها البتة، وهي على ترتيب السير الحسي. فإن المقيم في وطنه لا يتأق من السفر حتى يستيقظ من غفلته عن السفر، ثم يتبصر في أمر سفره وخطره، وما فيه من المنفعة والمصلحة، ثم يفكر في أهبة السفر والتزود وإعداد عدته، ثم يعزم عليه، فإذا عزم عليه وأجمع قصده انتقل إلى منزلة المحاسبة، وهي التمييز بين ما له وعليه، فيستصحب ما له، ويؤدي ما عليه، لأنه مسافر سفر من لا يعود.

ومن منزلة المحاسبة، يصبح له نزول منزلة التوبة، لأنه إذا حاسب نفسه، عرف ما عليه من الحق، فخرج منه وتنصل منه إلى صاحبه، وهي حقيقة التوبة، فكان تقديم المحاسبة عليها لذلك أولى. ولتأخيرها عنها وجه أيضاً، وهو أن المحاسبة لا تكون إلا بعد تصحيح التوبة.

والتحقيق أن التوبة بين محاسبتين: محاسبة قبلها تقتضي وجوبها، ومحاسبة بعدها تقتضي حفظها. فالتوبة محفوفة بمحاسبتين وقد دل على المحاسبة قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ [الحشر: 18]. فأمر سبحانه العبد أن ينظر ما قدم لغده، وذلك يتضمن محاسبة نفسه على ذلك، والنظر هل يصلح ما قدمه أن يلقي الله به أو لا يصلح.

weigh yourself before you are weighed, and adorn yourself for the Great Presentation, ‘That day you will be presented and no secret of yours will remain concealed’” [69:18]; in one version he added, “[presented] before Him from whom your deeds are not hidden.”

1 The First Pillar

The author of *al-Manāzil*, God have mercy on him, said,

Self-reckoning has three pillars; first, you contrast His blessings with your crimes.

That is, that you compare and contrast what is from God and what is from you. This will show you the difference, and you will know that barring His forgiveness and mercy, you face nothing but ruin and perdition. Through this comparison you shall learn that the Lord is the lord and the servant is the servant, and the reality of the ego and its qualities and the magnificence of the glory of the Lord, the absolute singularity of the Lord in perfection and bestowal of grace, and that every bounty from Him is an act of grace and every punishment an act of justice. Before this comparison you were ignorant of the reality of your soul and the lordship of its originator and creator. When it is contrasted [with how it ought to be] it becomes clear to you that [your ego] is the source of all evil, the basis of all deficiency in you, and that it is by definition ignorant and transgressive; and were it not for the grace and mercy of God, it would never be pure. Had He not guided it, it would not be guided; and were it not for His showing the way and granting success, it would earn not a single virtue; and all its attainment is from its fashioner and originator; and its dependence on Him for virtue is not less than its dependence on Him for its very existence. Just as it has no existence of its own, it has no perfection of its own; all it possesses on its own is absence—absence of existence and absence of perfection. Hence you say,

I return to you [O Lord] with your bounty and I return with my sin!

Next, you compare your righteous deeds and evil deeds and realize which are greater and which preferable. This second comparison is between your deeds and what is your share of them.

He said,

والمقصود من هذا النظر ما يوجبه ويقتضيه من كمال الاستعداد [ليوم المعاد]، وتقديم ما ينجيهِ من عذاب الله ويبيض وجهه عند الله. وقال عمر بن الخطاب رضي الله عنه: «حاسبوا أنفسكم قبل أن تحاسبوا، وزنوها قبل أن توزنوا، وتزينوا للعرض الأكبر ﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ﴾» [الحاقة:18]، أو قال: «على من لا تخفى عليه أعمالكم».

قال صاحب المنازل: «المحاسبة لها ثلاثة أركان: أحدها أن تقيس بين نعمته وجناتك». يعني تقيس بين ما من الله وما منك، فحينئذ يظهر لك التفاوت، وتعلم أنه ليس إلا عفوه ورحمته، أو الهلاك والعطب.

وفي هذه المقايسة تعلم أن الرب رب، والعبد عبد، وتبين لك حقيقة النفس وصفاتها، وعظمة جلال الربوبية، وتفرد الرب بالكمال والإفضال، وأن كل نعمة منه فضل، وكل نقمة منه عدل، وأنت قبل هذه المقايسة جاهل بحقيقة نفسك، وبربوبة فاطرها وخالقها، فإذا قايست ظهر لك أنها منبع كل شر، وأساس كل نقص، وأن حدها الجاهلة الظالمة، وأنه لولا فضل الله ورحمته بتزكيتة [لها] ما زكت أبداً، ولولا هداها ما اهتدت، ولولا إرشاده وتوفيقه لما كان لها وصول إلى خير البتة، وأن حصول ذلك لها من بارئها وفاطرها وتوقفه عليه كتوقف وجودها على إيجاده، فكما أنها ليس لها من ذاتها وجود، فكذلك ليس لها من ذاتها كمال الوجود، فليس لها من ذاتها إلا العدم—عدم الذات، وعدم الكمال—، فهناك تقول حقاً: «أبوء لك بنعمتك علي وأبوء بذنبي». ثم تقيس بين الحسنات والسيئات، فتعلم بهذه المقايسة أيهما أكثر وأرحم قدراً وصفة. وهذه المقايسة الثانية مقايسة بين أفعالك وما منك خاصة.

And this contrast is difficult for one who lacks three things: the light of wisdom, ill opinion of his self, and discrimination between bounty and trial.

He means this comparison and contrast and self-reckoning depends on the light of wisdom, and that is a light with which God illumines the hearts of His messengers' followers. It is the light of wisdom in proportion to which alone are you able to see the incongruity [between God's bounty and your crime] and judge your self.

The light of wisdom here means [scriptural] knowledge by which the truth is separated from falsehood, guidance from error, benefit from harm, perfection from deficiency, and good from evil. It shows him the worth of righteous deeds, the more desirable from the less so, and what is acceptable [to God] from what is not. The greater his share of this light the greater and sounder his self-reckoning.

As for ill opinion of one's self, it is only needed because being pleased with oneself prevents one from thoroughly investigating one's state and falling into deception, seeing one's vices as virtues and deficiencies as perfections; for a lover sees the evil of his beloved in the same [positive] light.

The eye of love is blind to every flaw
Just as the eye of displeasure reveals them all

Only those who truly know themselves have low opinion of themselves, and those with high opinion of themselves are the most ignorant of themselves.

As for the discrimination between bounty and trial, it means one must distinguish the bounty that is [divine] favor and indulgence and is employed to attain eternal success, on the one hand, and the bounty that is a trial and a bait. How many a servant has taken the bait with no awareness, pleased with the praise of the ignorant and deceived by God's fulfillment of his needs and concealment of his [inner state]. To most, these three appear to be signs of success and felicity; such is the limit of their knowledge.

قال: «وهذه المقايسة تشق على من ليس له ثلاثة أشياء: نور الحكمة، وسوء الظن بالنفس، وتمييز النعمة من الفتنة».

يعني أن هذه المقايسة والمحاسبة تتوقف على نور الحكمة، وهو النور الذي نور الله به قلوب أتباع الرسل، وهو نور الحكمة، فيقدره ترى التفاوت، وتتمكن من المحاسبة.

ونور الحكمة هاهنا: هو العلم الذي يميز به بين الحق والباطل، والهدى والضلال، والضر والنافع، والكامل والناقص، والخير والشر، ويبصر به مراتب الأعمال، راجحها ومرجوحها، ومقبولها ومردودها، وكلما كان حظه من هذا النور أقوى كان حظه من المحاسبة أكمل وأتم. وأما سوء الظن بالنفس، فإنما احتاج إليه، لأن حسن الظن بالنفس يمنع من كمال التفتيش، ويلبس عليه فيرى المساوىء محاسن والعيوب كمالاً، فإن المحب يرى مساويء محبوبه وعيوبه كذلك.

فعين الرضا عن كل عيب كيلة كما أن عين السخط تبدي المساويا.

ولا يسيء الظن بنفسه إلا من عرفها، ومن أحسن ظنه بها فهو من أجهل الناس بنفسه. وأما تمييز النعمة من الفتنة، فيلفرق بين النعمة التي يراد بها الإحسان واللفظ، ويعان بها على تحصيل سعادته الأبدية، وبين النعمة التي يراد بها الاستدراج، فكم من مستدرج بالنعم وهو لا يشعر، مفتون بثناء الجهال عليه، مغرور بقضاء الله حوائجه وستره عليه. وأكثر الخلق عندهم أن هذه الثلاثة علامة السعادة والنجاح، ذلك مبلغهم من العلم.

When these three things are found in a person, he comes to know that whatever he has of God's bounty that unites¹ him with God is the true blessing, whereas whatever separates him from Him and takes him away from Him is a calamity in the guise of a blessing, a trial in the guise of a favor. He must beware, as he is merely being given enough rope with which to hang himself. He should thus also distinguish between favor [upon him] and proof [against him] and not conflate one with the other.

A servant is ever between God's favor upon him and God's proof against him, with no third possibility. Know that religion consists of His favor and His proof. The Almighty said, "Indeed, God has favored the believers when he sent in their midst a messenger that is of them" [3:164] and, "But it is God who bestowed favor upon them if indeed He guided them to faith" [49:17], and, "Say: to God, then, belongs the final proof" [6:149].

The existential command, too, consists of favor and proof; when a command of [predestination] is given, if it agrees with the normative command, it is a favor upon [the servant] from Him; else it is His proof against him.

Similarly, if His normative command is accompanied by His judgment of predestination, He had given [the servant] fulfillment, which is a favor from Him to him, and if it is not accompanied by His judgment of predestination, it becomes a proof against him. Thus, a favor is when either of the two types of command accompanies the other, and proof is when one is devoid of the other.

Every piece of knowledge accompanied by practice that pleases the Almighty is a favor, else it is a proof. Similarly, every power external or internal, when accompanied by its employment for His pleasure or command, is a favor, else it is a proof against him.

Every state, similarly, which is accompanied by one's support for His religion and calling others to it, is a favor, else it is a proof against him.

Every piece of property spent in the path of God and His obedience rather than seeking reward and gratitude is a blessing from God upon him, else it is a proof against him.

Every moment of leisure filled with what the Lord desires of His servant is a blessing upon him, else it is a proof against him.

One's enjoyment of recognition, honor, and love by others that is accompanied by humility and meekness before the Lord and awareness of the flaws of one's self and one's deeds and sincere advice to God's creation is a favor, else it is a proof [against him].

1 Instead of *bi-jam'ihī*, as the editors of *Madārij*(S) have chosen, I prefer to read this word as *yajma'uhu*, which flows better in the context.

فإذا كملت هذه الثلاثة فيه، عرف حينئذ أن ما كان من نعم الله عليه بجمعه على الله فهو نعمة حقيقة، وما فرقه عنه وأخذه منه فهو البلاء في صورة النعمة، والحنة في صورة المنحة. فليحذر فإنما هو مستدرج، ويميز بذلك أيضاً بين المنة والحجة، فلم تلبس إحداهما عليه بالأخرى.

فإن العبد بين منة من الله عليه وحجة منه عليه، ولا ينفك منهما، فاعلم أن الدين متضمن لمنته وحقته، قال الله تعالى: ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾ [آل عمران: 164]، وقال: ﴿بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُرْ لِلْإِيمَانِ﴾ [المحجرات: 17]. وقال: ﴿فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ﴾ [الأنعام: 149]. والحكم الكوني متضمن أيضاً لمنته وحقته، فإذا حكم له كوناً حكماً مصحوباً باتصال الحكم الديني به، فهو منة عليه، وإن لم يصحبه الديني، فهو حجة منه عليه.

وكذلك حكمه الديني إذا اتصل به حكمه الكوني، فوفقه للقيام بهن فهو منة منه عليه، وإن تجرد عن حكمه الكوني صار حجة منه عليه. فالمنة باقتران أحد الحكمين بصاحبه، والحجة في تجرد أحدهما عن الآخر، فكل علم صحبه عمل يرضيه سبحانه فهو منة، وإلا فهو حجة. وكل قوة ظاهرة أو باطنة صحبها تنفيذ لمرضاته وأوامره، فهي منة، وإلا فهي حجة. وكل حال صحبه تأثير في نصرته دينه والدعوة إليه، فهو منة، وإلا فهو حجة. وكل مال اقترن به إنفاق في سبيل الله وطاعته، لا لطلب الجزاء ولا للشكور، فهو منة من الله عليه، وإلا فهو حجة. وكل فراغ اقترن به اشتغال بما يريد الرب من عبده، فهو منة عليه، وإلا فهو حجة. وكل قبول في الناس وتعظيم ومحبة اتصل به خضوع للرب، وذلل وانكسار، ومعرفة بعيب النفس والعمل، وبذل النصيحة للخلق، فهو منة، وإلا فهو حجة. وكل بصيرة وموعظة وتذكير

Every insight, exhortation, reminder, and [opportunity of] awareness that God grants a servant, if accompanied by heedfulness, reason, awareness, and faith, is a favor, else it is a proof [against him].

Every state with God or station that is accompanied by progress toward God and preference for His desire over the servant's own desire is a favor from God. If accompanied by self-satisfaction and preference for one's own delight and tranquility in it, it is then God's proof against him.

Let each servant contemplate this enormous risk and discriminate between instances of favor and instances of proof. How often the two are conflated even by the elite and masters of the path! "And God guides whomsoever He wishes to the straight path" [2:213].

2 The Second Pillar

The second pillar of self-reckoning is that you discriminate between what you owe the Truth by way of the rights of servitude, adherence to obedience and avoidance of disobedience, on the one hand, and your right, which is what the divine law has permitted you, on the other. Thus, you have a duty and a right. You must distinguish between the two and give each its due.

Many conflate their duties with their rights and give themselves the right to choose if they should carry them out or not, and if they do so they think of that as a favor rather than a duty fulfilled.

Similarly, there are those who see the commission or omission of many acts that in fact fall within their choice as acts that they are [religiously] obliged to do or avoid. Thus, they seek to worship with respect to acts that are their choice, such as those who abandon many things permissible [in divine law], and think that they must do those deeds, or by doing acts that are within his rights to not do.

An example of the former is someone who seeks to worship by giving up marriage, the eating of meat or fruit or using other good things in food and clothing, and sees that as an obligation upon him due to his ignorance, forcing himself to give up that thing, seeing that as the most virtuous act of worship and highest obedience, although the Prophet, upon him be peace and blessing, expressed clear displeasure to those who made such claims. It is recorded in the *Ṣaḥīḥ*:

Some of the companions of the Prophet, upon him be peace and blessing, asked about his worship in private, and [upon hearing about it] they

وتعريف من تعريفات الحق سبحانه إلى العبد، اتصل به عبرة ومزيد في العقل والمعرفة والإيمان، فهي منة، وإلا فهي حجة. وكل حال مع الله تعالى، أو مقام اتصل به السير إلى الله وإيثار مراده على مراد العبد، فهو منة من الله، وإن صحبه الوقوف عنده، والرضا به، وإيثار مقتضاه من لذة النفس به وطمأنيتها إليه وركونها إليه، فهو حجة من الله عليه.

فليتأمل العبد هذا الموضع العظيم الخطر، ويميز بين مواقع المنة ومواقع الحجة، فما أكثر ما يلتبس ذلك على خواص الناس وأرباب السلوك، ﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: 213].

فصل

الركن الثاني من أركان المحاسبة:

أن تميز بين ما للحق عليك من وجوب العبودية والتزام الطاعة واجتناب المعصية، وبين ما لك والذي لك هو المباح الشرعي، فعليك حق ولك حق. ولا بد من التمييز بين ما لك وما عليك، وإعطاء كل ذي حق حقه.

وكثير من الناس يجعل كثيراً مما عليه من الحق من قسم ما له، فيتخير بين فعله وتركه، وإن فعله رأى أنه فضل قام به لا حق أداه.

وبإزاء هؤلاء من يرى كثيراً مما له فعله وتركه من قسم ما عليه فعله أو تركه، فيتعبد بترك ما له فعله، كترك كثير من المباحات، ويظن ذلك حقاً عليه، أو يتعبد بفعل ما له تركه ويظن ذلك حقاً عليه. مثال الأول: من يتعبد بترك النكاح، وترك أكل اللحم والفاكهة مثلاً، أو الطيبات من المطاعم والملابس، ويرى لجهله أن ذلك مما عليه، فيوجب على نفسه تركه، أو يرى تركه من أفضل القرب وأجل الطاعات، وقد أنكر النبي ﷺ على من زعم ذلك. ففي الصحيح: «أن نفراً من أصحاب النبي ﷺ سألوا عن عبادته في السر فكأنهم تقالوها، فقال أحدهم: أما أنا فلا

thought it too little. One of them said, "As for me, I will not eat meat," and another said, "As for me, I will not marry women," and another said, "As for me, I will not sleep in bed." Their statements reached the Prophet, upon him be peace and blessing, so he gave a sermon and said, "What is with people—one of them says 'I will not eat meat' and another says 'I will not marry women' and another says 'I will not sleep in bed'? But I marry women, eat meat, fast some days and do not other days, and pray at night and sleep as well: whosoever turns away from my way is not from me."²

Thus, he disavowed those who turn away from his way and worshipped God by abandoning some good things that God has permitted to his servants, renouncing it and believing that renouncing it and abandoning it is an act of worship. This is an example of someone who failed to distinguish [correctly] between the rights upon him and his own rights.

An instance of the second case is one who worships through an innovated worship which he believes will secure a spiritual state, unveiling, and higher faculties. He believes that to obtain these things one must fulfill certain prerequisites, and he turns to worshipping through those prerequisite acts, either by way of practicing certain things or giving up certain things, deeming that his obligation, even though those things are his rights. He has the right to give up those things, such as spiritual exercises and other routines that many aspirants have established following their personal tastes, states, and terminologies, without discriminating between those things that are the servant's right to take or leave on the one hand and the duties that he owes. The two kinds of things are entirely different.

3 The Third Pillar

Of the pillars of self-reckoning that the author of *al-Manāzil* has mentioned is:

The third is that you know that every obedience that you are pleased with counts against you, and every sin with which you shame your brother returns to you.

² Bukhārī #5063; Muslim #1401.

أَكَلَ اللَّحْمَ. وَقَالَ الْآخَرُ: أَمَا أَنَا فَلَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ الْآخَرُ: أَمَا أَنَا فَلَا أَنَامُ عَلَى فِرَاشٍ، فَبَلَغَ النَّبِيُّ ﷺ مَقَالَتَهُمْ، فَخَطَبَ وَقَالَ: «مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ: أَمَا أَنَا فَلَا أَكُلُ اللَّحْمَ، وَيَقُولُ الْآخَرُ: أَمَا أَنَا فَلَا أَتَزَوَّجُ النِّسَاءَ، وَيَقُولُ الْآخَرُ: أَمَا أَنَا فَلَا أَنَامُ عَلَى فِرَاشٍ. لَكِنِّي أَتَزَوَّجُ النِّسَاءَ وَأَكُلُ اللَّحْمَ، وَأَصُومُ وَأَفْطِرُ وَأَقُومُ وَأَنَامُ، فَمَنْ رَغِبَ عَنِ سُنَّتِي فَلَيْسَ مِنِّي». فَتَبَرَّأَ مَنْ رَغِبَ عَنْ سُنَّتِهِ وَتَعَبَّدَ لِلَّهِ بِتَرْكِ مَا أَبَاحَهُ لِعِبَادِهِ مِنَ الطَّيِّبَاتِ، رَغْبَةً عَنْهُ، وَاعْتِقَاداً أَنَّ الرِّغْبَةَ عَنْهُ وَهَجْرَهُ عِبَادَةٌ، فَهَذَا لَمْ يُمَيِّزْ بَيْنَ مَا عَلَيْهِ وَمَا لَهُ.

ومثال الثاني: من يتعبد بالعبادات البدعية التي يظنها جالبةً للحال والكشف والتصرف، ولهذه الأمور لوازم لا تحصل بدونها البتة، فيتعبد بالتزام تلك اللوازم فعلاً وتركاً، يراها حقاً عليه وهي حق له، وله تركها كفعل الرياضات، والأوضاع التي رسمها كثير من السالكين بأذواقهم ومواجيدهم واصطلاحهم، من غير تمييز بين ما فيها من حظ العبد والحق الذي عليه، فهذا لون وهذا لون.

ومن أركان المحاسبة ما ذكره صاحب المنازل فقال:

«الثالث: أن تعرف أن كل طاعة رضيتها منك فهي عليك، وكل معصية عبرت بها أخاك فهي إليك».

A servant's satisfaction with his obedience is an evidence of his being pleased with himself and his ignorance of the rights of worship and what the Lord Almighty and Glorious deserves. His ignorance of his self, its traits and afflictions, and weaknesses of his deeds, ignorance of his Lord and His rights and deserts gives rise to his satisfaction with his righteous deeds. This in turn gives rise to conceit, arrogance, and such afflictions that are greater even than major public sins such as fornication, drinking of alcohol, fleeing from the battlefield, and the like. Satisfaction with oneself, therefore, is the ego's folly. People of resolve and insight, in contrast, are most severe in seeking forgiveness right after pious acts, due to their witnessing of deficiency in them, and failure to stand before God as befits His glory and might, and were they not commanded to do so they would not even approach such worship nor be pleased with presenting it to their Master.

God Almighty, in this vein, commanded His sacred delegation, the pilgrims of His House, that they seek forgiveness right after their dispersing from the sacred grounds of 'Arafāt,³ which is the noblest and most blessed of stations. He said,

But when you depart from [the Mount of] 'Arafāt, remember God at the Sacred Monument. And remember Him, as He has guided you, for indeed, you were before that among those astray. Then depart from the place from where [all] the people depart and ask forgiveness of God. Indeed, God is Forgiving and Merciful. [2:198–199]

The Almighty also said, "And the seekers of forgiveness in the early morning" [3:17]. Al-Ḥasan, God be pleased with him, said, "[This means] they extended their prayers until the early morning, then sat seeking God Almighty's forgiveness." It is narrated in the *Ṣaḥīḥ* [of Muslim]⁴ that,

The Prophet, upon him be peace and blessing, would seek forgiveness three times upon saying *salām* (the final greeting of prayers). Then he would say, "O God, You are peace, from you is peace, blessed are you, O One of magnificence and munificence."

3 The standing-vigil on the Mount of 'Arafāt, where pilgrims remember God and seek His forgiveness, is among the last rituals of hajj. It is also where the Prophet Muhammad, God grant him blessing and peace, delivered his Farewell Sermon.

4 Muslim #591.

رضاء العبد بطاعته دليل على حسن ظنه بنفسه، وجهله بحقوق العبودية، وعدم عمله بما يستحقه الرب جل جلاله ويليق أن يعامل به.

وحاصل ذلك أن جهله بنفسه وصفاتها وآفاتا وعيوب عمله، وجهله بربه وحقوقه وما ينبغي أن يعامل به، يتولد منهما رضاه بطاعته وإحسان ظنه بها، ويتولد من ذلك من العجب والكبر والآفات ما هو أكبر من الكجائر الظاهرة من الزنا، وشرب الخمر، والفرار من الزحف ونحوها.

فالرضا بالطاعة من رعونات النفس وحماتها. وأرباب العزائم والبصائر أشد ما يكونون استغفاراً عقيب الطاعات لشهودهم تقصيرهم فيها، وترك القيام لله بها كما يليق بجلاله وكبريائه، وأنه لولا الأمر لما أقدم أحدهم على مثل هذه العبودية ولا رضيها لسيده.

وقد أمر الله تعالى وفده وحجاج بيته بأن يستغفروه عقيب إفاضتهم من عرفات، وهو أجل المواقف وأفضلها، فقال: ﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَذَا كُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 198-199]، وقال تعالى: ﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾ [آل عمران: 17]. قال الحسن رضي الله عنه: مدوا الصلاة إلى السحر، ثم جلسوا يستغفرون الله عز وجل. وفي الصحيح أن النبي ﷺ كان إذا سلم استغفر ثلاثاً، ثم قال: «اللهم أنت السلام، ومنك السلام، تباركت يا ذا الجلال والإكرام».

Furthermore, God the Exalted commanded him to seek forgiveness after the completion of the deliverance of the message, after having borne all of its burden and [having] fulfilled the obligations of pilgrimage, and struggle [in God's path]. As his death drew near, in the last [complete sūra] to be revealed, He said,

When came the Help of God, and Victory,
And you saw people entering the religion of God in multitudes,
Then hymn the praise of your Lord and ask forgiveness of Him. Indeed,
He is ever accepting of repentance. [Sūra 110]

From this, 'Umar and Ibn 'Abbās, God be pleased with them, understood that this is the end of the term of God's messenger, God's peace and blessing be upon him, being announced, in which He commanded him to seek forgiveness after the fulfillment of his duty. It was thus an announcement that "You have now fulfilled your duty, leaving out nothing, so make its ending the seeking of forgiveness, same as the ending of prayers, pilgrimage, and the nightly prayers, as well as the completion of ablution." For one says after it, "Glory be to you O God and your praise, I bear witness that there is no god but You, I seek your forgiveness and repent to you: O God, make me among those who turn to you frequently and seek purification often."

This is the state of he who knows the due of God and what befits His majesty of the right of worship and its conditions, instead of the ignorance and ecstatic outbursts of misguided pretenders.

One of the knowers said,

When you are pleased with your self and your practice before God, know that He is not pleased with you. How can anyone who knows that his self is the abode of every flaw and evil, and his deeds open to every affliction and deficiency, be ever pleased with his self and his deeds before God?

May God honor Shaykh Abū {Madyan}⁵ for his words, "Whoever truly worships looks at his deeds with the eye of ostentation, his states with the eye of pretension, his words with the eye of fabrication." The more this sought after goal is magnified in your heart, the less worthy [your worship] becomes, and the effort you put into accomplishing it diminishes [in your eyes]. The more you witness the reality of lordship and servitude and acquire inner knowledge of God and

⁵ In some manuscripts, the text says "Abū Yazīd."

وأمره الله تعالى بالاستغفار بعد أداء الرسالة، والقيام بما عليه من أعبائها، وقضاء فرض الحج والجهاد، واقتراب أجله، فقال في آخر ما أنزل عليه: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [النصر: 1-2-3].

ومن هاهنا فهم عمر وابن عباس رضي الله عنهم أن هذا أجل رسول الله ﷺ أعلمه [الله] به، فأمره أن يستغفره عقيب أداء ما عليه، فكأنه إعلام بأنك قد أديت ما عليك ولم يبق عليك شيء، فاجعل خاتمة الاستغفار كما كان خاتمة الصلاة والحج وقيام الليل، وخاتمة الوضوء أيضا إذ يقول بعد فراغه: «سبحانك اللهم وبحمدك، أشهد ألا إله إلا أنت، أستغفرك وأتوب إليك»، «اللهم اجعلني من التوابين، واجعلني من المتطهرين».

فهذا شأن من عرف ما ينبغي لله ويليق بجلاله من حقوق العبودية وشرائطها، لا جهل أصحاب الدعاوى وشطحاتهم.

وقال بعض العارفين: متى رضيت نفسك وعملك لله، فاعلم أنه غير راض به، ومن عرف أن نفسه مأوى كل عيب وشر، وعمله عرضة لكل آفة ونقص، كيف يرضى لله نفسه وعمله؟
ولله در الشيخ أبي يزيد حيث يقول: «من تحقق بالعبودية، نظر أفعاله بعين الرياء، وأحواله بعين الدعوى، وأقواله بعين الافتراء»، وكلما عظم المطلوب في قلبك صغرت عندك وتضاءلت القيمة التي تبذلها في تحصيله، وكلما شهدت حقيقة الربوبية وحقيقة العبودية، وعرفت الله وعرفت النفس،

of your self/ego, the clearer it becomes that what you possess of goods is of no worth before the King of Truth, and that if you brought Him [works] equivalent to the accounts of the two burdens [men and *jinn*], you should fear your place in afterlife. Furthermore, He only accepts and rewards owing to His generosity and grace.

His words, "Every sin by which you shame your brother returns to you" may mean that it will come to you and you will inescapably commit it yourself. This meaning is derived from a tradition narrated by al-Tirmidhī in his *Jāmi'* on the authority of the Prophet, God grant him blessing and peace,

Whoever shames this brother for a sin shall not die until he commits it.

Imam Aḥmad, God be pleased with him, explains this to refer to a sin from which one has repented. Furthermore, in shaming there is an element of jubilation at another's suffering, and al-Tirmidhī also reports on the authority of the Prophet, "Do not be joyous at the suffering of your brother, for God may have mercy on him and afflict you with it."⁶

It may also mean that your shaming of your brother for his sin is a greater and more severe sin than his sin for what it has of self-righteousness, jingoism, and inflation of the ego, as if proclaiming its own purity from sin, and that your brother is the only one who has fallen into it. In contrast, perhaps his being crushed by his sin, humility, meekness, self-reckoning, distance from the ailment of pretension, of arrogance and egotism, and his standing before God Almighty with his head down and body humble and heart broken, is more beneficial and better for him than your self-righteousness and ostentation, and [implied] expression of favor upon God and his creation. How near to God is such a sinner from the mercy of God and how near to God's wrath is such a braggart. For a sin that brings humility is dearer to Him than a righteous act accompanied by boastful self-righteousness. That you spend the night sleeping and wake up lamenting is better for you than if you spend the night standing in prayer and wake up self-righteous. For a self-righteous man's deed is not raised [to heaven]. That you laugh and acknowledge your sins is better than if you weep and boast. The groan of sinners is dearer to Him than the proud, self-satisfied hum of worshippers. Perhaps God made him fall into this sin as a cure that brings out a lethal illness, but your illness still resides within undetected.

6 The *isnāds* of both of these traditions have been deemed weak (*Madārij*(§), 527n5, 528n3).

تبين لك أن ما معك من البضاعة لا يصلح للملك الحق، [ولو جئت بعمل الثقلين خشيت عاقبته]، وإنما يقبله بكرمه وجوده [وتفضله]، [ويثيبك عليه أيضاً بكرمه وجوده وتفضله].

فصل

وقوله: «وكل معصية عيرت بها أخاك، فهي إليك».

يحتمل أن يريد به أنها صائرة إليك ولا بد أن تعملها. وهذا مأخوذ من الحديث الذي رواه الترمذي في جامعه عن النبي ﷺ: «من عير أخاه بذنب، لم يمت حتى يعمله». قال الإمام أحمد رضي الله عنه في تفسيره: هذا من ذنب قد تاب منه.

وأيضاً، ففي التعبير ضرب خفي من الشماتة بالمعير، وفي الترمذي أيضاً مرفوعاً: «لا تظهر الشماتة لأخيك، فيرحمه الله ويبتليك».

ويحتمل أن يريد أن تعيورك لأخيك بذنبه أعظم إثماً من ذنبه وأشد من معصيته، لما فيه من صولة الطاعة وتزكية النفس وشكرها، والمناداة عليها بالبراءة من الذنب، وأن أخاك هو الذي باء به. ولعل كسرتة بذنبه وما أحدث له من الذلة والخضوع، والإزراء على نفسه، والتخلص من مرض الدعوى والكبر والعجب، ووقوفه بين يدي الله ناكس الرأس خاشع الطرف منكسر القلب، أنفع له وخير من صولة طاعتك وتكثرك بها، والاعتداد بها، والمنة على الله تعالى وخلقه بها. فما أقرب هذا العاصي من رحمة الله، وما أقرب هذا المدل من مقت الله. فذنب تذلل به لديه أحب إليه من طاعة تدل بها عليه، [وإنك أن تبيت نائماً وتصبح نادماً خير من أن تبيت قائماً وتصبح معجباً، فإن المعجب لا يصعد له عمل، وإنك أن تضحك وأنت معترف خير من أن تبكي وأنت مدل]، وأنين المذنبين أحب إليه من زجل المسبحين المدلين، ولعل الله أسقاه بهذا الذنب دواءً استخرج به داءً قاتلاً هو فيك ولا تشعر.

God has secret ways to deal with those who are obedient and those who sin that only He knows and only those with insight can observe them and know of them the limited extent to which men can know, and beyond that is that which even the Honorable Scribes [the angels tasked with recording human deeds] do not know.

The Prophet, God grant him blessing and peace, said, "If the bondmaid of any of you commits fornication, he should establish [the punishment of] the Limit, and then he should not reproach her [*lā yathrib*],"⁷ that is, he should not shame her, [the root word here being the same as] in the words of Joseph, upon him be peace, to his brothers, "No blame upon you today" [12:92]. For the balance is in God's hand, as is the judgment, and the lash that fell upon this sinner is in the hand of the Turner of Hearts, and the purpose is to establish the prescribed punishment, not shaming and blaming. Only those ignorant of God feel secure from the reversals and turnovers of divine decree. God Almighty has said to the most knowledgeable of the creation and nearest to Him in connection, "And were it not that we made you firm, you would have almost inclined toward them a little" [17:73]. Joseph the Truth-lover said, "If you do not ward off the machination of those women, I would fall for them and become among the ignorant" [12:33]. One common oath of the Prophet, God grant him blessing and peace, was, "Nay, by the Turner of Hearts"⁸ and he also said, "There is no heart except that it is between two fingers of the Merciful, Almighty; if He wills he sets it straight, and if He wills He makes it crooked." Then he went on to say, "O God, Turner of Hearts, make our hearts firm upon your religion; O God, Turner of Hearts, make our hearts turn to Your obedience."⁹

⁷ Bukhārī #2234, #2152; Muslim #1703.

⁸ Bukhārī #6617, #6628.

⁹ This tradition has been narrated by numerous Companions in similar expressions. For example, see Muslim #2654.

فله في أهل طاعته ومعصيته أسرار لا يعلمها إلا هو، ولا يطالعها إلا أهل البصائر، فيعرفون منها بقدر ما تناله معارف البشر، ووراء ذلك ما لا يطالع عليه الكرام الكاتبون، وقد قال النبي ﷺ: «إذا زنت أمة أحدكم، فليقم عليها الحد ولا يثرب»، أي لا يعير. من قول يوسف عليه السلام لإخوته: ﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ﴾ [يوسف: 92]. فإن الميزان بيد الله والحكم لله، فالسوط الذي ضرب به هذا العاصي بيد مقلب القلوب، والقصد إقامة الحد لا التعيير والتثريب، ولا يأمن كرات القدر وسطواته إلا أهل الجهل بالله، وقد قال الله تعالى لأعلم الخلق وأقربهم إليه وسيلة: ﴿وَلَوْ لَا أَنْ تَبْتَئَاكَ لَقَدْ كَدَتِ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ [الإسراء: 74]، وقال يوسف الصديق: ﴿وَالَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾ [يوسف: 33]. وكانت عامة يمين رسول الله ﷺ: «لا ومقلب القلوب». وقال: «ما من قلب إلا وهو بين إصبعين من أصابع الرحمن عز وجل، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاغه»، ثم قال: «اللهم مقلب القلوب ثبت قلوبنا على دينك، اللهم مصرف القلوب صرف قلوبنا على طاعتك».

The Station of Repentance

After he has realized this station [of self-reckoning] and dismounted at this station, [the seeker] proceeds toward the station of repentance. For if through self-reckoning he can now distinguish between what is on his side from what is against him, he must now roll up his sleeves to attain it, and stay with it until death.

The station of repentance is the first of the stations, the middle, and the last. The servant never parts from it and stays with it until death. As he journeys from one station to the next, this station must accompany him all along.

Repentance, therefore, is the beginning of a servant as it is the end, and his need for it at the end is as dire as it is in the beginning. The Exalted has said, “And repent to God, all of you, O believers, perhaps you may succeed” [24:31]. This verse was revealed in Medina and God addressed through it the faithful believers and the choicest of God’s creation after their attainment of faith, patience, emigration and jihad. Yet, He connected their success to repentance as in a cause and effect relationship. He used the particle *la’alla*, which indicates hope, thus announcing that if you repent you may hope for success, for none but the repentant are entitled to hope. May God make us among them.

God the Exalted then said, “And those who do not repent are indeed the transgressors” [49:11], thus dividing the servants into the repentant and the wrongdoers, with no third type. He applied the term wrongdoer to anyone who fails to repent. None can be more wrong than such a one, due to his ignorance toward his Lord and His right, and the flaws of his self and afflictions of his deeds. It is recorded in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, who said: “O people, repent to God, for by God, I repent to Him more than seventy times in a day.”¹ His companions could count up to a hundred times in one sitting the Prophet’s saying “O Lord, forgive me and accept my repentance, for you are the one who accepts repentance and forgives.” He never completed a prayer after “When the help and victory of God came” [Sūra al-Naṣr] was revealed without saying: “Glory and Praise be to you O God, O our Lord, O God, forgive me.”²

1 This statement is a combination of two reports from the Prophet, the first one by Muslim, the second by Bukhārī. See Muslim #2702; Bukhārī #6307.

2 Bukhārī #4967–4968; Muslim #484.

فصل

فإذا صح هذا المقام، ونزل العبد في هذه المنزلة، أشرف منها على مقام التوبة، لأنه بالحاسبة قد تميز عنده ما له مما عليه، فليجمع على التشمير إليه والنزول فيه إلى الممات. ومنزل التوبة أول المنازل وأوسطها وآخرها، فلا يفارقه العبد [السالك]، ولا يزال فيه إلى الممات، وإن ارتحل إلى منزل آخر ارتحل به [واستصحبه معه] ونزل به.

فالتوبة هي بداية العبد ونهايته، وحاجته إليها في النهاية ضرورية، كما أن حاجته إليها في البداية كذلك، وقد قال الله تعالى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور:31]، وهذه الآية في سورة مدنية خاطب [الله] بها أهل الإيمان وخيار خلقه أن يتوبوا إليه بعد إيمانهم وصبرهم وهجرتهم وجهادهم، ثم علق الفلاح بالتوبة تعليق المسبب بسببه، وأتى بأداة «لعل» المشعرة بالترجي إيداناً بأنكم إذا تبتم كنتم على رجاء الفلاح، فلا يرجو الفلاح إلا التائبون، جعلنا الله منهم. وقال تعالى: ﴿وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات:II]، فقسم العباد إلى تائب وظالم، وما ثم قسم ثالث البتة، وأوقع اسم الظالم على من لم يتب، ولا أظلم منه لجهله بربه وبحقه وبعبث نفسه وآفات أعماله. وفي الصحيح عنه ﷺ أنه قال: «يا أيها الناس توبوا إلى الله، فوالله إني لأتوب إليه في اليوم أكثر من سبعين مرة». وكان أصحابه يعدون له في المجلس الواحد قبل أن يقوم: «رب اغفر لي وتب علي إنك أنت التواب الغفور» مئة مرة. وما صلى صلاة قط بعد إذ أنزلت عليه: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ إلا قال في صلاته: «سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي». وصح عنه ﷺ

It has also been related authentically from him, God grant him blessing and peace, “The actions of none of you will save you.” They said, “Not even you, O Messenger of God?” He said, “No, not even me. Except if God shades me with His mercy and grace.”³

May the peace and blessings of God be upon the most knowledgeable of the creation of God and His rights, and of His magnificence and what He deserves of worship, and the most aware of servitude and its duties, and the most firm in establishing them.

1 Repentance and *The Opening*

Since repentance is the return of the servant to God and his parting from “the path of those who have incurred wrath and those who are astray,” and given that that cannot be attained except by God guiding him to the straight path, and His guidance cannot be attained except by His help and the servant’s affirmation of His unicity, the Sūra of *The Opening* includes and commands all its aspects in the best of manners. Whosoever gives the Sūra of *The Opening* its full due, by way of knowledge, experience, state, and inner awareness, comes to know that its recitation is not sound without sincere repentance, for guidance to the straight path cannot be obtained in the presence of ignorance of one’s sins or persistence in them. The first is an ignorance that contravenes knowledge of guidance and the second is an error that contravenes his intention and resolve. This is why repentance cannot be completed except after the knowledge of sin, its acknowledgment, and quest for salvation from its ill consequences.

He said in *al-Manāzil*,

And it is that you see in the sin three things: the loss of protection for you when you committed it, your pleasure in committing it, and your persistence in it, while you certainly knew of the eye of the Truth upon you.

One possible meaning of “the loss of protection” is his failure to hold fast to God, for had he held onto Him he would not have left the guidance of obedience. The Almighty said, “And whoever holds fast to God is surely guided to the straight path” [3:101]. Had his holding fast to God been complete He would

³ Bukhārī #6463–6434; Muslim #2816–2818.

أنه قال: «لن ينجي أحدا منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل».

فصلوات الله وسلامه على أعلم الخلق بالله وحقوقه وعظمته، وما يستحقه جلاله من العبودية، وأعرفهم بالعبودية وحقوقها وأقومهم بها.

فصل

ولما كانت التوبة هي رجوع العبد إلى الله، ومفارقته لصراط المغضوب عليهم والضالين، وذلك لا يحصل إلا بهداية الله تعالى إلى الصراط المستقيم، ولا تحصل هدايته إلا بإعانتة وتوحيده، انتظمتها سورة الفاتحة أحسن انتظام، وتضمنتها أبلغ تضمن. فمن أعطى الفاتحة حقها علماً وشهوداً وحالاً ومعرفةً، علم أنه لا تصح له قراءتها على العبودية إلا بالتوبة النصوح، فإن الهداية التامة إلى الصراط المستقيم لا تكون مع الجهل بالذنوب، ولا مع الإصرار عليها، فإن الأول جهل ينافي معرفة الهدى، والثاني غي ينافي قصده وإرادته، فلذلك لا تصح التوبة إلا بعد معرفة الذنب، والاعتراف به، وطلب التخلص من سوء عواقبه.

قال في المنازل: «وهي أن تنظر في الذنب إلى ثلاثة أشياء: إلى انخلاعك من العصمة حين إتيانه، وفرحك عند الظفر به، وعودك على الإصرار عن تداركه مع تيقنك نظر الحق إليك».

يحتمل أن يريد بالانخلاع عن العصمة انخلاعه عن اعتصامه بالله، فإنه لو اعتصم به لما خرج عن هداية الطاعة، قال الله تعالى: ﴿وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [آل عمران: 101]،

never have let him fail. The Almighty also said, “And hold fast to God, He is your patron: the best patron, and the best helper” [22:78]. That is, if you hold on to God, He will protect you and give you victory; His help includes help against your ego as well as against Satan, the two enemies that never part and whose enmity is more ruinous than the enmity of external enemies. Help and victory against this enemy is more important and a servant is in greater need of it, and the extent of this help is proportional to the extent of [the servant’s] holding fast to God.

God willing, the discourse on holding fast and its necessity for faith will follow presently.⁴

Another possible meaning is the lifting of God’s protection from him, and that you committed the sin only after the robe of divine protection was taken off you. When one realizes his lack of protection he realizes the great danger he is in, and the separation [from the divine] becomes all the more difficult. He knows that there is nothing but ruin and perdition after that, and this is the essence of desertion. God does not leave you to your sin until after He deserted you and left you to your own devices. Had He protected you and granted your success, the sin would not have had its way with you. The knowers have agreed that desertion is that God leaves you to your own self, whereas success is that God does not abandon you at the mercy of your ego. In leaving you to your sin and deserting you the Glorious One has wisdom and secrets, of which we shall mention some.

In both interpretations, you return through repentance to your holding fast to Him and His protection for you.

His words, “and your delight in committing it”: To take delight in sin is the evidence of one’s intensity of desire for it, ignorance of the status of the One whom he disobeyed, and ignorance of the evil end and the great danger that await him. His delight in it covers up all of these, and is more harmful to him than the committing of the sin itself.

A believer never enjoys his sin, never finds his delight completed. Rather, even while committing the sin his heart is faced with grief, though the intoxication of desire covers up his feeling of it. If the heart ever becomes void of this remorseful ache and the joy of sinning overpowers any feeling of remorse, then one should doubt one’s faith, and cry over the death of his heart. Were the heart alive, the committing of sin would make it sad, upbraid and constrict it, and it would sense it. A wound, after all, does not cause pain to a corpse.

⁴ See below Translation, 2:58.

فلو بكت عصمته بالله لم يخذله أبدا. قال الله تعالى: ﴿وَأَعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾ [الحج:78]، أي متى اعتصمتم به تولاكم ونصركم، ومن نصره لكم نصركم على أنفسكم وعلى الشيطان، وهما العدو اللدأل يفارقان، وعداوتهما أضر من عداوة العدو الخارج، فالتصر على هذا العدو أهم، والعبد إليه أحوج، وكال النصر عليه بحسب كمال الاعتصام بالله.

وسياقي الكلام إن شاء الله تعالى بعد هذا في حقيقة الاعتصام، وأن الإيمان لا يقوم إلا به. ويحتمل أن يريد الانخلاع من عصمة الله له، وأنك إنما ارتكبت الذنب بعد انخلاعك من ثوب عصمته لك. فمتى عرف هذا الانخلاع عظم خطره عنده واشتد عليه مفارقتة، وعلم أن الهلك كل الهلك بعده، وهو حقيقة الخذلان، فما خلى الله بينك وبين الذنب إلا بعد أن خذلك وخلى بينك وبين نفسك، ولو عصمك ووقفك لما وجد الذنب إليك سبيلاً.

فقد أجمع العارفون بالله على أن الخذلان أن يخلي الله بينك وبين نفسك، والتوفيق ألا يكلك الله إلى نفسك. وله سبحانه في هذه التخلية بينك وبين الذنب وخذلانك حين واقعته حكماً وأسراراً سنذكر بعضها. وعلى الاحتمالين فترجع بالتوبة إلى اعتصامك به وعصمته لك. قوله: «وفرحك عند الظفر به».

الفرح بالمعصية دليل [على] شدة الرغبة فيها، والجهل بقدر من عصاه، والجهل بسوء عاقبتها وعظم خطرها، ففرحه بها غطى عليه ذلك كله، وفرحه بها أشد ضرراً عليه من موافقتها. والمؤمن لا تتم له لذته بمعصيته أبداً، ولا يكل بها فرحه، بل لا يباشرها إلا والحزن مخالط لقلبه، ولكن سكر الشهوة يحجبه عن الشعور به، ومتى خلا قلبه من هذا الحزن واشتدت غبطته وسروره، فليتهم إيمانه وليبك على موت قلبه، فإنه لو كان حياً لأحزنه ارتكابه للذنب وغاظه وصعب عليه، ولأحس القلب بذلك فحيث لم يحس به فما لجرح بميت إيلاام.

Few ever are guided to or alerted to this fine point concerning the sin, which is a dire state of affairs leading him head on towards utter ruin. This, unless he compensates by the following three things: fear of death in such a state without repentance; regret over what one committed against God by disobeying Him; and finally rolling up one's sleeves to atone for the sin and avoid it in the future.

His words, "Your persistence in [sinning]": persistence means to be established in your opposition [to divine command] and determination in it, which is another sin, possibly much greater than the actual sin. This indeed is part of the punishment for sin, namely, that it leads to a greater sin, which leads to even greater sins, until the utter destruction of the sinner is imminent.

Persistence in sinning is another sin, and desisting from compensating for the sin is tantamount to persistence in and contentment with it, which is the sign of perdition.

Worse than all of this is flouting the sin and showing it off, knowing with certainty that the Lord the Exalted and Magnificent is watching over him from above His Throne. If one believes in God's watch over him and then proceeds to commit it, it is an enormity. If he does not believe in His watch over him, it is unbelief and exit from Islam altogether. He is caught between two things: shamelessness and flouting of God's watch on him, on the one hand, and disbelief and exit from religion altogether, on the other. This is why one of the conditions of repentance is his certitude that God was watching over him and looking at him, seeing him clearly at the occasion of sin, for repentance is not valid except from a Muslim, except if one was a denier of God's looking at him. His repentance, in that case, is his entry into Islam and affirmation of the attributes of the Lord, Exalted and Magnificent.

2 The Conditions and Realities of Repentance

He said,

The conditions of repentance are three: regret, relinquishment, and apology.

The reality of repentance is regret over what one has committed in the past, relinquishing it in the present, and resolving never to return to it in the future.

All three are present at the time of repentance; he is simultaneously regretful, having relinquished it, and resolved to never return to it. Thus, he returns to the state of servitude to God for which he was created. This return is the reality of repentance. Since repentance depends on these three, they have been made its conditions.

وهذه النكتة في الذنب قل من يهتدي لها أو ينتبه عليها، وهي موضع مخوف جداً، مترام إلى الهلاك إن لم يتدارك بثلاثة أشياء: خوف من الموافاة عليه قبل التوبة، وندم على ما فاتته من الله تعالى بخالفه أمره، وتشمير الجسد في استدراكه.

قوله: «وقعودك على الإصرار عن تداركه».

الإصرار هو الاستقرار على المخالفة والعزم على المعادة، وذلك ذنب آخر لعله أعظم من الذنب الأول بكثير، وهذا من عقوبة الذنب، أنه يوجب ذنباً أكبر منه، ثم الثاني كذلك، ثم الثالث كذلك حتى يستحكم الهلاك.

فالإصرار على المعصية معصية أخرى، والقعود عن تدارك الفارط من المعصية إصرار ورضاً بها وطمأنينة إليها، وذلك علامة الهلاك، وأشد من هذا كله المجاهرة بالذنب مع تيقن نظر الرب جل جلاله من فوق عرشه إليه، فإن آمن بنظره إليه وأقدم على المجاهرة فعظيم، وإن لم يؤمن بنظره إليه وإطلاعه عليه فكفر وانسلاخ من الإسلام بالكلية، فهو دائر بين الأمرين: بين قلة الحياء ومجاهرة نظر الله إليه، وبين الكفر والانسلاخ من الدين. فلذلك يشترط في صحة التوبة تيقنه أن الله كان ناظراً إليه مطلعاً عليه، يراه جهرَةً عند موقعة الذنب، لأن التوبة لا تصح إلا من مسلم، إلا أن يكون كافراً بنظر الله إليه جاحداً له، فتكون توبته دخوله في الإسلام وإقراره بصفات الرب جل جلاله.

قال: «وشرائط التوبة ثلاثة: الندم، والإقلاع، والاعتذار».

حقيقة التوبة هو الندم على ما سلف منه في الماضي، والإقلاع عنه في الحال، والعزم على ألا يعاوده في المستقبل.

والثلاثة تجتمع في الوقت الذي تقع فيه التوبة، فإنه في ذلك الوقت يندم، ويقلع، ويعزم.

فحينئذ يرجع إلى العبودية التي خلق لها، وهذا الرجوع هو حقيقة التوبة.

ولما كان متوقفاً على تلك الثلاثة جعلت شرائط له.

As for regret, repentance cannot be realized without it, for if one does not regret evil one is content with it and with persisting in it.

It is recorded in *al-Musnad* [of Aḥmad] that “Regret is Repentance.” As for the relinquishment, repentance from a sin cannot be imagined while one is committing it. As for apology, there is some confusion about it. Some say that repentance requires desisting from finding excuses, for excuse is a cover for the crime, and to stop finding excuses is to acknowledge it, and repentance is not valid without acknowledgment. Some poet once said to his patron when the latter got angry with him,

I have not met your anger with excuse
 Rather, I say as you do
 I knock at the door of your clemency with humility
 Let courtesy judge between us

When the patron heard these lines he arose and rode to him immediately and his anger vanished.

Fulfillment of acknowledgment includes giving up excuses, to say with one's heart and tongue: O God, I am not protected from sins for me to seek an excuse; I have no power for me to seek strength from. I am a sinner and I repent. O God, I have no excuse, it is nothing but your unqualified right and my unqualified crime; to forgive or not is Your right.

What appears to me from the words of the author of *al-Manāzil* that he meant by “excuse” was the following: expression of weakness and helplessness, the overpowering by the enemy [i.e., Satan] and the ego. What I did was not because I belittled Your right or was ignorant of it, nor did I deny Your watching over me nor belittle Your warning. It was, rather, due to my weakness before base desire and failure to fight off the affliction of lust. [I turn to You now] longing for Your forgiveness, relying on Your forgiveness, thinking the best of Your dealing toward me, hoping for Your generosity, the expanse of Your forbearance and mercy. I was deceived, the ego being ever the inciter of evil, while Your cover concealed me [from shame and humiliation]. My ignorance aided me [in my sinful conduct]. I have no path but that of holding on to You, no help upon Your obedience except with the success You grant.

[I understood by his words] this kind of talk that consists of pleading, humility, neediness, and acknowledgement of powerlessness and affirmation of servitude.

[If understood thus] it is part of complete repentance, attained only by the wise adorers of their Lord the Exalted and Magnificent, and God loves to be adored.

فأما الندم فإنه لا يتحقق التوبة إلا به، إذ من لم يندم على القبيح، فذلك دليل على رضاه به، وإصراره عليه، وفي المسند: «الندم توبة».

وأما الإقلاع فتستحيل التوبة مع مباشرة الذنب.

وأما الاعتذار ففيه إشكال، فإن من الناس من يقول: من تمام التوبة ترك الاعتذار، فإن الاعتذار محاجة عن الجناية، وترك الاعتذار اعتراف بها، ولا تصح التوبة إلا بعد الاعتراف، وفي ذلك يقول بعض الشعراء لرئيسه، وقد عتب عليه في شيء:

وما قابلت عتبك باعتذار ولكني أقول كما تقول.
وأطرق باب عفوك بانكسار ويحكم بيننا الخلق الجميل.

فلما سمع الرئيس مقالته، قام وركب إليه من فوره، وأزال عتبه عليه.

فتمام الاعتراف ترك الاعتذار، بأن يكون في قلبه ولسانه: [اللهم لا براءة لي من ذنب فأعذر، ولا قوة لي فأنتصر، ولكني مذنب مستغفر]، اللهم لا عذري وإنما هو محض حقد، ومحض جنابتي، فإن عفوت وإلا فالحق لك.

والذي يظهر لي من كلام صاحب المنازل أنه أراد بالاعتذار إظهار الضعف والمسكنة، وغلبة العدو، وقوة سلطان النفس، وأنه لم يكن مني ما كان استهانةً بحقدك، ولا جهلاً به، ولا إنكاراً لاطلاعك عليّ، ولا استهانةً بوعيدك، وإنما كان من غلبات الهوى وضعف القوة عن مقاومة مرض الشهوة، وطمعاً في مغفرتك واتكلاً على عفوك، وحسن ظن بك، ورجاءً لكرمك، وطمعاً في سعة حلمك ورحمتك، وغرني بك الغرور، والنفس الأمارة بالسوء، [وسترك المرخي عليّ]، وأعاني جهلي، ولا سبيل لي إلى الاعتصام إلا بك، ولا معونة على طاعتك إلا بتوفيقك، ونحو هذا من الكلام المتضمن للاستعطاف، والتذلل، والافتقار، والاعتراف بالعجز، والإقرار بالعبودية.

فهذا من تمام التوبة، وإنما يسلكه الأكياس المتملقون لربهم عز وجل، والله يحب أن يُتلقى له.

One tradition has it: “Flatter God”; and in the *Ṣaḥīḥ*, “No one loves excuses more than God Almighty.” If the meaning [of the author] is excuse, as it is said in the end of that tradition, “It is for this reason that He sent the messengers with good news and warning.”⁵ The Exalted said, “Then they deliver the reminder: either excuse or warning” [77:5–6]. It is part of His perfect justice and goodness that He excuse His servants and not take the wrongdoers among them to account except after complete exhaustion of excuses, and establishment of proof. He also loves from His servants that they offer their apology to Him, and renounce his sin and come to Him, as in a tradition, “Whoever offers an excuse to God, He accepts his excuse.” This is the excuse that is praiseworthy and beneficial.

As for the excuse of predestination, that is to argue against God and try to prove the servant’s conduct against His Lord, and explain away his sin as attributable to predestination, and this is the conduct of the enemies of God Almighty. As one of their [ignorant] elders have said concerning the words of Almighty, “Adorned for people is the love of that which they desire—of women and sons, heaped-up sums of gold and silver” [3:14], he said, “Do you know what is meant by this verse?” They said, “What is meant by it?” He said, “Establishment of excuse for the creation.”

This ignorant one has lied upon God and His words! Its meaning, rather, is only to disparage to them this ephemeral, transient world, and encourage them toward the eternal and everlasting, and upbraid those who prefer and follow this embellished [deception], like a child who loves his toys, running to them and playing with them. [God] did not mention the agent of this adornment. He did not say, “We have adorned for people,” but rather God Almighty attributes the adornment of this world and its sins to the devils, as He said, “The Satan beautified for them their deeds” [6:43], and also, “Thus their false gods beautified for many of the associationists the murder of their children” [6:137]. One tradition says, “I have been sent as a guide and preacher, but I have no part of guidance on me, and Iblīs has been sent as a deceiver, a beautifier, but he has no part of misguidance on him.”⁶

This does not contradict the saying of God Almighty, “Thus we have beautified for every nature its deeds” [6:108], for this attribution of adornment to Him is by way of predestination and decree and to Satan by way of efficient causation. In addition, the Almighty’s beautification [of their evil deeds] to them is a chastisement for their inclination toward what the devil has adorned to them, and part of the punishment of a wicked deed is another wicked deed, and part of the reward of a good deed is the opportunity for another good deed.

⁵ Bukhārī #7416; Muslim #1499.

⁶ This tradition is generally regarded as weak or fabricated. *Madārij*(§), 544m.

وفي الحديث: «تملقوا لله». وفي الصحيح: «لا أحد أحب إليه العذر من الله تعالى» وإن كان معنى ذلك الإعذار كما قال في آخره: «من أجل ذلك أرسل الرسل مبشرين ومنذرين». وقال تعالى: ﴿فَالْمُلْقِيَاتِ ذِكْرًا عُذْرًا أَوْ نُذْرًا﴾ [المرسلات: 5-6]. فإنه من تمام عدله وإحسانه، أن أعذر إلى عبده، ولم يأخذ ظالمهم إلا بعد كمال الإعذار، وإقامة الحجّة، فهو أيضاً يحب من عبده أن يعتذر إليه، ويتنصل إليه من ذنبه، وفي الحديث: «من اعتذر إلى الله قبل الله عذره»، فهذا هو الاعتذار المحمود النافع. وأما الاعتذار بالقدر فهو مخاصمة لله، واحتجاج من العبد على الرب، وحمل لذنبه على الأقدار، وهذا فعل خصماء الله تعالى، كما قال بعض شيوخهم في قوله تعالى: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ﴾ [آل عمران: 14]. قال: أتدرون ما المراد بهذه الآية؟ قالوا: ما المراد بها؟ قال: إقامة أعدار الخليفة.

وكذب هذا الجاهل بالله وكلامه، وإنما المراد بها التزهيد في هذا الفاني الذاهب، والترغيب في الباقي الدائم، والإزراء بمن آثر هذا المزين واتبعه بمنزلة الصبي الذي يزين له ما يلعب به، فيهش إليه ويتحرك له، مع أنه لم يذكر فاعل التزيين، فلم يقل: «زينا للناس»، والله تعالى يضيف تزيين الدنيا والمعاصي إلى الشياطين، كما قال: ﴿وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام: 43]، وقال: ﴿وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ﴾ [الأنعام: 137]. وفي الحديث: «بعثت هادياً وداعياً، وليس إلي من الهداية شيء، وبعث إبليس مغوياً ومزياً، وليس إليه من الضلالة شيء». ولا يناقض هذا قوله تعالى: ﴿كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ﴾ [الأنعام: 108]. فإن إضافة التزيين إليه قضاءً وقدرًا وإلى الشيطان تسبباً، مع أن تزيينه تعالى عقوبة لهم على ركونهم إلى ما زينه الشيطان لهم، فمن عقوبة السيئة السيئة بعدها، ومن ثواب الحسنة الحسنة بعدها.

The point is that arguing to justify sin by predestination is negation of repentance, and it is not at all the same as offering excuse. Some transmitted reports have it, "If a servant sins then says, 'O Lord, this is your decree, you destined it for me and decided it for me and wrote it upon me,' God the Exalted and Magnificent says, 'And you performed it, committed it, willed it, and sweated to carry it out, and I will take you to account for it.' And when he says instead, 'O Lord, I committed wrong, I erred, I transgressed, and I did it,' God the Exalted and Magnificent says, 'And I destined it for you and decreed it and wrote it upon you, and I forgive it for you.' Similarly, when he does a righteous deed and said, 'O Lord, I did it, I gave charity, I prayed, I obeyed,' God the Exalted and Magnificent says, 'And I helped you upon it and gave you success,' and if he says, 'O Lord, You helped me and You granted me success and You blessed this as a favor upon me,' God the Exalted and Magnificent says, 'And you did it, willed it, and earned it.'"

Thus, offering of excuse is of two kinds: one that negates acknowledgment, and this negates repentance; and another excuse that affirms acknowledgment, and that is part of the completion of repentance.

The author of *al-Manāzil*, God have mercy on him, said,

The inner realities of repentance are three things: magnification of the crime, blaming the repentance, and seeking excuses for the creation.

By "inner realities" he means that by which something is realized or actualized and its validity and soundness is established, as the Prophet, God grant him blessing and peace, said to his doorkeeper, "Every truth has a reality, what is the reality of your faith?"⁷

As for "magnification of the crime," if one belittles it, one does not regret it; only to the extent of its enormity does one regret committing it. Whoever belittles losing a [copper] *fil*s does not lament losing it, but if he knows that it is a [gold] *dīnār*, he greatly laments it, its loss being an enormous setback to him.

Magnification of the crime comes from three things: the magnification of the command [that has been disobeyed], the magnification of the one issuing the command, and the certainty of the consequences.

As for "blaming the repentance," it is a duty upon him, and therefore, he is not certain that he has fulfilled this duty in the required manner, and he fears that he has not fulfilled its right, and that it may not be accepted from him, and that he did not put forth his best in making it. Or, that it is a defective

7 This is tradition has been declared weak by Ibn Ḥajar and others. See *Madārij*(§), 546n4.

والمقصود أن الاحتجاج بالقدر مناف للتوبة، وليس من الاعتذار في شيء، وفي بعض الآثار: «إن العبد إذا أذنب، فقال: يا رب هذا قضاؤك، وأنت قدرت علي، وأنت حكمت علي، وأنت كتبت علي، يقول الله عز وجل: وأنت عملت، وأنت جنيت، وأنت أردت واجتهدت، وأنا أعاقبك عليه. وإذا قال: يا رب أنا ظلمت، وأنا أخطأت، وأنا اعتديت، وأنا فعلت. يقول الله عز وجل: وأنا قدرت عليك وقضيت وكتبت، وأنا أغفر لك. وإذا عمل حسنة فقال: يا رب أنا عملتها، وأنا تصدقت، وأنا صليت، وأنا أطعمت، يقول الله عز وجل: وأنا أعنتك، وأنا وفقتك. وإذا قال: يا رب أنت أعنتني وأنت وفقتني، وأنت مننت علي، يقول الله: وأنت عملتها، وأنت أردتها، وأنت كسبتها». فالاعتذار اعتذاران: اعتذار ينافي الاعتراف، فذلك مناف للتوبة، واعتذار يقرر الاعتراف فذلك من تمام التوبة.

قال صاحب المنازل: «وحقائق التوبة ثلاثة أشياء: تعظيم الجناية، وإتهام التوبة، وطلب أعمار الخليفة».

يريدون بالحقائق ما يتحقق به الشيء وتبين به صحته وثبوته، كما قال النبي ﷺ لحارثة: «إن لكل حق حقيقة، فما حقيقة إيمانك؟».

فأما «تعظيم الجناية»، فإنه إذا استهان بها لم يندم عليها، وعلى قدر تعظيمها يكون ندمه على ارتكابها، فإن من استهان بإضاعة فلس مثلاً لم يندم على إضاعته، فإذا علم أنه دينار اشتد ندمه، وعظمت إضاعته عنده.

وتعظيم الجناية يصدر عن ثلاثة أشياء: تعظيم الأمر، وتعظيم الأمر، والتصديق بالجزاء. وأما «إتهام التوبة»، فلأنها حق عليه، لا يتيقن أنه أدى هذا الحق على الوجه المطلوب منه الذي ينبغي له أن يؤديه عليه، فيخاف أنه ما وفاها حقها، وأنها لم تقبل منه، وأنه لم يبذل جهده في صحتها، أو

repentance without his realizing it, such as the repentance of those who are needy and destitute, or those concerned with their honor and station among men, or that he repented only to protect his spiritual state—such a one has repented for his state, not out of fear of the Magnificent, or that he repented for his comfort, because it is too strenuous to commit the sin, or to retain his honor, wealth, and status [fearing lest God take it away], or due to the weakened drive to commit the sin and doused fire of his desire, or because the sin threatened his obtaining the knowledge or wealth that he seeks. These and many other defects prevent the repentance from being for the fear of God, His greatness and His commandments, and fear of losing status with Him, and of being deprived from His company and His sight in the Day of Judgment. Such a repentance is one thing, and the repentance of those with defects is another.

Part of blaming the repentance is also lack of determination and the attraction of the heart to the sin, albeit ever so small, and the lingering memory of the delight of committing the sin, sighing and yearning for it back again.

Part of blaming the repentance is his complacency and certainty that one has truly repented, as if he were given a pledge of safety. Such are the signs of blame.

Another sign [of a defective repentance] is continued dryness of the eyes and heedlessness, and that one fails to practice new righteous deeds after repentance that he did not do before.

Repentance that has been accepted and granted has signs.

One is that one is better after repentance than one was before the sin.

Another is that the fear accompanies him and he does not feel safe from the grasp of God even for the wink of an eye. His caution does not cease until he hears at the time of the parting of his soul, “That you neither fear nor grieve, and be pleased with tidings of the Garden that you were promised” [41:30]. Only then the fear ends.

Another is that regret and fear causes his heart as if to be ripped apart and cut into pieces, depending on the enormity of the crime. This is Ibn ‘Uyayna’s interpretation of the verse: “The building that they built [i.e., *masjid al-ḍirār*]⁸ will never cease to be a cause of doubt in their hearts, until their hearts are cut into pieces” [9:110]. Ibn ‘Uyayna said that cutting into pieces here means repentance. There is no doubt that the severe fear of a great punishment causes the heart to feel as if it is torn out; this is what is meant by *taqaṭṭu*’ in this verse.

8 A mosque built by a clandestine group in Medina aimed at harming the Prophet; this Qur’anic verse pointed out the nefarious plans of this group and the building was demolished.

أنها توبة علة وهو لا يشعر بها، كتوبة أرباب الجوائح والإفلاس، والمحافظين على جاهاتهم ومنازلهم بين الناس، أو أنه تاب محافظةً على حاله، فتاب للحال لا خوفاً من ذي الجلال، أو أنه تاب طلباً للراحة من الكد في تحصيل الذنب، أو ابقاءً على عرضه وماله ومنصبه، أو لضعف داعي المعصية في قلبه ونحمود نار شهوته، أو لمنافاة المعصية لما يطلبه من العلم والرزق، ونحو ذلك من العلل التي تقدر في كون التوبة خوفاً من الله تعالى، وتعظيماً له ولحرماته، وإجلالاً له، وخشيةً من سقوط المنزلة عنده، ومن البعد والطرده عنه، والحجاب عن رؤية وجهه في الدار الآخرة. فهذه التوبة لون، وتوبة أصحاب العلل لون.

ومن اتهام التوبة أيضاً ضعف العزيمة، والتفات القلب إلى الذنب الفينة بعد الفينة، وتذكر حلاوة مواقعه، وربما تنفس، وربما هاج هاجبه.

ومن اتهام التوبة طمأنينته ووثوقه من نفسه بأنه قد تاب، حتى كأنه قد أعطي منشوراً بالأمان، فهذا من علامات التهمة.

ومن علاماتها جمود العين، واستمرار الغفلة، وأنه لم يستحدث بعد التوبة أعمالاً صالحةً لم تكن له قبل.

فالتوبة المقبولة الصحيحة لها علامات:

منها أنه يكون بعد التوبة خيراً مما كان قبل الخطيئة.

ومنها أنه لا يزال الخوف مصاحباً له لا يأمن طرفة عين، نخوفه مستمر إلى أن يسمع قول الرسل لقبض روحه ﴿لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ [فصلت:30]، فهناك يزول الخوف.

ومنها: انخلاع قلبه وتقطع ندماً وخوفاً، وهذا على قدر عظم الجناية وصغرها، وهذا تأويل ابن عيينة لقوله تعالى: ﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ﴾ [التوبة:110]، قال: تقطعها بالتوبة.

If one's heart is not cut into pieces in this world due to lament and fear over what it has lost, it is torn in the hereafter when the truths are revealed and the reward of the obedient and the punishment of the disobedient are meted out. Thus, a broken heart is inescapable either in this world or in the hereafter.

Among the signs of true repentance is a particular feeling of a broken heart, a heartache that comes from nothing else but by the regret of sinning. It does not come from hunger, or spiritual training and effort, or mere love. It is beyond all of that. The heart breaks in front of the Lord completely, in pieces, in a way that surrounds the sinner from all sides, and throws him in front of his Lord, low and humble, like a convicted, runaway slave to his master. He is now taken and presented before Him, and nothing can save him from His authority. He finds no choice, no alternative, no escape. He knows now that his happiness, his success, his salvation is in his Master's pleasure with him. His Master knows everything about his crimes, yet he dearly loves and needs his Master, and knows his weakness and powerlessness and the strength of his Master; his lowliness and the loftiness of his Master. Thus, there come together in the servant the feeling of loss, lowliness, and humility—and how beneficial for the servant, how advantageous its recurrence for him, how great the power of resistance it gives, how close it makes him to his Master. Nothing is dearer to his Master than this acknowledgment of defeat, humility, lowliness, meekness, and his throwing himself before Him, submitting to Him. How sweet indeed his words in this state: O Lord, I ask in the name of Your might and My lack of it, have mercy upon me! I ask in the name of Your power and my lack of it, Your sufficiency and my need for You. This is my forehead, lying, erring, before You. You have many servants besides me, but I have no Master but You. I have no one to turn to nor any escape but You. I beseech You as a beggar, humbled and contrite. I supplicate to You beset with fear and harm. I ask you like one whose neck is lowered, nose is in dirt, eyes are filled with tears, heart humbled:

O He whom I beg to obtain what I desire
 And seek for refuge from what I fear
 Men cannot join a bone you break
 Nor break a bone that you hold together

These are the signs of true repentance. Whoever fails to detect these things in one's heart should blame his repentance and consider it deficient, and redo it correctly. How arduous it is to repent truly and how easy to claim it by the tongue. A truthful aspirant does not face any challenge greater than a truthful, sincere repentance. No power to change or resist exists except in God.

ولا ريب أن الخوف الشديد من العقوبة العظيمة، يوجب انصداع القلب وانخلاعه، وهذا هو تقطعه. وهذا حقيقة التوبة، لأنه ينقطع قلبه حسرة على ما فرط منه، وخوفاً من سوء عاقبته، فمن لم يتقطع قلبه في الدنيا على ما فرط حسرةً وخوفاً، تقطع في الآخرة إذا حقت الحقائق، وعان ثواب المطيعين وعقاب العاصين، فلا بد من تقطع القلب إما في الدنيا وإما في الآخرة.

ومن موجبات التوبة الصحيحة أيضاً كسرة خاصة تحصل للقلب لا يشبهها شيء، ولا تكون لغير المذنب، لا تحصل بجموع ولا رياضة ولا حب مجرد، وإنما هي أمر وراء هذا كله. تكسر القلب بين يدي ربه كسرةً تامةً قد أحاطت به من جميع جهاته، وألقته بين يدي ربه طريقاً ذليلاً خاشعاً، كحال عبد جان أبى من سيده، فأخذ فأحضر بين يديه، ولم يجد من ينجيهِ من سطوته، ولم يجد منه بداً ولا عنه غنى ولا منه مهرباً، وعلم أن حياته وسعادته وفلاحه ونجاته في رضاه عنه، وقد علم إحاطة سيده بتفاصيل جنائياته، هذا مع حبه لسيده وشدة حاجته إليه، وعلمه بضغفه وعجزه وقوة سيده، وذله وعز سيده. فيجتمع من هذه الأحوال كسرة وذلة وخضوع ما أنفعها للعبد، وما أجزل عائدها عليه، وما أعظم جبره بها، وما أقربها بها من سيده، فليس شيء أحب إلى سيده من هذه الكسرة، والخضوع، والتذلل، والإخبات، والانطراح بين يديه، والاستسلام له، فله ما أحلى قوله في هذه الحال: «أسألك بعزك وذلي إلا رحمتي، أسألك بقوتك وضعفي وبغناك عني وفقري إليك، هذه ناصيتي الكاذبة الخاطئة بين يديك، عبيدك سواي كثير وليس لي سيد سواك، لا ملجأ ولا منجى منك إلا إليك، أسألك مسألة المسكين، وأبتل إليك ابتال الخاضع الذليل، وأدعوك دعاء الخائف الضريع، سؤال من خضعت لك رقبتك، ورغمت لك أنفه، وفاضت لك عيناه، وذلل لك قلبه».

يا من ألوذ به فيما أومله ومن أعوذ به مما أحاذره
لا يجبر الناس عظماً أنت كاسره ولا يهيضون عظماً أنت جابره.

فهذا وأمثاله من آثار التوبة المقبولة، فمن لم يجد ذلك في قلبه، فليتهم توبته وليرجع إلى تصحيحها، فما أصعب التوبة الصحيحة بالحقيقة، وما أسهلها باللسان والدعوى، وما عاجل الصادق شيئاً أشق عليه من التوبة الصادقة الخالصة، فلا حول ولا قوة إلا بالله.

Most people who cleanse themselves of outwardly major sins and minor filth dwell nonetheless in major sins like them, or greater or smaller, but it does not occur to them that they are sins from which to repent. They have such contempt and disdain for those who commit major sins, and such self-righteousness toward their own worship, and vain attitude regarding their favors upon the people, and the need in their hearts for the people to obey them, a need not hidden from anyone except themselves, and things that follow from it, that are more hated to God Almighty and farther away from His door than the major sins of the former. If God approaches them with a minor filth or a major outwardly sin that He makes them fall into, only in order to break their inner selves and make them aware of their selves' true worth, to bring humiliation to them only to rid them of their self-righteousness, it is only a mercy for such a one. It is just as if He approaches the outward sinners with the opportunity to repent sincerely and turn their hearts to Him. It is a mercy for them, without which both are in danger.

3 Legitimate and Illegitimate Excuses for Sins

As for "seeking excuses for the creation," it has two possibilities, one praiseworthy and the other blameworthy and prohibited.

What is blameworthy is if the excuse is sought [for people's sins] on ground of predestination and its inevitable power over them against their will, thus excusing sinning on account of divine predestination.

This excuse is given by many aspirants who look to predestination, annihilated in their witnessing, and that is a path of grave danger as we have explained, with no benefit, nor capacity to save anyone.

This, I think, is the intended meaning of the author of *al-Manāzil*, for he said afterward:

The servant's witnessing of the Command does not leave any room for praising the good or dispraising the bad, as he has risen above all meanings to the meaning of the Command.

This witnessing is a deficient and blameworthy one, for it is rejected by the One is intended by it. For it is an excuse for the enemies of God who defy Him and His messengers, and making excuses for them is in opposition to God and His command, making excuses for those whom God has not excused, asking for vindication for those whom God has blamed. This is not harmony with God, rather, harmony with Him is to blame him and to believe that [a sinner] has

وأكثر الناس المتبرئين عن الكجائر الحسية والقاذورات في كجائر مثلها أو أعظم منها أو دونها، ولا يخطر بقلوبهم أنها ذنوب ليتوبوا منها، فعندهم من الإزراء على أهل الكجائر واحتقارهم وصولة طاعتهم عليهم، ومنتهم على الخلق بلسان الحال، واقتضاء بواطنهم لتعظيم الخلق لهم على طاعتهم، اقتضاء لا يخفى على أحد غيرهم، وتوابع ذلك ما هو أبغض إلى الله تعالى وأبعد لهم عن بابه من كجائر أولئك، فإن تدارك الله أحدهم بقاذورة أو كبيرة يوقعه [فيها] ليكسر بها نفسه ويعرفه بها قدره ويذله بها، ويخرج بها صولة الطاعة من قلبه، فهي رحمة في حقه، كما أنه إذا تدارك أصحاب الكجائر بتوبة نصوح وإقبال بقلوبهم إليه، فهو رحمة في حقهم، وإلا فكلاهما على خطر.

فصل

وأما «طلب أذار الخليفة»، فهذا له وجهان: وجه محمود، ووجه مذموم حرام. فالمدموم أن تطلب أذارهم نظراً إلى الحكم القدري وجريانه عليهم، شاءوا أم أبوا، فيعذرهم بالقدر. وهذا القدر ينتهي إليه كثير من السالكين الناطرين إلى القدر القانين في شهوده، وهو كما تقدم درب خطر جدا، قليل المنفعة، لا ينبغي وحده. وأظن هذا مراد صاحب المنازل، لأنه قال بعد ذلك: «إن مشاهدة العبد الحكم لم يدع له استحسان حسنة، ولا استقباح سيئة، لصعوده من جميع المعاني إلى معنى الحكم». وهذا الشهود شهود ناقص مذموم، إن طرده صاحبه فعذر أعداء الله وأهل مخالفته ومخالفة رسله، وطلب أذارهم، كان مضاداً لله في أمره، عاذراً من لم يعذره الله، طالباً عذر من لأمه الله وأمر بلومه، وليست هذه موافقة لله، بل موافقة لوم هذا، واعتقاد أنه لا عذر له عند الله، ولا في نفس

neither any excuse before God nor any excuse in the matter itself. For God Almighty has removed all his excuses. If he had a valid excuse before God, He would not punish him at all, for God is too merciful and just and self-sufficient to punish someone who has an excuse. Excuse is dearer to God than anyone else, and it is for this very reason that He sent messengers and revealed the Book, to remove any justification [for sin and unbelief] on the part of His creation, so that they have no case against Him.

It is an established fact that one who seeks to excuse them and validates [such excusing] upholds a proof that God has invalidated in every way, and “God’s is the ultimate proof” [6:149]. Those among His creation who have an excuse—like a child who cannot discriminate, the insane, those who have not received the call [of Islam], and a deaf and blind person who can neither see nor hear—God will not punish any of these at all, and for them there is another judgment in the afterlife, as God will test them and send a messenger to them who will command and prohibit them, and whosoever obeys the messenger will enter the Garden and whosoever disobeys will enter the Fire. This was reported by Abū Ḥasan al-Ashʿarī⁹ on the authority of the people of Sunna and Hadith in his *Maqālāt*, and there are a number of traditions in this regard, some in the *Musnad* of Aḥmad [b. Ḥanbal], like the tradition of al-Aswad b. Sarī¹⁰ and the tradition of Abū Hurayra.¹¹

Whoever questions these [Prophetic] traditions by the argument that the afterlife is the abode of reward and not responsibility, and therefore these traditions are contradictory to reason, is ignorant. For responsibility ends only upon entrance into the abode of permanence, either the Garden or the Fire. For before then responsibility continues to be in effect in the Barzakh¹² and the Field [of standing before God], which is why He calls them to prostration in that stand, when the believers will prostrate willingly and by their own choosing and the unbelievers and hypocrites will be prevented from prostrating.

The point is that there will be absolutely no excuse for anyone to disobey God or oppose His command, after knowing it and possessing the ability to do or avoid it. If there is an excuse, he would not deserve any punishment or blame, neither in this world nor in the hereafter.

9 See Glossary, “al-Ashʿarī, Abū Ḥasan.”

10 Al-Aswad b. Sarī (d. 42/663) was a poet and highly regarded Companion of the Prophet, who participated alongside him in four battles and who was appointed a judge in the early days of Islam. For his narrations, see *Musnad Aḥmad*, 24:351; *Madārij*(š), 555n2.

الأمر. فالله عز وجل قد أعذر إلي، وأزال عذره بالكلبية، ولو كان معذوراً في نفس الأمر عند الله لما عاقبه البتة. فإن الله عز وجل أرحم وأغنى وأعدل من أن يعاقب صاحب عذر، فلا أحد أحب إليه العذر من الله، ومن أجل ذلك أرسل الرسل وأنزل الكتب إزالةً لأعذار خلقه، لئلا يكون لهم حجة.

ومعلوم أن طالب عذرهم ومصححه مقيم حجة قد أبطلها الله من جميع الوجوه، فله الحجة البالغة، ومن له عذر من خلقه كالطفل الذي لا يميز والمعتوه ومن لم تبلغه الدعوة، والأصم الأعمى الذي لا يبصر ولا يسمع، فإن الله لا يعذب هؤلاء بلا ذنب البتة، وله فيهم حكم آخر في المعاد يمتحنهم بأن يرسل إليهم رسولاً يأمرهم وينهاهم، فمن أطاع الرسول ﷺ منهم أدخله الجنة، ومن عصاه أدخله النار. حكى ذلك أبو الحسن الأشعري عن أهل السنة والحديث في مقالاته، وفيه عدة أحاديث بعضها في مسند أحمد، كحديث الأسود بن سريع، وحديث أبي هريرة.

ومن طعن في هذه الأحاديث بأن الآخرة دار جزاء لا دار تكليف، فهذه الأحاديث مخالفة للعقل، فهو جاهل، فإن التكليف إنما ينقطع بدخول دار القرار الجنة أو النار. وإلا فالتكليف واقع في البرزخ وفي العرصات، ولهذا يدعوهم إلى السجود له في الموقف، فيسجد المؤمنون له طوعاً واختياراً، ويحال بين الكفار والمنافقين وبين السجود.

والمقصود أنه لا عذر لأحد البتة في معصية الله ومخالفة أمره مع علمه بذلك، وتمكنه من الفعل والترك، ولو كان له عذر لما استحق العقوبة واللوم، لا في الدنيا ولا في العقبى.

11 In his *Maqālāt*, al-Ash'arī argues that children's fate will be left to God. Ibn al-Qayyim discusses this extensively in his *Tariq al-hijratayn* and concludes, based on Hadith reports and in agreement with Ibn Taymiyya, that such children will be tested and judged in the afterlife. See *Madārij*(S), 555n.

12 The state or period between death and resurrection.

It may be said that these words are spoken from the perspective imposed by the divine law; and had they been uttered from the tongue of reality, the creation would indeed have been excused, for they are all inescapably tied to the divine will, and what He has decreed and predestined for them, with no way out. They are running behind His predestination, whose arrows must strike them ineluctably, as they are the targets of the arrows of destiny that can never miss them. However, whoever is overwhelmed by the perspective of the divine command cannot seek an excuse for them, but whoever is overwhelmed by the creative command does excuse them. You, therefore, are excused in your objection against us in the reality of the law, and we are excused in seeking excuse in the judgment of reality, and we are both correct.

We can answer this from a number of perspectives.

First, excuse is not useful unless it is accepted, and to seek excuse through predestination is simply unacceptable, and no one is excused by its virtue, and if he presents it as an excuse, this speech would be false and would not benefit him at all; it would rather only increase the sin of that criminal and the wrath of the Lord against him. No reasonable person should engage in discourse of this nature.

Second, the seeking of excuse in predestination includes acquitting the criminal himself, exonerating his charge sheet, when he in fact is the transgressor and ignorant, and transferring the burden to predestination, attributing the sin to [God], and attributing wrongdoing to Him by implication and even explicitly by using ornate and subtle expression. Perhaps such a one is overwhelmed by his state and explicates his disclosure. As one of the enemies of God Almighty said,

He threw him into the river with hands tied and said
Be warned, be warned, let not the water touch you

Another enemy said,

They put meat for the eagles upon my roof
Then they blamed the eagles if they snatched from them
If they had intended protection from me
They would have hid your handsome face!

Another enemy said,

I have become a recipient of whatever You choose for me
My deeds are all, therefore, obedience

فإن قيل: هذا كلام بلسان ألجأه بالشرع، ولو نطق بلسان الحقيقة لعذرت الخليفة، إذ هم صائرون إلى مشيئة الله فيهم، وما قضاء وقدره عليهم، ولا بد، فهم مجار لأقداره، وسهامها نافذة فيهم، وهم أغراض لسهام الأقدار لا تخطئهم البتة، ولكن من غلب عليه مشاهدة الحكم الشرعي لم يمكنه طلب العذر لهم، ومن غلب عليه مشاهدة الحكم الكوني عذرهم، فأنت معذور في الإنكار علينا بحقيقة الشرع، ونحن معذورون في طلب العذر بحقيقة الحكم، وكلانا مصيب.

فالجواب من وجوه:

أحدها أن يقال: العذر إن لم يكن مقبولا لم يكن نافعا، والاعتذار بالقدر غير مقبول، ولا يعذر أحد به ولو اعتذر، فهو كلام باطل لا يفيد شيئا البتة، بل يزيد في ذنب الجاني وغضب الرب عليه، وما هذا شأنه لا يشتغل به عاقل.

الثاني: أن الاعتذار بالقدر يتضمن تنزيه الجاني نفسه وتبرئة ساحته، وهو الظالم الجاهل، والحمل على القدر ونسبة الذنب إليه وتظليمه بلسان الحال والقال، بتحسين العبارة وتلطيفها، وربما غلبه الحال فصرح بالوجد كما قال بعض خصماء الله تعالى:

إياك في اليم مكتوفاً وقال له إياك إياك أن تبتل بالماء.

وقال خصم آخر:

وضعوا اللحم للبزا
ثم لا موا البزا إذ
لو أرادوا صيأتي
سترأوا وجهك الحسن.

وقال خصم آخر:

أصبحت منفعلاً لما تختاره
منى ففعلني كله طاعات.

Another enemy said, complaining and imputing wrong,

If the lover has such a bad luck
His virtues are but sins

Another said, excusing Iblīs, “When Iblīs sinned, who was his Iblīs?”

The enemies of God as you see here have accusations of injustice and complaints, and if they looked into the corners of their hearts they would find an adversary [of God] who says, “I cannot say anything, for I am the wronged one in the shape of a wrongdoer,” and will say with indignance and rising breath, “Poor son of Adam, he neither possesses any power nor is excused.” Another says, “The son of Adam is a ball under the bat of fortunes, one hits it one way the other the other way; can a ball seek justice from the bat?”

Another enemy speaks [to God] through the words of a poet,

My father be sacrificed for you, even if
You have exceeded in abandoning me and wrongdoing

Thus, he depicts Him as a deserter without fault and a wrongdoer, indeed, excessively so, who has transgressed the limit in his wrongdoing.

Another says,

A cloud of yours once came and shaded us
Showing a glimpse of its lightning and dribbled lazily
Neither do its clouds disperse so the seeker may be content
Nor its rain come down and quench the thirst

Another enemy says,

He draws near to you but bad luck pushes him away
He tries to be upright but the caller of bane bends him double

وقال خصم آخر شاكياً متظلباً:

إذا كان المحب قليل حظ فما حسناته إلا ذنوب.

وقال آخر معتذراً عن إبليس:

إبليس لما عصى من كان إبليسه.

ولخصماء الله هاهنا تظلمات وشكايات، ولو فتشوا زوايا قلوبهم لوجدوا هناك خصماً متظلباً شاكياً عاتباً يقول: لا أقدر أن أقول شيئاً، وإني مظلوم في صورة ظالم. ويقول بحرقة، وتنفس الصعداء: مسكين ابن آدم، لا قادر، ولا معذور.

وقال الآخر: ابن آدم كرة تحت صولجانات الأقدار، يضربها واحد ويردها الآخر، وهل تستطيع الكرة الانتصاف من الصولجان؟
ويتمثل خصم آخر بقول الشاعر:

بأي أنت وإن أس رفت في هجري وظلي.

فجعله هاجراً بلا ذنب، ظالماً، بل مسرفاً قد تجاوز الحد في ظلمه.
ويقول الآخر:

أظلت علينا منك يوماً سخابة أضاءت لنا برقاً وأبطأ رشاشها
فلا غيمها يجلو فيئس طالب ولا غيثها يأتي فيروي عطاشها.

ويقول خصم آخر:

يدنو إليك ونقص الخط يبعده ويستقيم وداعي البين يلويه.

Still another says,

He stands in the water, parched
But a drink he cannot have!

Whoever has minimum understanding and insight knows that all of this is indignation and complaining and anger. One of them could almost say [addressing God], “O my oppressor.” If he investigated his self properly he would find precisely this [sentiment] there, and this state is one after which there is none other in ignorance and transgression. The human being, as his Lord said, [is] “most transgressive, most ignorant”—“And God, He is the Self-sufficient, the Praiseworthy” [35:15].

If only this oppressive, ignorant one knew that his afflictions are from his own *self* as is his well-being, and it is more deserving of every blame and capable of transgression, and it is the resting place of all evil, “Indeed, the human being is to his Lord most ingrate (*kanūd*)” [100:6].

Ibn ‘Abbās, Mujāhid, and Qatāda said, “[*Kanūd* means] ingrate, denier of God’s blessings.” Al-Ḥasan [of Basra], God be pleased with him, said, “One who counts his afflictions and forgets blessings.” Abū ‘Ubayda said, “One who has little good in him.” A *kanūd* piece of land means one that does not grow anything. Al-Fuḍayl b. ‘Iyād, God have mercy on him, said, “*Al-kanūd* is one who after one instance of adversity forgets many instances of bounty.”

Were this transgressive ignorant to know that he is the one sitting on the path of his well-being, obstructing his own path to its attainment; he is the rock in the path of the water that can bring him life; he is the dam that has impeded the flow of the water he needs to the garden of his heart—while crying “thirst.” He is the veil of his own heart against the secret of his unseen, the dark cloud that prevents the sunrise of guidance upon his heart. Nothing is more harmful to him nor enemy more deeply hostile to him than himself.

The enemies cannot hurt an ignorant one
As much as an ignorant one hurts himself

May he perish, the oppressor in the form of the oppressed, he complains while he is the criminal, who has excelled in evading but shouts, “They rejected me, they repelled me.” He turned his back to the door, if not locked it away upon himself, having broken and lost the key, and then says,

He called me, then closed the door in my face
So is there a way in for me, hear my story

ويقول خصم آخر:

واقف في الماء ظمآن ولكن ليس يسقي.

ومن له أدنى فهم وبصيرة يعلم أن هذا كله تظلم وشكاية وعتب، ويكاد أحدهم أن يقول: يا ظالمي لولا. ولو فتش نفسه كما ينبغي لوجد ذلك فيها، وهذا ما لا غاية بعده من الجهل والظلم، والإنسان كما قال ربه: ظلوم جهول، ﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ [فاطر:115].

ولو علم هذا الظالم الجاهل أن بلاءه من نفسه ومصابه منها، وأنها أولى بكل ذم وظلم، وأنها مأوى كل سوء، ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾ [العاديات:6].

قال ابن عباس ومجاهد وقتادة: «كفور جحد لنعم الله». وقال الحسن رضي الله عنه: «هو الذي يعد المصائب، وينسى النعم». وقال أبو عبيدة: «هو قليل الخير». والأرض الكنود التي لا تنبت شيئاً. وقال الفضل ابن عياض رحمه الله: «الكنود الذي أنسته الخصلة الواحدة من الإساءة الخصال الكثيرة من الإحسان».

ولو علم هذا الظالم الجاهل أنه هو القاعد على طريق مصالحه يقطعها عن الوصول إليه، فهو حجر في طريق الماء الذي به حياته، وهو السكر الذي قد سد مجرى الماء إلى بستان قلبه ويستغيث مع ذلك العطش، وقد وقف في طريق الماء، ومنع وصوله إليه، فهو حجاب قلبه عن سر غيبه، وهو الغيم المانع لإشراق شمس الهدى على القلب، فما عليه أضر منه، ولا له عدو أبغ عداوة منه.

ما تبلغ الأعداء من جاهل ما يبلغ الجاهل من نفسه.

فتباً له ظالم في صورة مظلوم، وشاكياً والجنابة منه، قد جد في الإعراض، وهو ينادي: طردوني وأبعدوني. ولّى ظهره الباب بل أغلقه على نفسه، وأضاع مفاتيحه وكسرها، ويقول:

دعاني وسد الباب دوني فهل إلى دخولي سبيل بينوا لي قصتي.

His well-wisher pushes away the fire while he overpowers him and jumps into it, while screaming for help, "What can I do? They brought me to this pit of fire and hurled me in?" How much the well-wisher pleaded, "Beware, beware, don't, don't!" how he grabbed him by his clothes—how often I see [the well-wisher] wrestle to prevent him from the jump:

How much sincere counsel I have offered to mend your ways
Alas, a counselor earns only animosity

Woe to him for helping Satan against his Lord, an enemy of God in consort with his ego, predestinarian when it comes to sins and champion of free will when it comes to obedience, incapable of reflection, waster of his opportunity, holding back from his well-being, angry with his decree. He argues against his Lord with a logic he would not accept of his servant, wife, or maid if they argued with him in failing to carry out his command. If he commanded one of them something and they failed, or he prohibited them from something and they did it, and then they said that my fate made me do it, he would never accept such logic from them and would hurry to chastise them.

If predestination were a justification, O transgressor and ignorant one, for your failing to uphold the right of your Lord, why would it not be a justification for your servant or maid in neglecting some of your rights? Indeed, anyone who wronged you, targeted you with a crime, and justified it with predestination, your wrath against him would be severe, and his crime in your eyes would be double. You would see his argument dishonorable.

Alas, he makes much the same foolhardy arguments when he sins against his Lord. If your destiny was an argument for usurping your Lord's rights, O ignorant one, would it not be an excuse for your wife or your son for usurping your own rights? Of course not. Indeed, if someone wrongs you and then seeks excuses of destiny, you only become angrier with him, and you would see his proof as invalid. But you argue against your Lord by it and see it as an excuse for yourself! Who is more wrong and ignorant than one like this.

All this while God is showering favors upon you with each one of your breaths: He lightened your burdens, provided you all the provisions for the journey to the Garden, and sent to you the guide. He aided you in your journey and furnished you with what you need for it and by which you can fight off the highway robbers on this [spiritual] path, and bestowed upon you hearing, sight, and heart, informed you of good and evil, of the beneficial and the harmful, sent to you His messengers, revealed to you His Book, and made it easy for remembrance and understanding. He helped you with his noble army

يأخذ الشفيق بحجزته عن النار، وهو يجاذبه ثوبه ويغلبه ويقتحمها، ويستغيث: ما حيلتي، وقد قدموني إلى الحفرة وقذفوني فيها؟ كم صاح به الناصح: الحذر الحذر، إياك إياك، وكم أمسك بثوبه، وكم أراه مصارع المقتحمين وهو يأبى إلا الاقتحام:

وكم سقت في آثاركم من نصيحة وقد يستفيد البغضة المنتصح

يا ويله ظهيراً للشيطان على ربه، خصماً لله مع نفسه. جبري المعاصي، قدرتي الطاعات، عاجز الرأي، مضيق لفرسته، قاعد عن مصالحه، معاتب لأقدار ربه، محتج على ربه بما لا يقبله من عبده وامرأته وأمتة إذا احتجوا به عليه في التهاون في بعض أمره، فلو أمر أحدهم بأمر ففرط فيه أو نهاه عن شيء فارتكبه، وقال: القدر ساقني إلى ذلك، لما قبل منه هذه الحجة، ولبادر إلى عقوبته.

فإن كان القدر حجة لك أيها الظالم الجاهل في ترك حق ربك، فهلا كان حجة لعبدك وأمتك في ترك بعض حقك، بل إذا أساء إليك مسيء، وجنى عليك جان واحتج بالقدر، لا شتد غضبك عليه، وتضاعف جرمه عندك ورأيت حجته داحضة، ثم تحتج على ربك به، وتراه عذراً لنفسك، فمن أولى بالظلم والجهل ممن هذه حاله؟

هذا مع تواتر إحسان الله إليك على مدى الأنفاس، أزاح علك، ومكنك من التزود إلى جنته، وبعث إليك الدليل، وأعطاك مؤنة السفر وما تتزود به، وما تحارب به قطاع الطريق عليك، فأعطاك السمع والبصر والفؤاد، وعرفك الخير والشر، والنافع والضار، وأرسل إليك رسوله، وأنزل كتابه ويسره للذكر والفهم والعمل، وأعانك بمدد من جنده الكرام، يثبتونك ويحرسونك ويحاربون عدوك

[of angels] who support and encourage you, fight your enemy and save you from it, and wish for you not to lean towards him nor make peace with him. They are sufficient for your aid against [the devil], yet you refuse but to aid him against them, to befriend him against them. You support and befriend him against your Ally of Truth who is more deserving of you! The Almighty said,

Behold! We said to the angels, "Bow down to Adam." They bowed down except Iblīs. He was one of the Jinn, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me, and they are enemies to you! Evil would be the exchange for the wrongdoers! [18:50]

He cast off Iblīs from His heaven, expelled him from His Garden, distanced him from His company, when he refused to bow down to you—when you were still in the loins of your father Adam—only because of your honor in His eyes. Thus did He become the enemy of [Satan] and repelled him. And you, now, befriended his enemy, inclined toward him and made peace with him, and now you complain of wrongdoing after all that, and complain of being rejected and pushed away, and say:

They accustomed me to the union, and the union is sweet
And they blamed me for avoidance, and avoidance is hard

Indeed, how could one like this not be rejected, and not pushed away while this is his state? How could He make you among His elite, His near ones, you whose state with Him is this? Such a one indeed has corrupted and spoiled what was between him and God.

He commanded [his servant] to thank him, not for any need of him, but only so He may increase His bounty upon him; and He made ingratitude for His bounties and using them against His pleasure the greatest cause of the removal [of those bounties]. He ordered him to remember Him so He may remember you with His favor, and made forgetting Him the cause of God's forgetting of him: "They forgot God, so he made them forget themselves" [59:19], "They forgot God, so He forgot them" [9:67]. He ordered him to ask Him so He may give him, and he did not ask. He then gave him the noblest of bounties without asking, and he refused to accept. He complains of Him who is merciful to him to one who has no mercy for him; he attributes wrongdoing to Him who never wrongs him, but overlooks without complaint one who opposes and wrongs him. If He blesses him with health, safety, wealth, and honor, he uses all these

ويطردونه عنك، ويريدون منك ألا تميل إليه ولا تصالحه، وهم يكفونك مؤنته، وأنت تأبى إلا مظاهرتهم ومولاته دونهم، بل تظاهره وتواليه دون وليك الحق الذي هو أولى بك، قال الله تعالى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾ [الكهف:80].

طرد إبليس عن سمائه وأخرجه من جنته وأبعده من قربهِ، إذ لم يسجد لك وأنت في صلب أهلك آدم، لكرامتك عليه، فعاداه وأبعده، ثم واليت عدوه وملت إليه وصالحته، وتظلم مع ذلك، وتشكي الطرد والبعاد، [وتقول:

عودوني الوصال والوصل عذب ورموني بالصد والصد صعب].

نعم، كيف لا يطرد من هذه معاملته؟ وكيف لا يبعد عنه من هذا وصفه؟ وكيف يجعل من خاصته وأهل قربهِ من حاله معه هكذا؟ [قد أفسد ما بينه وبين الله وكدره].

أمره بشكره لا لحاجته إليه، ولكن لينال به المزيد من فضله، فجعل كفر نعمه والاستعانة بها على مساخطه من أكبر أسباب صرفها عنه.

وأمره بذكره ليزكركه بإحسانه، فجعل نسيانه سبباً لنسيان الله له ﴿نَسُوا اللَّهَ فَنَسَاهُمْ أَنْفُسَهُمْ﴾ [الحشر:19]، ﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾ [التوبة:67]. أمره بسؤاله ليعطيه فلم يسأله، بل أعطاه أجل العطاء بلا سؤال فلم يقبل، يشكو من يرحمه إلى من لا يرحمه، ويتظلم ممن لا يظلمه، ويدع من يعاديه ويظلمه، إن أنعم عليه بالصحة والعافية والمال والجاه استعان بنعمه على معاصيه، وإن سلبه ذلك ظل متسخطاً

in disobeying Him; when He takes them away, he becomes angry at his Lord, complaining of Him. [The servant] fails both in safety and in calamity: safety makes him fall into [disobedience which incurs] anger, and calamity causes him to be ungrateful and deny His blessings, and complain of Him to His creation!

He called him to His door but he neither stood at the door nor knocked at it; He opened it for him and yet he neither turns to it nor enters it. He sent him His messenger who calls him to the abode of His munificence, yet he disobeyed His messenger, and said, "I will not exchange here and now for the unseen, and cash for a loan, and I will not leave what I see for what I only hear about." In other words, he says,

Take what you see and leave what you only hear of
When the Sun shines bright, you do not need Saturn

If his pleasure or interest coincides with obeying the messenger, he does so in order to secure his interests, not to seek the pleasure of the One who sent the messenger, and still incurs His displeasure by his sins, until He turns away from him and closes the door in his face.

Despite all of this, He does not cause him to despair from His mercy, rather, He says: Whenever you will come to Me I will accept; if you come to Me by the night or by the day I will accept. "If you come towards Me by an inch, I will come to you by a cubit; if you come to Me walking, I will come to you running." "If you meet Me burdened with a mountain of sins but without associating partners with Me, I will come to you with even greater forgiveness, and if your sins reached the heavens and you sought My forgiveness, I would forgive you!" And who can be greater than Me in generosity and charity? My servants challenge Me while I feed them in their beds. "I and men and jinn have a great affair: I create and another besides Me is worshipped. I provide them and another besides Me is thanked. My charity descends upon them even as their misdeeds ascend to Me. I seek their love through My bounties, even though I have no need of them, and they seek to anger me, even though they need Me most."

Whoever approaches Me, I reach out to him from far; whoever avoids Me, I call him from near; whoever deprives himself for My sake, I give in abundance; whoever wants My pleasure, I want the same as he; whoever seeks My power, I soften the steel for him. Whoever chooses Me over others, I choose him over others. A good deed to Me is ten times to seven hundred times, to many more times. A bad deed, however, earns nothing but its recompense; and if one regrets it, I forgive that sin for him.

على ربه وهو شاكبه، لا يصلح له على عافية ولا على ابتلاء، العافية تلقية إلى مساخطه، والبلاء يدفعه إلى كفرانه، وجود نعمته، وشكايته إلى خلقه.

دعاه إلى بابه فما وقف عليه ولا طرقة، ثم فتحه له فما عرج عليه ولا وجه، أرسل إليه رسوله يدعوه إلى دار كرامته فعصى الرسول وقال: لا أبيع ناجزاً بغائب ونقداً بنسيئة، ولا أترك ما أراه لشيء سمعت به. [ويقول:

خذ ما تراه ودع شيئاً سمعت به في طلعة الشمس ما يغنيك عن زحل].

فإن وافق حظه طاعة الرسول أطاعه لنيل حظه لا لرضا مرسله، لم يزل يتقمت إليه بمعاصيه حتى أعرض عنه وأغلق الباب في وجهه.

ومع هذا فلم يؤسه من رحمته، بل قال: «متى جئتني قبلتك، إن أتيتني ليلاً قبلتك، وإن أتيتني نهاراً قبلتك»، «وإن تقربت مني شبراً تقربت منك ذراعاً، وإن تقربت مني ذراعاً تقربت منك باعاً، وإن مشيت إلى هرولت إليك»، «ولو لقيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي، أتيتك بقرباها مغفرة، ولو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك»،

«ومن أعظم مني جوداً وكرماً؟ عبادي يبارزونني بالعظام وأنا أكلؤهم على فرشهم». «إني والجن والإنس في نأٍ عظيم، أخلق ويعبد غيري، وأرزق ويشكر سواي، خيرني إلى العباد نازل، وشهرهم إلى صاعد، أتحب إليهم بنعمتي وأنا الغني عنهم، ويتبغضون إلي بالمعاصي وهم أفقر شيء إلي». «من أقبل إلي تلقيته من بعيد، [ومن أعرض عني ناديته من قريب]، ومن ترك لأجلي أعطيته فوق المزد، ومن أراد رضائي أردت ما يريد، ومن تصرف بحولي وقوتي ألنت له الحديد».

«أهل ذكري أهل مجالستي، وأهل شكري أهل زيادتي، وأهل طاعتي أهل كرامتي، وأهل معصيتي لا أقنطهم من رحمتي، إن تابوا فأنا حبيبهم، فإني أحب التوابين وأحب المتطهرين، وإن لم يتوبوا فأنا طيبهم، أبتليهم بالمصائب لأطهرهم من المعاييب».

«من أثرتني على سواي أثرته على سواه، الحسنة عندي بعشر أمثالها إلى سبعمائة ضعف إلى أضعاف كثيرة، والسيئة عندي بواحدة. فإن ندم عليها واستغفرتني غفرتها له».

I appreciate the slightest of good deeds and forgive countless slips. My Mercy has overcome my wrath. My forbearance has overshadowed My retribution. I am more merciful to My servants than a mother to her child: "God is more pleased with the repentance of His servant than a man who lost his ride, belongings, and food in a desert, and gave hope after searching for it and fell asleep under a tree, awaiting his death, and then woke up to find it standing next to him and tied it to the tree ... God is more pleased with his repentance than he is with the returning of his ride."¹³

This is the happiness of bounty, charity, and compassion, not the happiness of need for or benefit from the repentance of His servant. Similarly, His protection of His servant is a favor upon the latter, out of sheer love and charity toward him. He neither seeks from him increase in anything, nor seeks honor against any lack of it, nor victory against any domination, nor refuge from an unseen calamity, nor [the servant's] help in any matter whatsoever.

And say: Praise is God's, Who takes neither a son nor has a partner in His dominion nor any ally against humility, and glorify His greatness. [17:111]

Thus He precludes his having allies out of weakness, for God is the ally of the believers, and they are His allies, one is the status of the Lord [to give protection in this alliance] and the other is the status of the servant [to receive protection], as they establish excuses for themselves and carry their sins despite His predestination.

God's alone is praise and glory
Man's alone is the blame

How beautiful are the words of one who said,

Your beloved passes through phases persistently
You still make him cry rolling tears
Your self lies to you, you are not among his friends
It complains of others when it is you who is the oppressor

13 Sections of this speech that are enclosed in quotes are parts of well-known traditions in Bukhārī #7405; Tirmidhī #3540; and Bukhārī #6308, respectively.

أشكر اليسير من العمل، وأغفر الكثير من الزلل، رحمتي سبقت غضبي، وحلي سبق مؤاخذتي، وعفوي سبق عقوبي، أنا أرحم بعبادي من الوالدة بولدها، «لله أشد فرحاً بتوبة عبده من رجل أضل راحلته بأرض مهلكة دوية، عليها طعامه وشرابه، فطلبها حتى يئس من حصولها فنام في أصل شجرة ينتظر الموت، فاستيقظ فإذا هي على رأسه قد تعلق خطامها بالشجرة، فالله أفرح بتوبة عبده من هذا براحلته».

وهذه فرحة إحسان وبر ولطف، لا فرحة محتاج إلى توبة عبده منتفع بها، وكذلك موالاته لعبده إحساناً إليه ومحبة له وبراً منه، لا يتكثر به من قلة ولا يتعز به من ذلة، ولا ينتصر به من غلبة، ولا يعده لنائبة، ولا يستعين به في أمر: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِّ وَكَبِّرْهُ تَكْبِيرًا﴾ [الإسراء: III]، فنفى أن يكون له ولي من الذل، والله ولي الذين آمنوا وهم أولياؤه. فهذا شأن الرب، وشأن العبد، وهم يقيمون أعذار أنفسهم، ويحملون ذنوبهم على أقداره.

استأثر الله بالحامد والمجد وولى الملامة الرجال.

وما أحسن قول القائل:

تطوي المراحل عن حبيبك دائماً وتظل تبكيه بدمع ساجم
كذبتك نفسك لست من أحبابه تشكو البعاد وأنت عين الظالم

3.1 *The Correct Approach to Excusing the Creation*

This is one of the two meanings of his statement, "Among the realities of repentance is the seeking of excuse for the creation." It has now become clear to you that the seeking of excuse for them for their crime renders the repentance null and void.

The second meaning is to find excuses for the [creation] in their ill behavior and crimes toward you, and looking at predestination in that respect, since their deeds are like the movement of the trees, and so you excuse them by predestination concerning your rights, not concerning the rights of your Lord, and this is from the practice of the masters of the knowers and elite of the friends of God. One of them would be annihilated from his own rights to uphold the right of his Lord, look at deficiency and wrongdoing concerning his right to predestination but look to the right of God, seeking excuse for them in their own rights but erase any excuse and void it concerning the right of God.

This was the state of our Prophet, God grant him blessing and peace, as 'Ā'isha, God be pleased with her, said: God's Messenger, God grant him blessing and peace, never sought revenge for his own sake but (he did) only when God's prohibitions were violated; when God's prohibitions were violated nothing would assuage his wrath until he avenged for God's sake.¹⁴

'Ā'isha, God be pleased with her, also said, "The Messenger of God, God grant him blessing and peace, never hit with his hand a servant, a riding animal, or anything at all, except when he strove in the path of God."¹⁵ Anas, God be pleased with him, said, "I served the Messenger of God, God grant him blessing and peace, for ten years, and he never said to me about something I did, 'Why did you do it?' nor did he say about something I failed to do, 'Why did you not do it?' And if any of his family members got angry at me he would say, 'Let him be, a thing had been decided and happened.'"¹⁶

Look at his perspective on predestination when it was his right that was concerned, and his diligence with carrying out divine command, and the cutting off the hand of the woman [when she stole] as it was God's right. He did not say there: predestination forced her to do it.

14 This is a paraphrased tradition from Bukhārī #3560.

15 Muslim #2328.

16 Bukhārī #6038, #6911; Muslim #2309.

فصل

فهذا أحد المعنيين في قوله: «إن من حقائق التوبة: طلب أعذار الخليفة».

وقد ظهر لك بهذا أن طلب أعذارهم في الجناية عائد على التوبة بالنقض والإبطال.

والمعنى الثاني أن يكون مراده إقامة أعذارهم في إساءتهم إليك، وجنابتهم عليك، والنظر في ذلك إلى الأقدار، وأن أفعالهم بمنزلة حركات الأشجار، فتعذرهم بالقدر في حقك لا في حق ربك، فهذا حق هو من شأن سادات العارفين وخواص أولياء الله الكل، يفنى أحدهم عن حقه ويستوفي حق ربه، ينظر في التفريط في حقه، والجناية عليه إلى القدر، وينظر في حق الله إلى الأمر فيطلب لهم العذر في حقه، ويمحو عنهم العذر ويبطله في حق الله.

وهذه كانت حال نبينا ﷺ كما قالت عائشة رضي الله عنها: «ما انتقم رسول الله ﷺ لنفسه قط، ولا نيل منه شيء فانتقم لنفسه إلا أن تنتهك محارم الله، فإذا انتهكت محارم الله لم يقم لغضبه شيء حتى ينتقم لله».

وقالت عائشة رضي الله عنها [أيضاً]: «ما ضرب رسول الله ﷺ بيده خادماً ولا دابةً ولا شيئاً قط، إلا أن يجاهد في سبيل الله».

وقال أنس رضي الله عنه: «خدمت رسول الله ﷺ عشر سنين، فما قال لي شيء صنعته، لم صنعته؟ ولا شيء لم أصنعه، لم لم تصنعه؟ وكان إذا عاتبني بعض أهله يقول: دعوه، فلو قضي شيء لكان». فانظر إلى نظره إلى القدر عند حقه وقيامه بالأمر، وقطع يد المرأة عند حق الله، ولم يقل هناك: القدر حكم عليها.

Similar is the case of his wanting to burn [the houses] of those who stayed away from the congregational prayer; he did not say: had the prayer been predestined for them, it would have happened. Similarly, he lapidated the woman and the man when they committed adultery rather than arguing on their behalf by predestination. He also did something similar in the case of al-ʿArniyyīn who murdered a shepherd and ran off with the cattle and disbelieved after embracing Islam; he did not say: it was predestined for them. Rather, he commanded that their hands and feet be severed from opposite sides, eyes be gouged, and left in the heat of the desert begging for water but not given it until they parched to death. There are many other such cases whose details need not detain us.

The Messenger of God, God grant him blessing and peace, was more aware of God and of His right than to have argued by predestination to abandon His command or accept it from anyone. Despite this, he excused Anas by predestination concerning his own right and said, "A thing had been decided and it happened." May the peace and blessings of God be upon him.

Therefore, this second meaning, even though it is true, is not among the conditions of repentance, nor one of its pillars, nor does it have any relation to it. If one does not excuse others when they wrong him, that does not take anything away from his repentance. [The author] must therefore have meant the first meaning, and you now know what that entails.

There is no doubt that the author of *al-Manāzil* only meant this: to excuse them by predestination while also establishing upon them the [normative] judgment of the command. That is, he sees people with the eye of predestination and excuses them by it, and sees them with the eye of the command and holds them accountable for it and takes them to account for it. His awareness of the command does not keep him from seeing predestination, nor the view of predestination [keep him from] seeing the [normative divine] command.

This, even if true, is not a reason to excuse them, and to excuse them thus has absolutely nothing to do with repentance. Even if [excusing people with predestination] were not plain false, still, they are neither excused nor seeking to excuse them among the realities of repentance. In reality, protectiveness and anger for the sake of God are part of the realities of repentance. Thus, the refusal to excuse the creation in their opposition to the divine command or prohibition and to be severely angry about it is part of the appreciating the greatness of the prohibition, and that is more fitting to be the part of the reality of repentance than to excuse those who oppose the command or prohibition. In particular, this applies to the excusing of the worshippers of the cross and idols, the killers

وكذلك عزمه على تحريق المتخلفين عن الصلاة معه في الجماعة، ولم يقل: لو قضي لهم الصلاة لكانت.

وكذلك [رجمه المرأة والرجل لما زنيا، ولم يحتج في ذلك لهما بالقدر. وكذلك فعله في العرنين الذين قتلوا راعيه واستاقوا الذود وكفروا بعد إسلامهم، ولم يقل: قدر عليهم، بل أمر بهم فقطعت أيديهم وأرجلهم من خلاف، وسمرت أعينهم، وتركوا في الحرة يستسقون فلا يسقون حتى ماتوا عطشاً، إلى غير ذلك مما يطول بسطه].

وكان رسول الله ﷺ أعرف بالله وبحقه من أن يحتج بالقدر على ترك أمره، أو يقبل الاحتجاج به من أحد، ومع هذا فعذر أنسا بالقدر في حقه وقال: «لو قضي شيء لكان»، فصلوات الله وسلامه عليه. فهذا المعنى الثاني وإن كان حقاً، لكن ليس من شرائط التوبة ولا من أركانها، ولا له تعلق بها، فإنه لو لم يقم أعذارهم في إساءتهم إليه لما نقص ذلك شيئاً من توبته، فما أراد إلا المعنى الأول، وقد عرفت ما فيه.

ولا ريب أن صاحب المنازل إنما أراد أن يعذرهم بالقدر ويقيم عليهم حكم الأمر، فينظر بعين القدر ويعذرهم بها، وينظر بعين الأمر ويحملهم عليها ويأخذهم بموجبها، فلا يحجبه مطالعة الأمر عن القدر، ولا ملاحظة القدر عن الأمر.

فهذا وإن كان حقاً لا بد منه فلا وجه لعذرهم، وليس عذرهم من التوبة في شيء البتة، ولو كان صحيحاً فضلاً عن كونه باطلاً، فلا هم معذورون، ولا طلب عذرهم من حقائق التوبة، بل التحقيق أن الغيرة لله والغضب له من حقائق التوبة، فتعطيل عذر الخليفة في مخالفة الأمر والنهي، وشدة الغضب هو من علامة تعظيم الحرمة، وذلك بأن يكون من حقائق التوبة أولى من عذر مخالف الأمر والنهي، ولا سيما يدخل في هذا عذر عباد الصليبان والأوثان، وقتلة الأنبياء، وفرعون وهامان، وثمرود

of prophets, Pharaoh and Haman, and Nimrod son of Kin'ān, and Abū Jahl and his allies, Iblīs and his army, and every unbelieving wrongdoer and transgressor of God's limits and violator of God's prohibitions. All of them are under predestination, and they are among the creation: is excusing them part of the reality of repentance? This [absurdity] is imposed by the path of annihilation in unicity of lordship and making that the end which the spiritual aspirants seek.

Furthermore, what kind of agreement with one's beloved is it to excuse those whom He has not excused? On the contrary, He is angry with them, having distanced them from Himself and rejected them from His door, in great displeasure. Does excusing them amount to anything but exposing oneself to the displeasure of the Beloved and falling from His eyes?

This slip from the Shaykh al-Islam [al-Harawī] does not void his virtues or ruin his status, for his status in scriptural and experiential knowledge and devotion and understanding on the path of spiritual aspiration is well-known. Everyone's teachings can be chosen or rejected except for the inerrant one who did not speak of his own desire, God's peace and blessings be upon him. A perfect man is one whose flaws are countable, especially in this difficult field, this arduous battle, in which steps often slip and understanding is often confounded, and the many paths divide the aspirants, and many end up in the vales of ruin except for a few.

And why not? It is an ocean in which the ship of a sailor crosses waves like the mountain, and the battleground in which the courage of the heroes falls short and the intellects of the wisest of men are baffled, and so much of the creation stands at the shore wanting to ride it. Some among them stand in awe lacking the courage to look it in the eye or move his steps toward it, his heart being filled with the greatness of what he witnesses. He says: standing on the shore is safer, for one who endangers his soul cannot be smart. Others turn their backs and take off when they hear the sound of the waves, unable to even look at them. Others throw themselves into the middle of the waves, pulled down by one wave and thrown up by the other.

All three face a danger, for standing at the shore may cause the water to reach his feet, and the escapee no matter how hard he tries has no way out. The one who throws himself into the danger faces the possibility of drowning every moment. Only the fourth kind of people find salvation, and they are those who wait for the arrival of the boat of divine law. When it draws close to them the sailor calls out, "Ride it in the name of God is its course and its mooring" [11:41]. This is the boat of Noah, in fact, and the boat of all those who followed him of the messengers; whoever rides it finds salvation, and whosoever chooses to stay back drowns. They ride the boat of divine command; divine predestination takes them with its waves, submitting to the command of the one in whose

بن كنعان، وأبو جهل وأصحابه، وإبليس وجنوده، وكل كافر وظالم ومتعد حدود الله، ومنتهك محارم الله، فإنهم كلهم تحت القدر، وهم من الخليقة، أفيكون عذر هؤلاء من حقيقة التوبة؟ فهذا مما أوجبه السير على طريق الفناء في توحيد الربوبية، وجعله الغاية التي يشمر إليها السالكون. ثم أي موافقة للمحبوب في عذر من لا يعذره هو؟ بل قد اشتد غضبه عليه، وأبعده عن قربه، وطرده عن بابه، ومقتته أشد المقت. فإذا عذرتة، فهل يكون عذره إلا تعرضاً لسخط المحبوب، وسقوطاً من عينه؟

ولا توجب هذه الزلة من شيخ الإسلام إهدار محاسنه وإساءة الظن به، فحلله من العلم والإنابة والمعرفة والتفقه في طريق السلوك المحل الذي لا يجهل، وكل أحد فأخوذ من قوله ومتروك إلا المعصوم الذي لا ينطق عن الهوى صلوات الله وسلامه عليه. والكامل من عد خطؤه، ولا سيما في مثل هذا المجال الضنك والمعتك الصعب الذي زلت فيه أقدام وضلت فيه أفهام، واقتربت بالسالكين فيه الطرقات، وأشرفوا—إلا أقلهم—على أودية الهلكات.

وكيف لا وهو البحر الذي تجري سفينة راكمه به في موج كالجبال، والمعتك الذي تضاءلت لشهوده شجاعة الأبطال، وتحيرت فيه عقول ألباء الرجال، ووصلت الخليقة إلى ساحله ييغون ركوبه. فمنهم من وقف مطرقاً دهشاً لا يستطيع أن يملأ منه عينه، ولا ينقل عن موقفه قدمه، قد امتلأ قلبه بعظمة ما شاهد منه، فقال: الوقوف على الساحل أسلم، وليس بلييب من خاطر بنفسه. ومنهم من رجع على عقبه لما سمع أصوات أمواجه، ولم يطق نظراً إليه. ومنهم من رمى بنفسه في لجة تخفضه موجة، وترفعه أخرى.

فهؤلاء الثلاثة على خطر، إذ الوقوف على الساحل عرضة لوصول الماء إلى تحت قدميه، والهرب ولو جد في الهرب فماله مصير إلا إليه، والمخاطر ناظر إلى الغرق كل ساعة بعينه، وما نجا من الخلق إلا الصنف الرابع، وهم الذين انتظروا موافاة سفينة الأمر، فلما قربت منهم ناداهم الربان: ﴿ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرَّاهَا وَمُرْسَاهَا﴾ [هود:41]، فهي سفينة نوح حقاً، وسفينة من بعده من الرسل، من ركبها نجا ومن تخلف عنها غرق. فركبوا سفينة الأمر، فالقدر يجري بهم في تصارييف أمواجه على

hands is all control in the oceans. For it is only the period of a catnap before it is said to the earth of this world and its heaven, “O Earth, swallow your water, and O sky, withhold [your rain], and the water subsided and the matter decided, and the ark came to rest on Mount Judy” [11:44], which is the abode of rest.

Those who stay back from the boat like the people of Noah drown, then burn, and it is called out concerning them, “And it is said: Away with the wrongdoers!” “And We did not wrong them but they indeed were the wrongdoers” [43:76]. Then they are called in the tongue of both law and destiny, affirming His unicity and establishing His proof, and He is the Most Just, “Say: God’s is the ultimate argument—Had He willed He could indeed have guided all of you” [6:149].

3.2 *Repelling One Decree by Another*

The mission of the rider of this boat of divine law is to combat the waves of predestination and oppose them by pitting one against the other [that is, one does not accept sin as predestined, but considers one’s resistance to it also predestined], or else he is ruined. He opposes one decree of destiny with another, and this is the journey of men of resolve among the masters, and this is the meaning of the statement of the master of inner sciences ‘Abd al-Qādir al-Kīlānī,¹⁷

People desist when they arrive at the station of decree and predestination but not me: there opened before me in [this gritty question] a crack, and I opposed the predestination of the Truth by the Truth for the sake of the Truth: a man is one who opposes predestination not one who surrenders to it.

The affairs of God’s servants in this world cannot be mended unless they oppose decree with decree, how, then, in matters pertaining to afterlife?

God Almighty has commanded to repel evil, which is part of His predestination, with a good deed, which is also part of His predestination. Similarly, hunger is part of His predestination, and to repel it by eating which is also part of His predestination. If a servant were to surrender to hunger while having the capacity to repel it by eating until he died, he died a sinner. The same is true of cold, heat, thirst, etc., that are all part of predestination, and he commanded to repel them with predestination that opposes them. The one who repels, what is repelled, and the act of repelling are all God’s predestination.

17 Another manuscript reads “‘Abd al-Qādir al-Jilānī” in reference to the well-known shaykh of Baghdad and Ḥanbalite scholar, remembered for his words on monotheism, divine attributes, and predestination. See Glossary, “Jilānī” and *Sīyar* 20:439.

حكم التسليم لمن بيده التصرف في البحار، فلم يكن إلا غفوة حتى قيل لأرض الدنيا وسماؤها: يا أرض ابلي ماءك، ويا سماء أقلي، وغيض الماء وقضي الأمر، واستوت على جودي دار القرار. والمتخلفون عن السفينة كقوم نوح أغرقوا ثم أحرقوا، ونودي عليهم على رؤوس العالمين: ﴿وَقِيلَ بَعْدَ لِقَايِئِ الظَّالِمِينَ﴾ [هود:44]، ﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾ [الزخرف:76]، ثم نودوا بلسان الشرع والقدر تحقيقاً لتوحيده وإثباتاً لمحجته، وهو أعدل العادلين. ﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾ [الأنعام:149].

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وراكب هذا البحر في سفينة الأمر، وظيفته مصادمة أمواج القدر ومعارضتها بعضها ببعض وإلا هلك، فيرد القدر بالقدر، وهذا سير أرباب العزائم من العارفين، وهو معنى قول الشيخ العارف القدوة عبد القادر الكيلاني: «الناس إذا وصلوا إلى القضاء والقدر أمسكوا إلا أنا، فانفتحت لي فيه روزنة، فنازعت أقدار الحق بالحق للحق، والرجل من يكون منازعاً للقدر، لا من يكون مستسلماً مع القدر». ولا تتم مصالح العباد في معاشهم إلا بدفع الأقدار بعضها ببعض، فكيف في معادهم؟ والله تعالى أمر أن تدفع السيئة وهي من قدره بالحسنة وهي من قدره، وكذلك الجوع من قدره، وأمر بدفعه بالأكل الذي هو من قدره، ولو استسلم العبد لقدر الجوع مع قدرته على دفعه بقدر الأكل حتى مات مات عاصياً، وكذلك البرد والحر والعطش كلها من قدره، وأمر بدفعها بأقدار تضادها، والدافع والمدفوع والدفع من قدره.

The Prophet, God grant him blessing and peace, elucidated this concept with complete lucidity when they said to him, "O Messenger of God, do you see the medicine we use to cure illness and incantation we use to heal, and means we seek to protect ourselves: do they repel anything from God's decree?" He said, "They are part of God's decree."¹⁸

Another tradition has it, "Supplication and calamity wrestle between the heaven and the earth."¹⁹

When the unbelieving enemy befall the land of Islam, they do so with the decree of God; is it permissible for Muslims to surrender to the decree and neglect to repel them with a decree like it, which is jihad by which they repel one decree of God by another decree?

The same is true of disobedience if it has been decreed for you, and you committed it by decree; you must repel its causes by sincere repentance, and that is also part of the decree.

3.3 *Navigating the Decrees*

The repelling of decree by decree is of two kinds.

First, the repelling of decree whose causes have been established but it does not occur due to other causes that are from a decree that contradicts the first, rendering impossible the occurrence of the first, like the repelling of the enemy by fighting back, and repelling cold or heat and the like.

Second, repelling of the decree that has taken place and persists with another decree that removes and eliminates it, like the repelling of the decree of illness with the decree of healing, and the repelling of the decree of sin with the decree of repentance, and the repelling of the decree of evil by the decree of doing good. This is the way of the knowers and the way of decrees; the way is not to surrender to [existential decree] and give up effort and planning, for that is tantamount to incapacity, and God Almighty blames incapacity. If one is overwhelmed, his plans fail, and no possibility of action remains, only then one surrenders to the decree, and throws oneself like the dead body before the washer to turn it over at will. Only here annihilation in decree benefits, in knowledge, state, and experiential witnessing. As for when one possesses ability and has access to means, the beneficial kind of annihilation in that case is to annihilate from the creation in the judgment of God, from his desire into the divine command, from his will and love into the will and love of God, and

¹⁸ Tirmidhī #2065.

¹⁹ Ṭabarānī, *al-Muʿjam al-awsaṭ* 3:242; Ḥākim, *al-Mustadrak* 1:492; etc.

وقد أفصح النبي ﷺ عن هذا المعنى كل الإفصاح، إذ قالوا له: يا رسول الله، أ رأيت أدويةً تتداوى بها ورقى نسترقى بها وتقى نتقي بها، هل ترد من قدر الله شيئاً؟ قال: «هي من قدر الله». وفي الحديث الآخر: «إن الدعاء والبلاء ليعتلجان بين السماء والأرض». وإذا طرق العدو من الكفار بلد الإسلام طرقوه بقدر الله، أفيحل للمسلمين الاستسلام للقدر وترك دفعه بقدر مثله، وهو الجهاد الذي يدفعون به قدر الله بقدره؟ وكذلك المعصية إذا قدرت عليك وفعلتها بالقدر، فادفع موجبها بالتوبة النصوح، وهي من القدر.

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ودفع القدر بالقدر نوعان:

أحدهما: دفع القدر الذي قد انعقدت أسبابه، ولما يقع بأسباب أخرى من القدر تقابله، فيمتنع وقوعه، كدفع العدو بقتاله، ودفع الحر والبرد ونحوه. الثاني: دفع القدر الذي قد وقع واستقر بقدر آخر يرفعه ويزيله، كدفع قدر المرض بقدر التداوي، ودفع قدر الذنب بقدر التوبة، ودفع قدر الإساءة بقدر الإحسان.

فهذا شأن العارفين وشأن الأقدار، لا الاستسلام لها وترك الحركة والحيلة فإنه عجز، والله تعالى يلوم على العجز، فإذا غلب العبد وضائق به الحيل ولم يبق له مجال، فهناك الاستسلام للقدر، والانطراح كالميت بين يدي الغاسل يقلبه كيف شاء، وهنا ينفع الفناء في القدر علماً وحالاً وشهوداً، وأما في حال القدرة وحصول الأسباب، فالفناء النافع أن يفنى عن الخلق بحكم الله، وعن هواه بأمر الله، وعن

from his power to change or resist to God's power to change and resist and His help. Such is the one who lives the reality of "You we worship and You alone we supplicate for help" in knowledge and in spiritual state, and God alone is to be sought for succor.

4 The Inner Realities of Repentance

The author of *al-Manāzil* said,

The inner realities of repentance are three things: to discriminate between protection and honor, forget the crime, and repent from repentance, for the penitent is included among all those addressed in the words of the Almighty, "And repent to God all of you O believers so you may find success," thus he commanded the penitent to repent.

By "discriminate between protection and honor" he means that the object of repentance must be seeking the protection of God in fear and trepidation, and establishing His command and avoiding His prohibitions. Thus, it is to obey God, guided by a light from God, hoping for reward from God, and to shun disobedience to God, guided by a light from God, fearing God's chastisement. He does not seek through [repentance] the honor of obedience. For both obedience and repentance have honor, inwardly and outwardly; yet his object must not be the honor, even if he knows that it will accrue to him through obedience and repentance. Whoever repents to seek this honor, his repentance is tainted. It is recorded in some reports,

God Almighty inspired a prophet among the prophets to say to a certain ascetic, "As for your renunciation in the world, it brought you comfort already; as for your celibacy for My sake, you have already earned honor through it. But what did you do with what you owe Me?" He said, "O Lord, what do I owe You after this?" He said, "Did you make friends and enemies for My sake?"

That is, the comfort and honor that you earned is your share that you attained through your asceticism and worship, but where is the establishment of My right, which is friendship and hostility for My sake?

The point, therefore, is to distinguish in dealing with commands between your share and the right of your Lord both by way of rational knowledge and experiential state.

إرادته ومحبته بإرادة الله ومحبته، وعن حوله وقوته بحول الله وقوته وإعانتة، فهذا الذي قام بحقيقة: ﴿يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ﴾ علماً وحالاً، والله المستعان.

فصل

قال صاحب المنازل رحمه الله: «وسرائر حقيقة التوبة ثلاثة أشياء: تمييز التقية من العزة، ونسيان الجنابة، والتوبة من التوبة، لأن التائب داخل في الجميع من قوله تعالى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور:31]، فأمر التائب بالتوبة».

يريد بتمييز التقية من العزة أن يكون المقصود من التوبة تقوى الله، وهو خوفه وخشيته، والقيام بأمره واجتناب نهيه، فيعمل بطاعة الله على نور من الله، يرجو ثواب الله، ويترك معصية الله على نور من الله تعالى، يخاف عقاب الله لا يريد بذلك عز الطاعة، فإن للطاعة وللتوبة عزاً وظاهراً وباطناً، فلا يكون مقصوده العزة، وإن علم أنها تحصل له بالطاعة والتوبة، فمن تاب لأجل العزة فتوبته مدخولة، وفي بعض الآثار: «أوحى الله تعالى إلى نبي من الأنبياء: قل لفلان الزاهد: أما زهدك في الدنيا [فقد] تعجلت به الراحة، وأما انقطاعك إلي فقد اكتسبت به العزة، ولكن ما عملت فيما لي عليك؟ قال: يا رب، وما لك علي بعد هذا؟ قال: هل واليت في ولياً، أو عادت في عدواً؟».

يعني أن الراحة والعز حظك، وقد نلتهاما بالزهد والعبادة، ولكن أين القيام بحقي وهو الموالاة في والمعاداة [في]؟

فالشأن في التفريق في الأوامر بين حظك وحق ربك علماً وحالاً.

Many truthful aspirants are confused about the state of their selves in this respect, and only those endowed with insight make this distinction, and they are [as rare] among the truthful as the truthful are among the common men.

4.1 *Forgetting Sins versus Remembering Sins*

As for “forgetting the crime,” it requires some explanation, and the masters of the path have different opinions on it.

[Some] among them hold that to avoid the mention or remembrance of the sin entirely in favor of the purity of time with God Almighty is better and more beneficial for the repentant servant. This is why it has been said, “To remember betrayal in the moments of loyalty is betrayal.”

Others hold that it is better for the aspirant never to forget his sin, and keep it in focus in every moment to create humility, humbleness, and meekness in him is better for him than his union and purity of time [with God]. They further say that this is why David inscribed his sin on his sleeve and would look at it and weep. They also say, “When you lose your path, look at your sin, you will find the path.” This means that when you return to your sin your ego breaks down and you become humble, and you throw yourself before God, humbled, meek, fearful, and this is the path of worship.

The correct opinion is to discriminate in this matter, and to say that when in the state of purity one senses in one’s soul a cloud of self-righteousness and the thought of conceit and obliviousness of divine favor, and his ego snatches him away from the reality of his destitution and deficiency, in that state to remember his sin is more beneficial to him. If, however, he is in the state of experiential witnessing of God’s favor upon him and in the state of realizing his utter dependence on Him and his incapacity to be independent of Him even in a matter as small as a mustard seed, his heart being infused with love and delight in God and intimacy with Him, yearning for His meeting and the witnessing of the vastness of His mercy, forbearance, and forgiveness, and the lights of the divine names and attributes have illuminated his heart, then forgetting the crime and overlooking the sin is better and more beneficial to him. Between these two states is the distance between heaven and earth. This [obsession with sin in such times] occurs because of Satan’s envy toward him, who intends to make him fall from his state and end his journey between the meadows of awareness, love, and yearning to the desolation of sin and the constriction of crime. For the former state, witnessing of one’s crime is a favor from God so that He may protect him from the curse of self-righteousness, the greatest invisible and imperceptible veil. [Remembering sin] in these two different states is an entirely different matter. This question of judgment in this matter is something that cannot be articulated, and from God alone is success and He alone is sought for help.

وكثير من الصادقين يلبس عليهم حال نفوسهم في ذلك، ولا يميزه إلا أولو البصائر منهم، وهم في الصادقين كالصادقين في الناس.

وأما نسيان الجناية فهذا موضع تفصيل، وقد اختلف فيه أرباب الطريق. فمنهم من رأى الاشتغال عن ذكر الذنب والإعراض عنه صفحاً، فصفاً الوقت مع الله تعالى أولى بالتائب وأنفع له، ولهذا قيل: «ذكر الجفا في وقت الصفا جفا». ومنهم من رأى أن الأولى ألا ينسى ذنبه، بل لا يزال نصب عينيه يلاحظه كل وقت، فيحدث له ذلك انكساراً وذللاً وخضوعاً أنفع له من جمعيته وصفاء وقته. قالوا: ولهذا نقش داود الخطيئة في كفه، وكان ينظر إليها ويبكي. قالوا: ومتى تهت عن الطريق، فارجع إلى ذنبك تجد الطريق. ومعنى ذلك أنك إذا رجعت إلى ذنبك انكسرت وذللت، وأطرقت بين يدي الله عز وجل خاشعاً ذليلاً خائفاً، وهذه طريق العبودية.

والصواب: التفصيل في هذه المسألة، وهو أن يقال: إذا أحس العبد من نفسه حال الصفاء غيماً من الدعوى ورقيقة من العجب ونسيان المنة، وخطفته نفسه عن حقيقة فقره ونقصه، فذكر الذنب أنفع له. وإن كان في حال مشاهدته منة الله عليه، وكال افتقاره إليه، وقيامه به، وعدم استغنائه عنه في ذرة من ذراته، وقد خالط قلبه حال المحبة والفرح بالله، والأنس به، والشوق إلى لقائه، وشهود سعة رحمته وحلمه وعفوه، وقد أشرقت على قلبه أنوار الأسماء والصفات، فنسيان الجناية والإعراض عن الذنب أولى به وأنفع له، فإنه متى رجع إلى ذكر الجناية توارى عنه ذلك، ونزل من علو إلى سفلى، ومن حال إلى حال، بينهما من التفاوت أبعد ما بين السماء والأرض، وهذا من حسد الشيطان له، أراد أن يحطه عن مقامه، وسير قلبه في ميادين المعرفة والمحبة والشوق إلى وحشة الإساءة وحصر الجناية.

والأول يكون شهوده لجنايته منة من الله من بها عليه، ليؤمنه بها من مقت الدعوى وحجاب الكبر الخفي الذي لا يشعر به، فهذا لون وهذا لون. وهذا أمر الحكم فيه أمر وراء العبارة، وبالله التوفيق، وهو المستعان.

4.2 *Repentance from Repentance*

As for “repentance from repentance,” it is an ambiguous phrase by which both truth and falsehood could be meant, and it may be that the speaker intended it for truth but its expression fails to discriminate.

For repentance is among the greatest acts of righteousness, and repentance from righteousness is the greatest of misdeeds and ugliest of crimes, indeed rather it is unbelief if it is understood literally. For there is no difference between repentance from repentance and repentance from Islam and faith. Could it be acceptable to ever repent from faith?

However, their meaning is only that one should repent from the seeing of the repentance, for when it is attained by the favor and will of God, and if he were left to the devices of his ego, it would never have permitted him to [repent]. Therefore, when he sees it and witnesses its occurrence from himself he overlooks God’s favor on him, and he therefore repents from this witnessing and this heedlessness. However, this witnessing and heedlessness is not repentance, nor a part nor a condition for it, but rather it is another misdeed that befell the servant after his repentance. He should, therefore, repent from this misdeed just as he repented from the first misdeed. He does not repent, then, except from a sin, in the beginning and in the end. How can it be said, then, that he repents from repentance? This statement is simply unintelligible, and it is incorrect in itself. It may, however, be that there is some hidden deficiency or lack in the repentance, some malady that prevents it from being completely effective, and the repentant servant may sense it or he may not. He should, in any case, repent from the deficiency and imperfection in his repentance. This, too, is not “repentance from repentance,” but rather it is only repentance from the absence of repentance, for the measure of repentance that did occur is an act of obedience from which one does not repent; it is only what is deficient in his repentance that one needs to repent from. “Repentance from repentance” can only be understood in one of these two aforementioned ways.

Yes, there is a third, exceedingly subtle, meaning, which is that whoever has attained the state of intimacy with God, and his time has become pure with God, such that his attention to God and his engagement in the remembrance of His bounties and names and attributes is the most beneficial thing to him, until he descends from that state, and he busies himself with repenting from older misdeeds from which he has already repented, and then he studies his misdeeds and becomes distracted by it from God Almighty. This, surely, is a deficiency that he should repent to God for; it is repentance from this [untimely] repentance, because it brings him down from pure intimacy with God to minding his betrayal, and God knows best.

فصل

وأما «التوبة من التوبة»، فهي من المجملات التي يراد بها حق وباطل، ويكون مراد المتكلم بها حقاً، فيطلقه من غير تمييز.

فإن التوبة من أعظم الحسنات، والتوبة من الحسنات من أعظم السيئات وأقبح الجنايات، بل هو كفر إن أخذ على ظاهره، ولا فرق بين التوبة من التوبة والتوبة من الإسلام والإيمان، فهل يسوغ أن يقال بالتوبة من الإيمان؟

ولكن مرادهم أن يتوب من رؤية التوبة، فإنها إنما حصلت له بمنة الله ومشيتته، ولو خلي ونفسه لم تسمح بها البتة، فإذا رآها وشهد صدورها منه ووقعها به، وغفل عن منه الله عليه، تاب من هذه الرؤية والغفلة، ولكن هذه الرؤية والغفلة ليست هي التوبة ولا جزءاً منها، ولا شرطاً لها، بل هي جناية أخرى عرضت له بعد التوبة، فيتوب من هذه الجناية كما تاب من الجناية الأولى. فما تاب إلا من ذنب أولاً وأخيراً، فكيف يقال: يتوب من التوبة؟

هذا كلام غير معقول، ولا هو صحيح في نفسه، بل قد يكون في التوبة علة ونقص وآفة تمنع كمالها، وقد يشعر صاحبها بذلك، وقد لا يشعر فيتوب من نقصان التوبة، وعدم توفيتها حقها. وهذا أيضاً ليس توبة من التوبة، وإنما هو توبة من عدم التوبة، فإن القدر الموجود منها طاعة لا يتاب منها، والقدر المفقود هو الذي يحتاج أن يتوب منه. فالتوبة من التوبة إنما تعقل على أحد هذين الوجهين.

نعم، هاهنا وجه ثالث لطيف جداً، وهو أن من حصل له مقام أنس بالله، وصفا وقته مع الله، بحيث يكون إقباله على الله، واشتغاله بذكر آلائه وأسمائه وصفاته أنفع شيء له، حتى نزل عن هذه الحالة، واشتغل بالتوبة من جناية سالفة قد تاب منها، وطالع الجناية واشتغل بها عن الله تعالى، فهذا نقص ينبغي له أن يتوب إلى الله منه، وهو توبة من هذه التوبة، لأنه نزول من الصفاء إلى الجفاء، والله أعلم.

5 The Finer Points of the Inner Realities of Repentance

The author of *al-Manāzil* said,

The finer points of the inner realities of repentance are three.

The first of them is that you look at the crime and the decree and know the desire of God in it, as He left you to fall into it, for God Almighty and Exalted only leaves the servant to fall into sin for one of two reasons. First, that he may know His might in His decree, and His benevolence in covering up the sin [from the people], and His forbearance in giving more chances to the one who fell into it, His generosity in accepting the excuse from him, and His grace in forgiving him. Second, that He may establish the argument of justice upon His servant and may take him to account for his sin.

Know that if one endowed with insight falls into a sin, he ought to look at five things.

First, he should look at the promise and the threat, which will engender fear and trepidation in him and encourage him to repent.

Second, he should look at the command and prohibition of God Almighty, which will engender in him acknowledgment of his act being a sin and affirmation of sin against his ego.

5.1 *The Wisdom of God Allowing the Servant to Sin*

Third, he should look at God's enabling him to do it and leaving him to fall into it, and decreeing it for him, and that if He willed He could have protected him from it and come between the two. This leads him to all kinds of inner awareness of God and His names and attributes, wisdom, mercy, forgiveness, forbearance, and generosity, and this inner awareness causes him to worship with these Names, [a kind of worship] that can never be fulfilled except through these. He comes to realize the link between the creation and the command, the reward and the promise and warning and His names and attributes, and that [reward and punishment] are the effect of the divine names and attributes. He also realizes the other effects of divine names and attributes in life, and that every Name and every Attribute necessarily requires an effect and has implication.²⁰

²⁰ See earlier discussion at Translation, 1:122.

فصل

قال صاحب المنازل: «ولطائف أسرار التوبة ثلاثة أشياء: أولها أن تنظر الجناية والقضية فتعرف مراد الله فيها، إذ خلاك وإتيانها، فإن الله عز وجل إنما يخلي العبد والذنب لأجل معينين: أحدهما: أن يعرف عزته في قضائه، وبره في ستره، وحلمه في إمهال رآكبه، وكرمه في قبول العذر منه، وفضله في مغفرته.

الثاني: أن يقيم على عبده حجة عدله، فيعاقبه على ذنبه بحجته». العلم أن صاحب البصيرة إذا صدرت منه الخطيئة، فله نظر إلى خمسة أمور: أحدها: أن ينظر إلى الوعد والوعيد، فيحدث له ذلك خوفاً وخشيةً يحمله على التوبة. الثاني: أن ينظر إلى أمر الله تعالى ونهيه، فيحدث له ذلك الاعتراف بكونها خطيئة والإقرار على نفسه بالذنب.

الثالث: أن ينظر إلى تمكين الله تعالى [له] منها، وتخليته بينه وبينها، وتقديرها عليه، وأنه لو شاء لعصمه منها وحال بينها وبينه، فيحدث له ذلك أنواعاً من المعرفة بالله وأسمائه وصفاته وحكمته ورحمته ومغفرته وعفوه وحلمه وكرمه، وتوجب له هذه المعرفة عبوديةً بهذه الأسماء، ولا تحصل بدون لوازمها البتة، ويعلم ارتباط الخلق والأمر والجزاء والوعد والوعيد بأسمائه وصفاته، وأن ذلك موجب الأسماء والصفات، وأثرها في الوجود، وأن كل اسم وصفة مقتض لأثره وموجبه متعلق به لا بد منه.

This experience of witnessing allows the aspirant to encounter such splendid meadows of inner knowledge and faith and the secrets of predestination and wisdom that words are unable to describe.

Among them is what the Shaykh, God have mercy on him, mentioned, "That the servant knows His might in His decree." That is, the Almighty and Exalted decrees what He wills, and it is owing to the perfection of His might that He judged and decreed upon him and made him desire what the Almighty and All-wise desired of him. This is a manifestation of His perfect might, for none but God Almighty has power over that, for the power of the creation is limited to controlling one's body and external behavior, but to make you desire and wish for what He desires and wishes from you, that is the power that belongs only to the One of Indomitable Might.

When the servant knows the might of his Master and experiences and witnesses it with his heart, his engagement with it that keeps him from disobedience is better and more beneficial for him [than if he did not experience God's power over his desires], for his journey is with God and not with his ego.

Another aspect of this awareness is His might in His decree, that he knows that he is managed and dominated, his forelock is in someone's hand, and he cannot be protected unless that power protects him, there is no success for him except with that help; he is lowly and worthless in the powerful grasp of Almighty, Praiseworthy.

Another aspect of his witnessing of His might in His decree [of leaving the servant to sin] is to witness the perfection and praise, that complete independence and all might and honor belong to God alone, that the servant himself is closer to deficiency and dispraise, flaw, wrongdoing, and need. The more his experience of his lowliness, deficiency, and poverty becomes lucid, the more his witnessing of God Almighty's power, perfection, praise, self-sufficiency, and vice versa. Thus, the deficiency and humiliation of sin affords him the opportunity to witness God's might and honor.

Another part of this awareness is that the servant does not wish to disobey His master because it is disobedience, so when he sees the effectiveness of the judgment on him, and sees Him as the real agent in what he is not the real chooser, nor is he the initiator of desire with his own will and choice, so as if he chooses yet is not the chooser, wills yet is not the initiator of will, wishes yet he is not the initiator of wish: such a person thus sees the might and magnificence of God and perfection of His omnipotence.

Another aspect of it is that he comes to realize the charity of the Glorious in concealing his committing sin while being perfectly aware of and attentive to it, for had He willed He would have publicized among the people and they would have scorned him. It is perfection of His benevolence, and among His

وهذا المشهد يطلعه على رياض مؤنقة من المعارف والإيمان، وأسرار القدر والحكمة، تضيق عن التعبير عنها نطاق الكلم.

فمن بعضها ما ذكره الشيخ رحمه الله: «أن يعرف العبد عزته في قضائه»، وهو أنه سبحانه العزيز الذي يقضي ما يشاء، وأنه لكامل عزه حكم على العبد وقضى عليه، بأن قلب قلبه وصرف إرادته على ما يشاء، وحال بين العبد وقلبه، وجعله مريداً شائئاً لما شاء منه العزيز الحكيم، وهذا من كمال العزة، إذ لا يقدر على ذلك إلا الله تعالى، وغاية المخلوق أن يتصرف في بدنك وظاهره، وأما جعلك مريداً شائئاً لما يشاءه منك ويريده، فلا يقدر عليه إلا ذو العزة الباهرة.

فإذا عرف العبد عز سيده ولا حظه بقلبه، وتمكن شهوده منه، كان الاشتغال به عن ذل المعصية أولى به وأنفع له، لأنه يصير مع الله تعالى لا مع نفسه.

ومن معرفة عزته في قضائه أن يعرف أنه مدبر مقهور، ناصيته بيد غيره، لا عصمة له إلا بعصمته، ولا توفيق له إلا بمعاونته، فهو ذليل حقير في قبضة عزيز حميد.

ومن شهود عزته أيضاً في قضائه أن يشهد أن الكمال والحمد والغناء التام والعزة كلها لله، وأن العبد نفسه أولى بالنقص والذم والعيب والظلم والحاجة، وكلها ازداد شهوده لذه ونقصه وعييه وفقره ازداد شهوده لعزة الله تعالى وكاله وحمده وغناه، وكذلك بالعكس، فنقص الذنب وذلت تطلعه على مشهد العزة.

ومنها أن العبد لا يريد معصية مولاه من حيث هي معصية، فإذا شهد جريان الحكم عليه وجعله فاعلاً لما هو غير مختار له، ولا مريد بإرادته ومشيتته واختياره، فكأنه مختار غير مختار، مريد غير مريد، شاء غير شاء، فهذا يشهد عز الله وعظمته وكمال قدرته.

ومنها أن يعرف بره سبحانه في ستره عليه حال ارتكاب المعصية مع كمال رؤيته له، ولو شاء لفضحه بين خلقه فغذروه، وهذا من كمال بره، ومن أسمائه «البر»، وهذا البر من سيده به مع كمال غناه عنه،

names is the Benevolent, and this benevolence by his Master who is perfectly needless of him and he utterly in need of Him. This engages him in studying this favor, witnessing this benevolence and generosity, and this removes from him the lowliness of the sin and he remains now with God, which is more beneficial to him than thinking about his misdeed and witnessing of the lowliness of his disobedience. For being engaged with God and disregard for anything else is the highest goal and the noblest objective.

This does not mean total erasure of the sin from memory forever but only in this state; when he loses it he should return to the scrutiny of his error and misdeed. For every time or station there is a kind of worship appropriate to it.

Another aspect of [this realization] is the witnessing of the forbearance of God the Almighty and Glorious in letting the rider of [the vessel of] error the opportunity to do so, for had He wished He would have hastened the punishment, but He is forbearing, one who does not hasten. This engenders in him the awareness of His name the Forbearing, and His witnessing of the attribute of forbearance. The worship through this name, and the wisdom and purpose that obtains from it through his sin, is dearer to God and more beneficial for the servant than if he had not committed the sin; for an effect cannot be obtained without the cause.

Another aspect of it is the awareness of the servant of the generosity of his Lord in accepting his excuse, if he offers one of the kind that has been discussed in the foregoing, namely, not the excuse of predestination, for that is tantamount to hostility and argumentativeness as discussed earlier, for He accepts his excuse by his generosity and liberality. This causes him to be engaged with His remembrance and gratitude, and a kind of love that he had not attained before, for your love for one who not only thanks you for your goodness and rewards you for it, but also forgives your misdeed and does not hold you accountable for it, is many times the love for one who thanks you for your goodness alone. Life experience is a witness to that, which is why the worship of repentance after having fallen into sin is another class altogether.

Another aspect of it is that he witnesses experientially His grace in forgiving him, for forgiveness is a grace from God Almighty; otherwise, were He to hold us accountable for sin and punish us purely as is His right, He would be just and praiseworthy, and He only forgives by His grace, not because of our deserving it. This causes you to have gratitude and love and return to Him in devotion, delight, and bliss in Him, and experiential awareness of Him by His name the Forgiving, and witnessing of this attribute, and worship by its meanings; and that is an increase in worship, inner awareness, and love.

وكمال فقر العبد إليه، فيشتغل بمطالعة هذه المنة، ومشاهدة هذا البر والإحسان والكرم، فيذهل عن ذل الخطيئة فيبقى مع الله سبحانه، وذلك أنفع له من الاشتغال بجنايته، وشهود ذل معصيته، فإن الاشتغال بالله والغفلة عما سواه هو المطلب الأعلى والمقصد الأسنى.

ولا يوجب هذا نسيان الخطيئة مطلقاً، بل في هذه الحال، فإذا فقدها، فليرجع إلى مطالعة الخطيئة، وذكر الجناية، ولكل وقت ومقام عبودية تليق به.

ومنها شهوده حلم الله سبحانه وتعالى في إمهال راكب الخطيئة، ولو شاء لعاجله بالعقوبة، ولكنه الحلم الذي لا يعجل، فيحدث له ذلك معرفته سبحانه باسمه «الحليم»، ومشاهدة صفة «الحلم» والتعبد بهذا الاسم، والحكمة والمصلحة الحاصلة من ذلك بتوسط الذنب أحب إلى الله وأصلح للعبد وأنفع له من فوتها، ووجود الملزوم بدون لازمه ممتنع.

ومنها معرفة العبد كرم ربه في قبول العذر منه إذا اعتذر إليه بخو ما تقدم من الاعتذار لا بالقدر، فإنه مخاصمة ومحااجة كما تقدم، فيقبل عذره بكرمه وجوده، فيوجب له ذلك اشتغاله بذكره وشكره، ومحبة أخرى لم تكن حاصلة له قبل ذلك، فإن محبتك لمن شكرك على إحسانك وجازاك به، ثم غفرك إساءتك ولم يؤاخذك بها، أضعاف محبتك على شكر الإحسان وحده، والواقع شاهد بذلك، فعبودية التوبة بعد الذنب لون آخر.

ومنها أن يشهد فضله في مغفرته، فإن المغفرة فضل من الله تعالى، وإلا فلو واخذنا بالذنب لواخذ بحض حقه وكان عادلاً محموداً، وإنما عفو بفضله لا باستحقاقك، فيوجب لك ذلك أيضاً شكراً له ومحبة، وإنابة إليه، وفرحاً وابتهاجاً به، ومعرفة له باسمه «الغفار»، ومشاهدة لهذه الصفة، وتعبداً بمقتضاها، وذلك أكل في العبودية، والمحبة، والمعرفة.

Part of [the benefit of God's making one fall into sin] is also that the servant attains the ranks of humility, meekness, and lowliness as well as neediness before Him, for the ego has a tendency to rival lordship; if it had the power it would claim what the Pharaoh claimed, but He has predestined and dominated and all other than Him is incapable and dominated. This tendency to rivalry is purified by this humility of worship, which has four ranks.

First, what is shared by all creation, which is the humility of need and poverty before God Almighty. All the denizens of the heavens and the earth are in need of Him, destitute for Him, and He alone is above need. All denizens of the heavens and the earth ask Him and He asks none.

The second level is the humility of obedience and worship, which is the humility of choice, and this is particular to the people of obedience, and it is the inner secret of worship.

The third level is the humility of love; for the lover is humble in his being toward the beloved, and his humility is proportional to his love. Love is based on this humility of the beloved, as it has been said,

Be humble and meek to your beloved
For in matters of desire there is no pride

Another said,

The poor men of love, even their graves
Upon them is dirt of humility between the graves

The fourth level is the humility of disobedience and sin.

When these four come together, the humility and meekness for God is more perfect and complete, for he lowers himself out of fear and trepidation, but also love and return, obedience, and poverty and destitution.

The reality of that is the poverty to which the people allude, and this concept is nobler than being so labelled, for it is the essence and inner secret of worship, and its attainment is the most beneficial thing for a servant and the dearest thing to God.

It is necessary for all of the causes to be in place: weakness and neediness, worship and obedience, love and penitence, and disobedience and opposition—for it is impossible for the effect to exist without its cause. In the absence of this effect and its causes, one of these elements is missing. The benefit of its presence [including sin and disobedience] is greater than the benefit of its absence; the corruption caused by its absence is greater than the corruption caused by its presence. The wisdom that explains it is based on the repelling

ومنها: أن يكمل لعبده مراتب الذل والخضوع والانكسار بين يديه والافتقار إليه. فإن النفس فيها مضاهاة للربوبية، ولو قدرت لقاتل كقول فرعون، ولكنه قدر فأظهر، وغيره عجز فأضمر، وإنما يخلصها من هذه المضاهاة ذل العبودية، وهو أربع مراتب:

المرتبة الأولى مشتركة بين الخلق، وهي ذل الحاجة والفقر إلى الله تعالى. فأهل السماوات والأرض جميعا محتاجون إليه فقراء إليه، وهو وحده الغني، وكل أهل السماوات والأرض يسألونه وهو لا يسأل أحداً.

المرتبة الثانية: ذل الطاعة والعبودية، وهو ذل الاختيار، وهذا خاص بأهل طاعته، وهو سر العبودية.

المرتبة الثالثة: ذل المحبة، فإن الحب ذليل بالذات لمحبيه، وعلى قدر محبته له يكون ذله له، فالحبة أسست على الذلة للمحبيب كما قيل:

اخضع وذُلّ لمن تحب فليس في حكم الهوى أنف يشال ويعقد.

وقال آخر:

مساكين أهل الحب حتى قبورهم عليها تراب الذل بين المقابر.

المرتبة الرابعة: ذل المعصية والجناية.

فإذا اجتمعت هذه المراتب الأربع، كان الذل لله والخضوع له أكل وأتم، إذ يذل له خوفاً وخشية ومحبة وإنابة وطاعة وفقراً وفاقاً.

وحقيقة ذلك هو الفقر الذي يشير إليه القوم، وهذا المعنى أجل من أن يسمى بالفقر، بل هو لب العبودية وسرها، وحصوله أنفع شيء للعبد، وأحب شيء إلى الله.

فلا بد من تقدير لوازمه من أسباب الضعف والحاجة، وأسباب العبودية والطاعة، وأسباب المحبة والإنابة، وأسباب المعصية والمخالفة، إذ وجود الملزوم بدون لازمه ممتنع، والغاية من تقدير عدم هذا الملزوم ولازمه مصلحة وجوده خير من مصلحة فوته، ومفسدة فوته أكبر من مفسدة وجوده،

of the greater of the two corruptions by tolerating the lesser, and obtaining the greater of two benefits by losing the lesser. A door has been opened to you now; if you are among those of inner knowledge, enter through it, else, close the door and go back to safety.

Another aspect of it is that His Beautiful Names require their being put into effect just as cause is necessary for their effects: thus, the name All-hearing, All-seeing requires that which is heard and seen; the name the Provider requires he who is provided; the name the Merciful requires the object of mercy. Similarly, the names the Forgiving, the Overlooking, the Ever-turning, and the Forbearing all require those whom He forgives, returns to, overlooks, and forbears [the errors of]. It is impossible to negate these names and attributes, as these are names of beauty and attributes of perfection, traits of glory, and deeds of wisdom, favor, and munificence, and their implications must appear in the world. This meaning was alluded to by the most knowledgeable of creation of God, God grant him blessing and peace, when he said,

If you did not commit sins, God would remove you and replace you with people who sin and seek forgiveness so He will forgive them.²¹

If you suppose that the living things could entirely disappear, whom would the Glorious Sustainer provide? If you suppose that sin and error could be eliminated from the world, whom would He forgive and overlook? Whom would He turn to for repentance and forbearance? If you suppose that all starvation ended, and all servants became self-sufficient and safe, where would be the begging, the meekness, the asking, and the acceptance and show of grace and favor, and singling out of those deserving with bounty and munificence?

Glory be to Him who made known to His creation all kinds of ways and guided them to all kinds of proofs and opened to them all manners of ways, then established for them the straight path and made it known to them and guided them to it:

So that He give death to whomever He gives death with clear proof and give life to whomever he gives life with clear proof, and God surely is All-hearing, All-knowing. [8:42]

21 Muslim #2749.

والحكمة مبناها على دفع أعظم المفسدين باحتمال أدناهما، وتحصيل أعظم المصلحتين بتفويت أدناهما، وقد فتح لك الباب، فإن كنت من أهل المعرفة فادخل وإلا فرد الباب، وارجع بسلام. ومنها أن أسماء الحسنى تقتضي آثارها اقتضاء الأسباب التامة لمسبباتها، فاسم «السميع، البصير» يقتضي مسموعاً ومبصراً، واسم «الرزاق» يقتضي مرزوقاً، واسم «الرحيم» يقتضي مرحوماً، وكذلك اسم «الغفور، والعفو، والتواب، والحليم» يقتضي من يغفر له، ويتوب عليه، ويعفو عنه ويحلم عنه، ويستحيل تعطيل هذه الأسماء والصفات، إذ هي أسماء حسنى، وصفات كمال ونعوت جلال، وأفعال حكمة وإحسان وجود، فلا بد من ظهور آثارها في العالم. وقد أشار إلى هذا أعلم الخلق بالله صلوات الله وسلامه عليه حيث يقول: «لولا تذبذبوا لذهب الله بكم، ولجاء بقوم يذنبون، ثم يستغفرون، فيغفر لهم».

وأنت إذا فرضت الحيوان بجلته معدوماً، فمن يرزق الرزاق سبحانه؟ وإذا فرضت المعصية والخطيئة منتفية من العالم، فلن يغفر؟ وعمن يعفو؟ وعلى من يتوب ويحلم؟ وإذا فرضت الفاقات كلها قد سدت، والعبيد أغنياء معافون، فأين السؤال والتضرع والابتهال والإجابة، وشهود الفضل والمنة، والتخصيص بالإنعام والإكرام؟

فسبحان من تعرف إلى خلقه بجميع أنواع التصرفات، ودلهم عليه بأنواع الدلالات، وفتح لهم إليه جميع الطرقات، ثم نصب إليه الصراط المستقيم، وعرفهم به، ودلهم عليه ﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾ [الأنفال: 42].

5.2 *Contemplation on God's Joy upon the Repentance of His Servant*

Part of [the wisdom of God allowing the servants to sin] is the greatest secret that no expression can encompass, no allusion can bridge, were it not for the caller of faith calling from the rooftops and the hearts of the elite among the servants witnessing it. Through it they increase in their awareness of and love for Him their Lord, and tranquility in Him and longing for Him, and enjoyment in His remembrance and experiential witnessing of His benevolence, munificence, and bounty, and examination of the secret of worship, watching the reality of divinity. It is what has been authentically recorded in the two *Saḥīḥs* from the tradition of Anas b. Mālik, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said,

God is more joyous in the repentance of His servant when he repents to Him than one of you who was on his ride through a wilderness and it ran away from him along with his food and drink and he lost hope in it. He found a tree and sat under its shade having lost hope in his ride. In this state all of a sudden he finds it standing right next to him and takes it by its reins and says out of excess of joy, "O God, You are my servant, I am your lord!" He errs due to his extreme joy.²²

This tradition teaches the principle that a word that comes out of the tongue of a servant in extreme joy, rage, or the like, he is not taken to account for it, as this person did not become an unbeliever by saying "You are my servant, I am your lord."

It is known that the effect of rage reaches this state or greater than it in terms of the absence of intention, and it is not fit to hold an enraged person accountable for what came from him in such a state of rage of such words [of blasphemy], nor is divorce effective by such, nor its repetition, as Imam Aḥmad, God be pleased with him, said in the exegesis of "*ighlāq*" in his words, God grant him blessing and peace, "No divorce is effective in the state of *ighlāq*,"²³ that [the expression *ighlāq*] means rage, and more than one Imam has explained this expression similarly; others also explain it as coercion and yet others as madness.

Our Shaykh [Ibn Taymiyya] said, "It includes all of this, as it is from 'closing' because of the shutting off of the intention of the speaker upon him, as if his heart did not open up to the meaning of what he said."

²² Bukhārī #6308; Muslim #2744.

²³ Aḥmad 43:378; Abū Dāwūd 2:642; etc.

فصل

ومنها: السر الأعظم الذي لا تقتحمه العبارة، ولا تجسر عليه الإشارة، ولا ينادي عليه منادي الإيمان على رؤوس الأشهاد، فشهد به قلوب خواص العباد، فازدادت به معرفةً لربها، ومحبةً له، وطمأنينةً به، وشوقاً إليه، ولهجاً بذكره، وشهوداً لبره ولطفه وكرمه وإحسانه، ومطالعةً لسر العبودية، وإشراقاً على حقيقة الإلهية، وهو ما ثبت في الصحيحين من حديث أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «لله أفرح بتوبة عبده حين يتوب إليه من أحدكم، كان على راحلته بأرض فلاة، فانفلتت منه، وعليها طعامه وشرابه، فأيس منها، فأتى شجرةً، فاضطجع في ظلها قد أيس من راحلته، فبينما هو كذلك إذ هو بها قائمة عنده، فأخذ بخطامها، ثم قال—من شدة الفرح—: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح». هذا لفظ مسلم.

وفي الحديث، من قواعد العلم أن اللفظ الذي يجري على لسان العبد خطأ من فرح شديد، أو غيظ شديد أو نحوه، لا يؤخذ به، ولهذا لم يكن هذا كافراً بقوله: «أنت عبدي، وأنا ربك». ومعلوم أن تأثير الغضب في عدم القصد يصل إلى هذه الحال أو أعظم منها، فلا ينبغي مؤاخذة الغضبان بما صدر منه في حال شدة غضبه من نحو هذا الكلام، ولا يقع طلاقه بذلك، ولا رده. وقد نص الإمام أحمد رضي الله عنه على تفسير الإغلاق في قوله ﷺ: «لا طلاق في إغلاق» بأنه الغضب، وفسره به غير واحد من الأئمة، وفسروه بالإكراه، وفسروه والجنون. قال شيخنا رحمه الله: وهو يعم هذا كله، وهو من الغلق، لانغلاق قصد المتكلم عليه، فكأنه لم يفتح قلبه لمعنى ما قاله.

The point is that this joy is of such significance that a servant must not ignore or neglect it, and only he [does so] who is especially aware of God and His names and attributes and what is fitting to the Almighty and Magnificent. It is prudent for anyone who wishes to speak on this matter to limit himself to what is accessible to the understanding and sciences of the people of his time, their depth [or lack thereof] in inner awareness, and [to consider] weakness of their intellect in carrying it.

Except that we know that God Almighty and Glorious will bring this merchandise to its merchants and him who knows its value. If it falls into the hands of one who does not know its worth, then "Perhaps many a carrier of knowledge does not understand it; yet he may convey the knowledge to one who is more understanding than him."²⁴

Know that God the Exalted singled out humankind in all of His creation in that He ennobled him, granted him a superior status, honored him, and created him for His sake and created everything else for him. He singled him out by endowing him with His awareness, love, nearness, and honor, which is not given to anyone else; He subdued for him all that is in His heavens and His earth and all that is between them. Even the angels who are possessors of nearness to Him are employed for his sake, as He made them his protectors in his sleep and wakefulness, and his travel and staying home. He sent down to him and upon him His Books, sent him [as messengers] and sent to him, addressed him and spoke directly to him, and took from among them *intimate friends* and *those-spoken-to*, and allies, elite, and beloved, and made them into repositories of His secrets, seats of His wisdom and sites of His love. He created for them the Garden and the Fire. The creation and the command, reward and punishment, all revolve around humankind, for they are the chosen ones among His creation, and are the intended objects of His command and prohibition based on which reward and punishment accrue.

Thus, the human being has an honor that does not belong to anyone else of the creation: He created their father with His two hands, breathed into him from His breath, made His angels bow down to him, taught him names of all things, and showed his superiority to the angels and by extension to all other creation, and rejected Iblis from His company, turning [Iblis] away from His door and taking him as His enemy when he failed to prostrate to him along with the rest.

24 Abū Dāwūd #3660; Tirmidhī #2656.

والقصد أن هذا الفرح له شأن ينبغي للعبد إهماله والإعراض عنه، ولا يطلع عليه إلا من له معرفة خاصة بالله وأسمائه وصفاته، وما يليق بعز جلاله. وقد كان الأولى بنا طي الكلام فيه إلى ما هو اللائق بأفهام بني الزمان وعلومهم، ومهانة أقدامهم من المعرفة، وضعف عقولهم عن احتماله.

غير أننا نعلم أن الله عز وجل سيسوق هذه البضاعة إلى تجارها، ومن هو عارف بقدرها، وإن وقعت في الطريق بيد من ليس عارفاً بها، فرب حامل فقه ليس بفقيه، ورب حامل فقه إلى من هو أفقه منه.

فاعلم أن الله سبحانه وتعالى اختص نوع الإنسان من بين خلقه بأن كرمه وفضله وشرفه وخلق نفسه، وخلق كل شيء له، وخصه من معرفته ومحبه وقربه وإكرامه بما لم يعطه غيره، وسخر له ما في سماواته وأرضه وما بينهما، حتى ملائكته الذين هم أهل قربه استخدمهم له، وجعلهم حفظاً له في منامه ويقظته، وظعنه وإقامته، وأنزل إليه وعليه كتبه، وأرسله وأرسل إليه، وخاطبه وكله منه إليه، واتخذ منهم الخليل والكليم والأولياء والخواص والأحباء، وجعلهم معدن أسرارهم ومحل حكمتهم، وموضع حبه وخلق لهم الجنة والنار. فأنخلق والأمر والثواب والعقاب مداره على النوع الإنساني، فإنه خلاصة الخلق، وهو المقصود بالأمر والنهي، وعليه الثواب والعقاب.

فلإنسان شأن ليس لسائر المخلوقات، وقد خلق أباه بيديه، ونفخ فيه من روحه، وأنجد له ملائكته، وعلمه أسماء كل شيء، وأظهر فضله على الملائكة فمن دونهم من جميع المخلوقات، وطرد إبليس عن قربه، وأبعده عن بابه، إذ لم يسجد له مع الساجدين واتخذ عدواً له.

The believers among humankind are categorically the best of them, God's choice from among the worlds, for He created [humankind] to perfect His bounty upon them, to shower His favor upon them, and to single him out for His generosity and grace beyond His wildest dreams and his imagination. All this so that he could ask him of gifts, endowments inwardly and outwardly, immediate and delayed, that cannot be reached except through His love, and His love cannot be had without His obedience and preferring Him over all else. Thus, He took him as His beloved and prepared for him the best of what a lover, needless, omnipotent, and munificent can prepare when he comes to Him, and made a promise to him, and sent forth to him His commands and prohibitions and informed him in His testament what draws him near to Him and increases Him in love and munificence to him, and what brings distance and displeasure from Him and causes one to fall in His eyes.

The beloved [i.e., humankind] has an enemy that is the most hated of creation to Him, who has openly announced hostility and called His servants to turn their religiosity, obedience, and worship to him rather than to their True Ally and Deity. Yet, they became His enemies, taking sides with this enemy of theirs, inviting others to His wrath, questioning His lordship, divinity, and unic-ity, calling Him names and denying Him, inflicting grief upon His allies [among men] and torturing them in all kinds of ways, striving their best in preventing their existence and prosperity, and erasing all that God loves and taking delight in and replacing that with all that He dislikes. He has made known to [humankind] the ways, deeds, and the ultimate end of this enemy, and warned against befriending them and entering into their group and being with them.

He informed him in His testament that He is the most generous, munificent, merciful, and that His mercy has overtaken His wrath, His forbearance has overcome His punishment, and His overlooking has overwhelmed His reckoning [of their errors]. His bounty over His creation has exceeded all bounds, and He has prescribed mercy upon Himself, and that He loves munificence, giving, benevolence, and that grace is all in His hand, good is all from Him, generosity is all His. What He loves most is to bless His servants and increase their bounties, and cover them up with His favor and munificence, perfect His blessings upon them, and multiply His blessings upon them, and allow them to know Him with His attributes and names, and seek their love through bounties and blessings.

He is munificent in Himself and the creator of the munificence of every munificent in creation. There is none whose munificence is unqualified except His, and the munificence of everyone else is from His munificence, and everyone's love for munificence, charity, magnanimity, benevolence, bounteousness, and liberality is above and beyond what can occur even in the imagination of the creation or exist in their fancy. His joy in giving, His munificence and

فالمؤمن من نوع الإنسان خير البرية على الإطلاق، وخيرة الله من العالمين، فإنه خلقه ليتم نعمته عليه، وليتواتر إحسان الله إليه، وليخصه من كرامته وفضله بما لم تنله أمنيته، ولم يخطر على باله، ولم يشعر به، ليسأله من المواهب والعطايا الباطنة والظاهرة، العاجلة والآجلة التي لا تنال إلا بمحبته، ولا تنال محبته إلا بطاعته وإيثاره على ما سواه، فالتحذه محبوباً له، وأعد له أفضل ما يعده محب غني قادر جواد لمحبهه إذا قدم عليه، وعهد إليه عهداً تقدم إليه فيه بأوامره ونواهيه، وأعلمه في عهده ما يقربه إليه، ويزيده محبةً له وكرامةً عليه، وما يعده منه، ويسخطه عليه، ويسقطه من عينه.

وللمحبيب عدو هو أبغض خلقه إليه، قد جاهره بالعداوة، وأمر عباده أن يكون دينهم وطاعتهم وعبادتهم له دون وليهم ومعبودهم الحق، واستقطع عباده، واتخذ منهم حزباً ظاهراً ووالوه على ربهم، وكانوا أعداء له مع هذا العدو يدعون إلى سخطه، ويطعنون في ربوبيته وإلهيته ووحدانيته، ويسبونونه ويكذبونه ويفتنون أوليائه، ويؤذونهم بأنواع الأذى، ويجهدون على إعدامهم من الوجود وإقامة الدولة لهم، ومحو كل ما يحبه الله ويرضاه، وتبديله بكل ما يسخطه ويكرهه، فعرفه بهذا العدو وطرائقهم وأعمالهم ومآلهم، وحذرهم موالاتهم والدخول في زميرتهم والكون معهم. وأخبره في عهده أنه أجود الأجودين، وأكرم الأكرمين، وأرحم الراحمين، وأنه سبقت رحمته غضبه، وحله عقوبته، وعفوه مؤاخذته، وأنه قد أفاض على خلقه النعمة، وكتب على نفسه الرحمة، وأنه يحب الإحسان والجود والعطاء والبر، وأن الفضل كله بيده، والخير كله منه، والجود كله له، وأحب ما إليه أن يجود على عباده ويوسعهم فضلاً، ويغمرهم إحساناً وجوداً، ويتم عليهم نعمته، ويضاعف لديهم مننه، ويتعرف إليهم بأوصافه وأسمائه، ويتحبب إليهم بنعمه وآلائه.

فهو الجواد لذاته، وجود كل جواد خلقه الله ويخلقه أبداً أقل من ذرة بالقياس إلى جوده، فليس الجواد على الإطلاق إلا هو، وجود كل جواد فن جوده، ومحبته للجود والإعطاء والإحسان والبر والإنعام والإفضال فوق ما يخطر ببال الخلق، أو يدور في أوهامهم، وفرحه بعطائه وجوده

bounteousness is greater than the joy of the one who receives what He gives of what he most needs and the greatest thing he values. If the greatness of need and greatness of value come together in a thing that one needs and is given it, what is your estimate of the happiness of one who receives it? The joy of the One giving, the Exalted, is greater and stronger than the joy of such a one for what he receives, and God's is the highest simile. If the case of a generous one among the creation is such that he experiences joy, delight, and pleasure in his giving and generosity greater than what the receiver experiences, and the receiver lacks the joy, delight, and pleasure of the giver. This, despite the [giver's] need for [what he gives], his lack of surety in being able to replace it, the fear of need for it once it is gone and the humility of asking for it someone who is like him or even of a lower status, all this while his ego is naturally given to greed and niggardliness. What do you think of He who is Holy and Transcendent above all this? Were the denizens of His heavens and the earth, the first of His creation and the last of them, the men and the jinn, living and non-living, to stand all at once and ask Him and He granted each his wish, that would not decrease from what He possesses the weight of a mustard seed.

He is Munificent in Himself just as He is Alive in Himself, Knowing in Himself, Hearing and Seeing in Himself. His great munificence is a necessary part of His being, and forgiveness is dearer to Him than revenge, mercy dearer than punishment, grace dearer than justice, and bounty dearer than withholding.

When His servant and beloved, whom He created for Himself, and prepared for him all kinds of honors, preferring him over others, making him the site of His inner awareness, revealed to him His Book, sent to him His Messenger, and cared for his affairs, neither neglecting him nor leaving him without guidance lest he be exposed to His wrath, commits what He is displeased with, and loaths Him and runs away from Him, befriendng His enemy and making alliance against Him, turning against Him, and obstructing the path of His bounty and favor upon him, even though [showering His bounty upon him] is the dearest thing to Him, he opens the path of punishment, retribution, and wrath upon himself. [The servant] may thus elicit from the Munificent and Bountiful the opposite of His attributes of munificence, bounteousness, and charity, and expose himself to His wrath, displeasure, and retribution, and that will supplant His pleasure with wrath and displeasure, bounty and charity with retribution and chastisement, and elicit, by his disobedient actions other than what He loves and other than His necessary attributes of munificence and charity.

Even though [the human being] is His beloved and favorite, singled out for His generosity, when he turns into a rebellious, runaway slave, rejecting His bounties and siding with His enemy despite his great need for Him, being unable to survive without Him for the wink of an eye. Even though that beloved

وإفضاله أشد من فرح الآخذ بما يعطاه ويأخذه أحوج ما هو إليه، وأعظم ما كان قدراً، فإذا اجتمع شدة الحاجة، وعظم قدر العطية والنفع بها، فما الظن بفرح المعطي؟ ففرح المعطي سبحانه بعطائه أشد وأعظم من فرح هذا بما يأخذه، والله المثل الأعلى، إذ هذا شأن الجواد من الخلق، فإنه يحصل له من الفرح والسرور والابتهاج واللذة بعطائه وجوده فوق ما يحصل لمن يعطيه، ولكن الآخذ غائب بلذة أخذه عن لذة المعطي وابتهاجه وسروره، هذا مع حاجته إلى ما يعطيه وفقره إليه، وعدم وثوقه باستخلاف مثله، وخوف الحاجة إليه عند ذهابه، والتعرض لذل الاستعانة بنظيره أو من هو دونه، ونفسه قد طبعت على الحرص والشح.

فما الظن بمن تقدر وتنزه عن ذلك كله، ولو أن أهل سماواته وأرضه، وأول خلقه وآخرهم، وإنسهم وجنهم، ورطبهم ويابسهم قاموا في صعيد واحد فسألوه، فأعطى كلاً منهم ما سأل، ما نقص ذلك مما عنده مثقال ذرة.

وهو الجواد لذاته، كما أنه الحي لذاته، العليم لذاته، السميع البصير لذاته. فجوده العالي من لوازم ذاته، والعفو أحب إليه من الانتقام، والرحمة أحب إليه من العقوبة، والفضل أحب إليه من العدل، والعطاء أحب إليه من المنع.

فإذا تعرض عبده ومحبوبه الذي خلقه لنفسه، وأعد له أنواع كرامته، وفضله على غيره، وجعله محل معرفته، وأنزل إليه كتابه، وأرسل إليه رسوله، واعتنى بأمره، ولم يهمله ولم يتركه سدى، فتعرض لغضبه، وارتكب مساخطه وما يكرهه، وأبق منه ووالى عدوه وظاهره عليه، وتخير إليه، وقطع طريق نعمه وإحسانه إليه التي هي أحب شيء إليه، وفتح طريق العقوبة والانتقام والغضب، فقد استدعى من الجواد الكريم خلاف ما هو موصوف به من الجود والإحسان والبر، وتعرض لإغضابه وإسقاطه وانتقامه، وأن يصير غضبه وسخطه في موضع رضاه، وانتقامه وعقوبته في موضع كرمه وبره وعطائه، فاستدعى بمعصيته من أفعاله مما سواه أحب إليه منه، وخلاف ما هو من لوازم ذاته من الجود والإحسان.

فبينما هو حبيبه المقرب المخصوص بالكرامة، إذ انقلب أبقاً شارداً، راداً لكرامته، مائلاً عنه إلى عدوه مع شدة حاجته إليه، وعدم استغنائه عنه طرفة عين.

[human being] is now with the enemy who now receives his obedience and service, having forgotten his Master, lost in his attempt to please the enemy, having elicited from His Master the opposite of what He really is. When the thought occurs to him and he remembers the benevolence, compassion, munificence, and generosity of his Master, and comes to know that he has no way out, that his ultimate destination and final judgment is before Him, and that if he does not present himself to Him now he will inevitably stand before Him in the worst of states, he runs to his Master from the lands of His enemy until he arrives at His door. He places his cheek on the doorstep, touching the dirt of His doorway, meek and contrite, fearful, weeping, and sorrowful, flattering his Master and beseeching Him for mercy and compassion and offering Him apologies, having submitted to Him and handing Him over his shackles and throwing before Him his reins. His Master knew what was in his heart and replaced His wrath with pleasure, firmness with mercy, chastisement with forgiveness, withholding with largesse, and reckoning with forbearance. He beseeched for repentance and return to His master with praise befitting his Master, appropriate to His beautiful names and lofty attributes. How joyous would his Master now be! Now that His beloved, His ally, has returned to Him willingly and by his choice, coming back to what his Master loves and finds pleasing, opening the path of benevolence, bounty, and munificence that is more beloved to his Master than the path of wrath, retribution, and punishment.

In order at this point is a famous tale told by one of the sages of inner sciences. Once as he realized that he had rebelled against and run away from his Master, he noticed in one of the alleys a door that just opened. A young boy came out of it, weeping and begging, and behind him his mother kicking him out, until she shut the door behind him. The young boy barely walked a short distance before stopping and thinking where to go. Not finding any other way but the house from which he was expelled, none else to give him refuge other than his mother, he returned to her door with a broken, aggrieved heart. Finding the door closed, he laid by the door, putting his cheek down on the doorstep and slept. In a short while, his mother came out and upon seeing him in that state, could not hold herself back, and fell on him, holding, hugging, and kissing him, crying, and saying: O my son, where will you go away from me? Who will protect you but me? Did I not warn you: do not oppose me, do not make me do through your disobedience what is contradictory to what I am inclined by nature to have of mercy and compassion for you, and wishing nothing but good for you? Then she took him and brought him in.

Consider the words of the mother: "Do not make me do through your disobedience what is opposed to what I am inclined by nature to have of mercy and compassion."

فبينما ذلك الحبيب مع العدو في طاعته وخدمته، ناسياً لسيده، منهمكاً في موافقة عدوه، قد استدعى من سيده خلاف ما هو أهله، إذ عرضت له فكرة فتذكر بر سيده وعطفه وجوده وكرمه، وعلم أنه لا بد له منه، وأن مصيره إليه، وعرضه عليه، وأنه إن لم يقدم عليه بنفسه قدم به عليه على أسوأ الأحوال، ففر إلى سيده من بلد عدوه وجد في الهرب إليه حتى وصل إلى بابه، فوضع خده على عتبة بابه، وتوسد ثرى أعتابه متذلاً متضرعاً خاشعاً باكياً أسفاً، يتلقى سيده ويسترحمه ويستعطفه ويعتذر إليه، قد ألقى إليه بيده، واستسلم له وأعطاه قياده، وألقى إليه زمامه، فعلم سيده ما في قلبه، فعاد مكان الغضب عليه رضا عنه، ومكان الشدة عليه رحمة به، وأبدله بالعقوبة عفواً، وبالمنع عطاءً، وبالمؤاخذة حلماً، فاستدعى بالتوبة والرجوع من سيده ما هو أهله، وما هو موجب أسمائه الحسنی، وصفاته العلاء، فكيف يكون فرح سيده به وقد عاد إليه حبيبه ووليه طوعاً واختياراً، وراجع ما يحبه سيده منه ويرضاه، وفتح طريق البر والإحسان والجلود التي هي أحب إلى سيده من طريق الغضب والانتقام والعقوبة؟

وهذا موضع الحكاية المشهورة عن بعض العارفين أنه حصل له [شروود وإل] باق عن سيده، فرأى في بعض السكك باباً قد فتح، وخرج منه صبي يستغيث ويبكي وأمه خلفه تطرده حتى خرج، فأغلقت الباب في وجهه ودخلت، فذهب الصبي غير بعيد، ثم وقف مفكراً، فلم يجد له مأوى غير البيت الذي أخرج منه، ولا من يؤيه غير والدته، فرجع مكسور القلب حزناً، فوجد الباب مرتجاً، فتوسده ووضع خده على عتبة الباب ونام، فخرجت أمه، فلما رآته على تلك الحال لم تملك أن رمت نفسها عليه، والتزمته تقبله وتبكي، وتقول: يا ولدي أين تذهب عني ومن يؤويك سواي؟ ألم أقل لك لا تخالفني، ولا تحملني بمعصيتك لي على خلاف ما جبلت عليه من الرحمة بك، والشفقة عليك، وإرادة الخير لك؟ ثم أخذته ودخلت.

فتأمل قول الأم: «لا تحملني بمعصيتك لي على خلاف ما جبلت عليه من الرحمة والشفقة».

Consider the saying of him upon whom be God's blessings and peace, "God surely is more merciful to His servants than a mother to her child," and how insignificant is the mercy of the mother compared to the mercy of God! When the servant angers Him by his disobedience he elicits from Him the suspension of that mercy, and when one repents to Him one seeks what one deserves and is more befitting for him.

This little glimpse should show you the secret of why the joy of God upon the repentance of His servant is greater than the one who finds his ride in a land of despair after having lost hope in it.

Beyond this there is that which words cannot express and minds cannot encompass.

Beware the path of denial of [the divine] attribute on the one hand and assimilation [of the divine attribute] on the other, for both are blameworthy, a hotbed of evil in every way, and neither is allowed to discover the breeze of [divine secret] or even its breath, for the sickness of denial and assimilation corrupts the sense of smell as well as taste such that one can neither taste the sweetness of faith nor discover its breeze; deprived is he who is presented such riches and wealth and refuses to accept them. No one can deny him whom God has given nor give him whom God has denied; all grace is in God's hand; He gives whomever He wills. God indeed is the possessor of magnificent grace.

5.3 *God's Joy in Repentance: Higher Reasons*

The foregoing pertains to the joy of God as it relates to [divine] charity, munificence, and benevolence. If you observe its relation to His divinity, His being the Deity, then that is an even greater and nobler perspective, and only the elite among the lovers can experience it. For God Almighty has only created the creation to the worship that perfects love, humility, and obedience to Him. This is the truth for the sake of which the heavens and the earth have been created, and it is the ultimate goal of the creation and the command, and the denial of it as upheld by His enemies is false, for it amounts to absurdity and He is far above that. It would amount to absence of meaning and purpose, and God has denied that He has left the human being in such a state. He Almighty loves to be worshipped, obeyed, and He has no use for creation were it not for their love for and obedience to Him. He has rebuked those who claim that He created them for anything other than that; and had they been created for anything other than His worship, affirmation of His unicity, and obedience, their creation would be pointless, false, and meaningless, and that is what He is far above, the Wisest of the Wise, the True Deity. When the servant abandons what he has been created for of His obedience and worship, he abandons the dearest of things to Him and the purpose for which all things were created, and becomes as if he were

وتأمل قوله ﷺ: «لله أرحم بعباده من الوالدة بولدها»، وأين تقع رحمة الوالدة من رحمة الله؟ فإذا أغضبته العبد بمعصيته، فقد استدعى منه صرف تلك الرحمة عنه، فإذا تاب إليه، فقد استدعى منه ما هو أهله وأولى به.

فهذه نبذة يسيرة تطلعك على سر فرح الله بتوبة عبده أعظم من فرح هذا الواجد لراحلته في الأرض المهلكة بعد اليأس منها.

ووراء هذا ما تحفوه عنه العبارة، وتدق عن إدراكه الأذهان.

وإياك وطريقة التعطيل والتمثيل، فإن كلاً منهما منزل ذميم، ومرتع على علاته وخيم، ولا يحل لأحدهما أن يجد روائح هذا الأمر ونفسه، لأن زكام التعطيل والتمثيل مفسد لحاسة الشم، كما هو مفسد لحاسة الذوق، فلا يذوق طعم الإيمان، ولا يجد ريحه، والمحروم كل المحروم من عرض عليه الغنى والخير فلم يقبله، ولا مانع لما أعطى الله، ولا معطي لما منع، والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم.

فصل

هذا إذا نظرت إلى تعلق الفرح الإلهي بالإحسان والجود والبر. وأما ألا حظت تعلقه بإلهيته، وكونه معبوداً، فذاك مشهد أجل من هذا وأعظم منه، وإنما يشهده خواص المحبين.

فإن الله سبحانه إنما خلق الخلق لعبادته الجامعة لمحبهته، والخضوع له وطاعته، وهذا هو الحق الذي خلقت به السماوات والأرض، وهو غاية الخلق والأمر، ونفيه كما يقول أعداؤه هو الباطل والعبث الذي نزه نفسه عنه، وهو السدى الذي نزه نفسه عن أن يترك الإنسان عليه، فهو سبحانه يحب أن يعبد ويطاع، ولا يعبأ بخلقته شيئاً لولا محبتهم له وطاعتهم له.

وقد أنكر على من زعم أنه خلقهم لغير ذلك، وأنهم لو خلقوا لغير عبادته وتوحيده وطاعته لكان خلقهم عبثاً وباطلاً وسدىً، وذلك مما يتعالى عنه أحكم الحاكمين والإله الحق، فإذا خرج العبد عما خلق له من طاعته وعبوديته، فقد خرج عن أحب الأشياء إليه، وعن الغاية التي لأجلها خلقت الخليقة، وصار كأنه خلق عبثاً لغير شيء، إذ لم تخرج أرضه البذر الذي وضع فيها، بل قلبته شوكة ودغلاً، فإذا راجع ما خلق له وأوجد لأجله، فقد رجع إلى الغاية التي هي أحب الأشياء إلى خالقه

created for nothing. [It is like] when the earth does not shoot up the seedling that is placed in it but rather turns it into thorn or weed. When, therefore, [a repentant servant] returns to what he was created for and brought into existence, he returns to the purpose that is the dearest of all things to his creator and originator, and to the wisdom for which he was created, and abjures the realm of meaninglessness, purposelessness, and falsehood. Thus, the love of his Lord for him becomes even greater, for God loves those who return to Him often. This love causes a delight of the greatest magnitude; had there been a greater kind of delight than the one the Prophet, God grant him blessing and peace, mentioned, he would have mentioned it, but there is no joy greater than the joy of one who finds the means of life and his journey after having lost it and despaired. This is because of His intense love for the repentance of a beloved servant, when his love for something overwhelmed him and strayed him from Him but then he found Him again and submitted to Him. There is no joy in existence greater than His joy for him.

Imagine that your beloved whom you love in the utmost is seduced by your enemy who prevents you from him and you know that the enemy will cause your beloved the worst affliction, expose him to all kinds of adversities, and that you are better for him than [the enemy], for you nurtured and raised him. Then, all of a sudden, he ran away from the enemy and came back to you, and you find him unexpectedly at your door, flattering you, seeking your pleasure, wanting to make it up to you, rubbing his cheek on your doorstep. How happy would you be now to see him, having chosen him, drawn him near to you and preferred him over all others? This would be the case even though you were not the one who originated and created him, perfecting your blessings upon him, unlike God Almighty and Exalted, who did originate, create, and fashion him, who perfected His bounty upon him, and He loves to perfect it for him to make him show His bounty, accept it, show its effects, and love the one who gave it to him, in obedience and worship to him, opposing His enemy and sharing His anger at the disobedient. God loves from His servant opposition and hostility to His enemy just as He loves that he befriend, obey, and worship Him, the Exalted. His love for his servant's love, obedience, and repentance is added to His love for the opposition of his enemy, disobedience, and opposition. Thus, the love of Almighty becomes magnified, now that He has his beloved back, and this is the true meaning of joy.

Some of the ancient books describe the Prophet, God grant him blessing and peace, as "My servant in whom My self is delighted," and this is because of His perfect love for him. He made him the cause of His Exalted self being pleased.

وفاطره، ورجع إلى مقتضى الحكمة التي خلق لأجلها، وخرج عن معنى العيب والسدى والباطل، فاشتدت محبة الرب له، فإن الله يحب التوابين، فأوجبت هذه المحبة فرحاً كأعظم ما يقدر من الفرح، ولو كان في الفرح المشهود في هذا العالم نوع أعظم من هذا الذي ذكره النبي ﷺ لذكره، ولكن لا فرحة أعظم من فرحة هذا الواجد الفاقدة لمادة حياته وبلاغه في سفره، بعد يأسه من أسباب الحياة بفقدته، وهذا لشدة محبته لتوبة التائب المحب إذا اشتدت محبته للشيء وغاب عنه، ثم وجده وصار طوع يده، فلا فرحة أعظم من فرحته به.

بل فما الظن بمحبوب لك تحبه حباً شديداً، وأسره عدوك، وحال بينك وبينه، وأنت تعلم أن العدو سيسومه سوء العذاب، ويعرضه لأنواع الهلاك، وأنت أولى به منه، وهو غرسك وتربيتك، ثم إنه انفلت من عدوه ووافاك على غير ميعاد، فلم يفجأك إلا وهو على بابك، يملقك ويتراضاك ويستعتبك، ويمرغ خديه على ثرى أعتابك، فكيف يكون فرحك به وقد اختصيته لنفسك، ورضيته لقربك، وآثرته على سواه؟

هذا ولست الذي أوجدته وخلقته وأسبغت عليه نعمك، والله عز وجل هو الذي أوجد عبده وخلقه وكونه وأسبغ عليه نعمه، وهو يحب أن يتمها عليه، فيصير مظهرًا لنعمه، قابلاً لها، شاكراً لها، محباً لوليها، مطيعاً له، عابداً له، معادياً لعدوه، مبغضاً له، عاصياً له. والله تعالى يحب من عبده معاداة عدوه ومعصيته ومخالفته، كما يحب أن يواليه سبحانه ويطيعه ويعبده، فتتضاف محبته لعبادته وطاعته والإنابة إليه إلى محبته لعداوة عدوه ومعصيته ومخالفته، فتشتد المحبة منه سبحانه مع حصول محبته، وهذا هو حقيقة الفرح.

وفي صفة النبي ﷺ في بعض الكتب المتقدمة: «عبي الذي سُرَّتْ به نفسي»، وهذا لكمال محبته له، جعله مما تسر به نفسه سبحانه.

Of this kind is the laughter of the Exalted concerning His servant, when he offers in his worship the greatest of what He loves. The Exalted laughs out of joy upon that just as He laughs in delight with His servant when the latter gives up his rest, his warm bed, and company of his beloved companion [i.e., husband or wife], for the sake of His service, reciting His words and singing His praise. He also laughs when a man faces the enemy so fierce that his companions all flee, but he faces them and sells his soul to God and fights until he is killed in His love and seeking His pleasure.

He also laughs in delight with one who conceals his charity to a mendicant who had approached his group and they rejected [the beggar] but he stayed behind to secretly give charity to him such that none but God Almighty would see him. He laughs out of love for and joy in such a person. The same is true for the martyr when he meets Him on the Day of Resurrection, He laughs in delight with him to welcome him.

There is nothing wrong with affirming these attributes [for God] at all, for it is a delight that is unlike anything else, and a laughter unlike anything else; it is of the same class as His pleasure, love, will, and all other attributes. It is of the same category, to be accepted without denial or assimilation [i.e., anthropomorphism]. Due to this, the deniers impose upon the affirmers something that is purely unjust, contradictory, and highhanded, for if [anthropomorphism] is a necessary implication of this, it would be an equally necessary implication of His mercy, will, wish, hearing, sight, knowledge, and all of the attributes. Why does this implication apply to some attributes and not others? Can an intelligent being find any difference between them? There is no alternative to either denying attributes in a pure and unqualified fashion or affirming all those that occur in scriptural texts. Serious people are not pleased with contradictory claims.

5.4 *God's Justice*

His words,

Second,²⁵ that He establishes upon the servant the proof of His justice, thus He takes him to account for his sin with proof.

25 This takes us back to the inner secrets of repentance; the second part of the first of three secrets.

ومن هذا ضحك سبحانه من عبده حين يأتي من عبادته بأعظم ما يحبه، فيضحك سبحانه فرحاً به ورضاً، كما يضحك من عبده إذا ثار عن وطائه وفراشه ومضاجعة حبيبه إلى خدمته، يتلو آياته ويتملقه.

ويضحك من رجل هرب أصحابه عن العدو، فأقبل إليهم وباع نفسه لله ولقاهم نحره حتى قتل في محبته ورضاه.

ويضحك إلى من أخفى الصدقة عن أصحابه لسائل اعتراهم فلم يعطوه، فتخلف بأعقابهم وأعطاه سرّاً، حيث لا يراه إلا الله تعالى والذي أعطاه، فهذا الضحك منه حباً له وفرحاً به، وكذلك الشهيد حين يلقاه يوم القيامة، فيضحك إليه فرحاً به وبقدومه عليه.

وليس في إثبات هذه الصفات محذور البتة، فإنه فرح ليس كمثل شيء، وضحك ليس كمثل شيء، وحكمه حكم رضاه ومحبته وإرادته وسائر صفاته، فالباب باب واحد، لا تمثيل ولا تعطيل. وليس ما يلزم به المعطل للمثبت إلا ظلم محض وتناقض وتلاعب، فإن هذا لو كالأزماً للزم رحمته وإرادته ومشيتته وسمعه وبصره وعلمه وسائر صفاته، فكيف جاء هذا اللزوم لهذه الصفة دون الأخرى؟ وهل يجد ذو عقل إلى الفرق سيلاً؟ فما ثم إلا التعطيل المحض المطلق أو الإثبات المطلق لكل ما ورد به النص، والتناقض لا يرضاه المحصلون.

فصل

قوله: «الثاني: أن يقيم على عبده حجة عدله، فيعاقبه على ذنبه بحجته».

The acknowledgment by the servant of the proof of God against him is a necessary condition of faith, whether he is obedient or disobedient, for the proof of God is established by His sending of the Messenger, the revelation of the Book, and the availability of that knowledge to him and his capability of attaining its knowledge, whether he actually attained it or not. Whoever is capable of attaining this knowledge of what He has commanded and prohibited but failed to acquire it, the proof has been established against him, and God the Exalted does not punish anyone except after the establishment of proof against him, and if He chastises him he does so after proving that he is a wrongdoer. God Almighty said, “And We do not punish until We send a messenger” [17:15]; and He said,

Every time a company is thrown into [the Fire], its wardens ask them, “Did a warner not come to you?” They said, “Yes, a warner had come to us, but we denied and said, ‘God has not sent down anything. You are not but in great error.’” [67:8–9]

He also said, “And your Lord would not have destroyed the cities in wrong while their people were [likely] to mend” [11:117]. There are two opinions concerning the meaning of this verse. First, that He would not destroy them due to their wrong, and the second, He would not destroy them wrongly. Upon the first meaning, He would not destroy them owing to their earlier wrong while they are now turning to mend their ways. That is, after their reform and repentance, He would not take them to account for what they did in the past. Upon the second meaning, His destruction of them was not wrongful, for He did not destroy them when they were turning to righteousness, but rather when they were wrongdoers by opposing His messengers, and He is just in destroying them. The same two opinions apply to the verse in Sūra al-An‘ām [the Cattle] as well: “That is because your Lord would not destroy the cities in/for wrong while their people were unaware” [6:131]. It has been said, “He would not destroy them due to their wrong and worship of false gods when they were heedless, unwarned, and no messenger came to them.” It has also been said, “He would not destroy them before reminding them by sending the messenger, lest He wrong them, for He the Exalted does not take anyone to account nor punish except for his sin, and he becomes a sinner only if he opposes His command and prohibition, and that is only known through the messengers.”

When the servant witnesses the decree of sin that has passed, he knows that God Almighty has decreed it to be a cause that requires its effect by way of punishment, just as He has decreed acts of obedience as causes of reward. The same is true of the decree of all causes of good or evil, just as the making of poison is the cause of death, fire the cause of burning, and water the cause of drowning.

اعتراف العبد بقيام حجة الله عليه من لوازم الإيمان أطاع أم عصى، فإن حجة الله قامت على العبد بإرسال الرسول، وإنزال الكتاب، وبلوغ ذلك إليه، وتمكنه من العلم به سواء علم أو جهل، فكل من تمكن من معرفة ما أمر به ونهى عنه فقصر عنه ولم يعرفه، فقد قامت عليه الحجة، والله سبحانه لا يعذب أحداً إلا بعد قيام الحجة عليه، فإذا عاقبه على ذنبه عاقبه بحجته على ظلمه. قال الله تعالى: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ [الإسراء:15]، وقال: ﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ﴾ [المملك:8-9]، وقال: ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ﴾ [هود:117]. وفي الآية قولان: أحدهما ما كان ليهلكها بظلم منهم، والثاني ما كان ليهلكها بظلم منه.

والمعنى على القول الأول: ما كان ليهلكهم بظلمهم المتقدم، وهم مصلحون الآن، أي إنهم بعد أن أصلحوا وتابوا، لم يكن ليهلكهم بما سلف منهم من الظلم.

وعلى القول الثاني: إنه لم يكن ظالماً لهم في إهلاكهم، فإنه لم يهلكهم وهم مصلحون، وإنما أهلكتهم وهم ظالمون، فهم الظالمون بمخالفة رسله، وهو العادل في إهلاكهم، والقولان في آية الأنعام أيضاً: ﴿ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾ [الأنعام:131].

قيل: لم يكن مهلكهم بظلمهم وشركهم، وهم غافلون لم يندروا ولم يأتهم رسول. وقيل: لم يهلكهم قبل التذكير بإرسال الرسول، فيكون قد ظلمهم، فإنه سبحانه لا يأخذ أحداً ولا يعاقبه إلا بذنبه، وإنما يكون مذنباً إذا خالف أمره ونهيه، وذلك إنما يعلم بالرسول. فإذا شاهد العبد القدر السابق بالذنب، علم أن الله سبحانه قدره سبباً مقتضياً لأثره من العقوبة، كما قدر الطاعات سبباً مقتضياً للثواب، وكذلك تقدير سائر أسباب الخير والشر، كجعل السم سبباً للموت، والنار سبباً للإحراق والماء للإغراق.

When the servant chooses to embrace a cause of destruction and knows that it is a cause of destruction, he is destroyed by a double proof; the accountability is like the burning, the sin being like the fire, and his committing it is like his exposing himself to the fire.

However, the observation of the decree in this respect is of no use to him; what shows him the establishment of proof upon him is the witnessing of the [normative] command, not the witnessing of divine predestination. Therefore, the author of *al-Manāzil*'s choice to make this point as part of witnessing the sin and the decree is not clear; it is rather part of the witnessing the sin and the normative command. His meaning, regardless, is that the secret of predestination is that He knew that this servant is not fit except to be the fuel of the fire. A plant has both fruit and thorn; His justice has decreed that the servant is driven to what he is suitable for, and to establish upon him the proof of His justice, by decreeing for him the sin which he fell into, thus deserving that for which he was created. The Almighty said,

And we have not taught him poetry, nor does it behoove him: it is only a reminder and a clear recital: so it may warn whomever is alive and establish the sentence upon the unbelievers. [36:69–70]

Thus the Exalted says that people are of two kinds: alive and capable of benefit, one who accepts the warnings and benefits from them; and the other dead, who does not accept the warnings and does not benefit from them, for his earth is infertile, incapable of any good whatsoever. The word is established upon him through punishment. However, his punishment is established after the establishment of proof against him, not because of his merely being incapable of receiving guidance and faith, but because of his incapability and inaction. His being incapable of reception becomes evident after the establishment of proof by the messenger. If He punished him for his being incapable, he would have said, "Had a messenger come to me I would have obeyed your command." But He sent him His messenger who conveyed divine command and prohibition to him; he disobeyed the messenger owing to his imperviousness to guidance, punished for failing to act, thus the word was established against him that he would not believe even if a messenger came to him. As the Almighty said, "Thus the word of your Lord has come true against those who acted wickedly that they do not believe" [10:33]. As the Almighty also said, "And thus the word of your Lord has come true against the unbelievers that they are the denizens of the Fire" [40:6].

فإذا أقدم العبد على سبب الهلاك وقد عرف أنه سبب الهلاك فهلك، فالحجة مركبة عليه. فالمؤاخذة كالخريق مثلاً، والذنب كالنار، وإتيانه كتقديمه نفسه للنار، وملاحظة الحكم في هذا لا يجدي عليه شيئاً، وإنما الذي يُشبهه عند قيام الحجة عليه ملاحظة الأمر، لا ملاحظة القدر.

فجعل صاحب المنازل هذه اللطيفة من ملاحظة الجناية والقضية ليس بالبين، بل هو من ملاحظة الجناية والأمر، ولكن مراده أن سر التقدير أنه قد علم أن هذا العبد لا يصلح إلا للوقود، كالشوك الذي لا يصلح إلا للنار، والشجرة تشتمل على الثمر والشوك، فاقضى عدله سبحانه أن يسوق هذا العبد إلى ما لا يصلح إلا له، وأن يقيم عليه حجة عدله، بأن قدر عليه الذنب فواقعه فاستحق ما خلق له، قال الله تعالى: ﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ لِّيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ [يس: 69-70].

فأخبر سبحانه أن الناس قسمان: حي قابل للانتفاع، فإنه يقبل الإنذار وينتفع به، وميت لا يقبل الإنذار ولا ينتفع به، لأن أرضه غير زاكية ولا قابلة لخير البتة، فيحق القول عليه بالعذاب، وتكون عقوبته بعد قيام الحجة عليه لا بمجرد كونه غير قابل للهدى والإيمان، بل لأنه غير قابل ولا فاعل، وإنما يتبين كونه غير قابل بعد قيام الحجة عليه بالرسول، إذ لو عذبه بكونه غير قابل لقال: لو جاءني رسول منك لا امتثلت أمرك. فأرسل إليه رسوله، فأمره ونهاه، فعصى الرسول بكونه غير قابل للهدى، وعوقب بكونه غير فاعل، فحق عليه القول أنه لا يؤمن ولو جاءه الرسول، كما قال تعالى: ﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ﴾ [يونس: 33]، وحق عليه القول بالعذاب، كما قال تعالى: ﴿وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾ [غافر: 6].

The summation of all this is that God the Exalted has bidden the servants that they must obey His normative desire for them and not their own desire. The obedient prefer God and His desire over their own desire, thus deserving His bounty, whereas the disobedient prefer their own desire over and above His. The Exalted knew concerning them that they will never prefer His desire, and that they will only give priority to their own desires and whims. Yet He commanded and forbade them, thus making manifest His decree upon them about their preference of their own whim and desire against the pleasure of their Lord. Thus, their disobedience establishes the proof of His justice upon them, only then He punishes them for their wrongdoing.

5.5 *Contemplation on the Ego, the Source of Sin*

We have mentioned that the servant may contemplate four matters—the command and prohibition and the divine judgment and decree—and we have mentioned what pertains to these two.

A third contemplation addresses the site and the source of the sin, which is the ego that ever commands evil. A number of benefits accrue from it.

Among them is the knowledge that [one's ego or the self] is ignorant and wrongdoing, and that every ugly word and action issues from this ignorance and wrongdoing. Given these attributes of ignorance and wrongdoing, one cannot hope from it uprightness and just balance. This imposes on the self the obligation to strive to obtain beneficial knowledge that removes the attribute of ignorance and to act righteously that would remove from one the attribute of wrongdoing. Despite this, its ignorance is greater than its knowledge and its wrongdoing greater than its justice. For such a being it is only apt that it turn to its creator and originator to protect it from its evil and grant it its protection and purify it, for He is the best to purify it, being its Master and Ally, and that He not leave it to its own devices even for the wink of an eye, for if He leaves it to its own it would be ruined. No soul is ruined except when He leaves it to its own. The Prophet, God grant him blessing and peace, said to Huṣayn b. al-Mundhir, "Say: O God, inspire to me my righteousness, and save me from the evil of my ego," and in the Sermon of Need, "Praised be God, we supplicate Him for help and forgiveness and seek God's protection from the evil of our egos and wicked deeds." The Almighty also said, "And whoever is saved from the niggardliness of his ego: such are the successful" [59:9] and, "The ego, surely, is ever inciting to evil" [9:53].

فالكلمة التي حقت كلمتان: كلمة الإضلال، وكلمة العذاب، كما قال تعالى: ﴿وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾ [الزمر: 71]. وكلمته سبحانه إنما حقت عليهم بالعذاب بسبب كفرهم، فحقت عليه كلمة حخته، وكلمة عدله بعقوبته.

وحاصل هذا كله أن الله سبحانه أمر العباد أن يكونوا مع مراده الديني منهم، لا مع مراد أنفسهم، فأهل طاعته آثروا الله ومراده على مرادهم فاستحقوا كرامته، وأهل معصيته آثروا مرادهم على مراده، وعلم سبحانه منهم أنهم لا يؤثرون مراده البتة، وإنما يؤثرون أهواءهم ومرادهم، فأمرهم ونهاهم، فظهر بأمره ونهيه من القدر الذي قدر عليهم من إيثارهم هوى أنفسهم، ومرادهم على مرضاة ربهم ومراده، فقامت عليهم بالمعصية حجة عدله، فعاقبهم بظلمهم.

فصل

قد ذكرنا أن العبد في الذنب له نظر إلى أربعة أمور: نظر إلى الأمر والنهي، ونظر إلى الحكم والقضاء، وذكرنا ما يتعلق بهذين النظرين.

النظر الثالث: النظر إلى محل الجناية ومصدرها، وهو النفس الأمارة بالسوء، وبفيدة نظره إليها أموراً.

منها [أن يعرف] أنها جاهلة ظالمة، وأن الجهل والظلم يصدر عنهما كل قول وعمل قبيح، ومن صفته الجهل والظلم لا مطمع في استقامته واعتداله البتة، فيوجب له ذلك بذل الجهد في العلم النافع الذي يخرجها به عن وصف الجهل، والعمل الصالح الذي يخرجها به عن وصف الظلم، ومع هذا فجعلها أكثر من علمها، وظلمها أعظم من عدلها.

فحقيق بمن هذا شأنه أن يرغب إلى خالقها وفاطرها أن يقبها شرها، وأن يؤتيها تقواها ويزكياها، فهو خير من زكاها، فإنه وليها ومولاه، وألا يكلمها طرفة عين، [فإنه] إن وكله إليها هلك، فما هلك من هلك إلا حيث وكل إلى نفسه، وقال النبي ﷺ لحصين بن المنذر: «قل اللهم ألهمني رشدي، وقني شر نفسي». وفي خطبة الحاجة: «الحمد لله، نستعينه ونستهديه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا». وقال تعالى: ﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الحشر: 9]، وقال: ﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾ [يوسف: 53].

Whoever knows the reality of his ego and what it is inclined to knows that it is the source of all evil, the destination of all wrong, and that all goodness in it is God's grace not from itself, as the Almighty said, "Were it not for God's grace upon you and His mercy, not one of you would ever be pure" [24:21], and the Almighty also said, "But God made beloved to you faith and adorned it in your hearts, and made hateful to you unbelief, sin, and disobedience: such are the righteous" [49:7]. This love and this hatred are not from within the ego nor its own doing, rather it is God who has favored them with both, and made the servant through these two among the righteous: "As a grace and bounty from God, and God is All-knowing, Wise" [49:8]. All-knowing about who is fit for this grace, where it will be accepted and bring fruit, and Wise, and therefore, He does not place it with those who do not deserve it and would waste it.

Among [the benefits of contemplating on the ego] is what the author of *al-Manāzil* mentioned:

The second subtlety is for him to know that the contemplation of an insightful and truthful person on his error does not leave for him any righteousness in any way, for he alternates between witnessing the favor and seeking out the blemish of the ego and deed.

He intends to say that whoever knows himself and possesses insight into the rights of God Almighty and is truthful in seeking Him does not find any good in its errors whatsoever, and does not meet God Almighty except in a state of utter poverty and neediness, for when he investigates the flaws of his ego and his deeds he realizes that it is not fit for God; it consists of goods by which one cannot purchase salvation from His punishment, let alone win great reward. [618] If his deed and inner state is sincere with God and His time pure with Him, he witnesses God's favor in granting that to him as a pure grace, not of his earning, nor is his self worthy of it. Thus, he is in constant gaze at God's grace and the deficiencies of His ego and deeds, for whenever he investigates it, he finds that to be the case.

This is the most sublime and beneficial of inner realizations for the servant, which is why the Master Supplication for Forgiveness is:

O God, You are my Lord, I have no deity but You. You created me and I am Your servant, and I am true to Your testament and promise to the best of my ability. I seek your protection from the evil I have done. I come to You with Your bounty and I come with my sin. So forgive us, for none but You can forgive sins.

فمن عرف حقيقة نفسه وما طبعت عليه، علم أنها منيع كل شر ومأوى كل سوء، وأن كل خير فيها بفضل من الله من به عليها لم يكن منها، كما قال تعالى: ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾ [النور: 21]، وقال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [الحجرات: 7]. فهذا الحب وهذه الكراهة لم يكونا في النفس ولا بها، ولكن الله هو الذي من بهما، فجعل العبد بسببهما من الراشدين، ﴿فَضْلًا مِنْ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [الحجرات: 7]، عليم بمن يصلح لهذا الفضل ويزكوا عليه وبه ويثمر عنده، حكيم فلا يضعه عند غير أهله فيضيعه بوضعه في غير موضعه.

«اللطيفة الثانية: أن يعلم أن نظر البصير الصادق في سيئته لم يبق له حسنة بحال، لأنه يسير بين مشاهدة المنة وتطلب عيب النفس والعمل».

يريد أن من له بصيرة بنفسه، وبصيرة بحقوق الله تعالى، وهو صادق في طلبه، لم يبق له نظره في سيئاته حسنة البتة، فلا يلتقي الله إلا بالإفلاس المحض والفقر الصرف، لأنه إذا فتش عن عيوب نفسه وعيوب عمله علم أنها لا تصلح لله، وأن تلك البضاعة لا تشتري بها النجاة من عذاب الله، فضلاً عن الفوز بعظيم ثوابه، فإن خلص له عمل وحال مع الله وصفا له معه وقت شاهد منة الله عليه به، ومجرد فضله وأنه ليس من نفسه، ولا هي أهل لذلك، فهو دائماً مشاهد لمنة الله عليه، ولعيوب نفسه وعمله، لأنه متى تطلبها رآها.

وهذا من أجل أنواع المعارف وأنفعها للعبد، ولذلك كان سيد الاستغفار: «اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي، إنه لا يغفر الذنوب إلا أنت».

This supplication for forgiveness comprises acknowledgment by the servant of His lordship, divinity, and unicity, and acknowledgment that He created him and knows him, as He created him in a fashion that he is incapable of fulfilling His right and deficient in it. It also includes the acknowledgement that he is His servant, his forelock in His hand, he cannot escape from Him, nor does he have a protecting ally but Him. It includes adherence to His testament, which is His command and prohibition which He pledged them to uphold through His prophet; it is his acknowledgement saying: I will uphold to the extent of my ability not commensurate with Your right, for that is not possible for the human being; it is only a deficient effort to the extent of my power, but I trust Your promise to reward the pious and punish the disobedient, and I stand by Your testament and trust Your promise. [It further includes] the seeking of forgiveness as if saying: I hold fast to You against the evil of my failure in upholding Your command and prohibition, if You do not save me from the evil of [this failure] I am surrounded by ruin, for to fail in Your duty is the cause of ruin, and I admit it, and I hold to Your bounty to me, and I admit, and I come to You with my sin; from You is bounty, favor, and grace, and from me, sin and mischief. I therefore ask that You forgive me, erase my sin, and save me from its evil, for none but You can forgive sins.

This is why this supplication is called the Master Supplication for Forgiveness, as it contains the purest statement of servitude and worship. What righteousness can a truthful aspirant attribute to himself after he witnesses the deficiency of his ego and works on the one hand and God's sheer favor on the other? This is what is bequeathed to him by his contemplation of his ego and its deficiency.

5.6 *The Seven Traps of the Enemy*

The fourth contemplation is the servant's contemplation on the one who enjoined him to disobedience, beautified it for him, and incited him to it, and that is his devil, one that is assigned to him.

This contemplation suggests to him to make the devil his enemy, in complete avoidance of him, [and suggests] protection and wakefulness, and alertness to what his enemy wants of him without his realization. [The devil] wants to trap him in one of the seven onerous traps.

The first trap is unbelief in God, His religion, and His meeting, and His attributes of perfection and what the messengers have taught. If [the devil] overcomes him in this obstacle, the fire of his hostility cools and he enjoys his company.

If, however, he crosses this trap and is saved from it with the light of guidance and his light of faith is saved, he seeks him out in the second obstacle,

فتضمن هذا الاستغفار الاعتراف من العبد بربوبيته وإلهيته وتوحيده، والاعتراف بأنه خالقه، العالم به، إذ أنشأه نشأة تستلزم عجزه عن أداء حقه وتقصيره فيه، والاعتراف بأنه عبده الذي ناصيته بيده وفي قبضته، لا مهرب له منه، ولا ولي له سواه، ثم التزام الدخول تحت عهده، وهو أمره ونهيه الذي عهده إليه على لسان رسوله، وأن ذلك بحسب استطاعتي لا بحسب أداء حقل، فإنه غير مقدور للبشر، وإنما هو جهد المقل وقدر الطاقة، ومع ذلك فأنا مصدق بوعدك الذي وعدته لأهل طاعتك بالثواب ولأهل معصيتك بالعقاب، فأنا مقيم على عهدك ومصدق بوعدك، ثم الاستعاذة والاعتصام بك من شر ما فرطت فيه من أمرك ونهيك، فإنك إن لم تعذني من شره وإلا أحاطت بي الهلكة، فإن إضاعة حقل سبب الهلاك، وأنا أقر لك، وألتزم بنعمتك علي، وأقر وألتزم وأنجع بذنبي، فنك النعمة والإحسان والفضل، ومني الذنب والإساءة، فأسألك أن تغفر لي بخو ذنبي، وأن تقيني من شره، إنه لا يغفر الذنوب إلا أنت.

فلهذا كان هذا الدعاء سيد الاستغفار، وهو متضمن لمحض العبودية، فأني حسنة تبقى للبصير الصادق مع مشاهدته عيوب نفسه وعمله ومنة الله عليه؟ فهذا الذي يعطيه نظره إلى نفسه ونقصه.

فصل

النظر الرابع: نظره إلى الآمر له بالمعصية، المزين له فعلها، الحاض له عليها، وهو شيطانه الموكل به. فيفيده النظر إليه وملاحظته اتخاذه عدوًّا، وكال الاحتراز منه، والتحفظ واليقظة والانتباه لما يريده منه عدوه وهو لا يشعر، فإنه يريد أن يظفر به في عقبة من سبع عقبات، بعضها أصعب من بعض، لا ينزل منه من العقبة الشاقة إلى ما دونها إلا إذا عجز عن الظفر به فيها. العقبة الأولى: عقبة الكفر بالله وبدينه ولقائه، وصفات كماله، وما أخبرت به رسله عنه، فإنه إن ظفر به في هذه العقبة بردت نار عداوته واستراح معه، فإن اقتحم هذه العقبة ونجا منها ببصيرة الهداية، وسلم معه نور الإيمان طلبه على العقبة الثانية. وهي عقبة البدعة، إما باعتقاد خلاف الحق الذي أرسل

which is the obstacle of heretical innovation, either in terms of belief against the truth that God has sent with the messenger and revealed in His Book, or in ritual worship by means he did not command, by way of innovated customs and rituals in religion, which God accepts none of; the two kinds of innovations follow each other and are rarely separated. As one of them has said, the innovation in opinion has married the innovation in deeds, and the couple is busy with their wedding ceremony, and their illicit offspring inhabit the lands of Islam, and the people and the land complain of them to God Almighty.

Our Shaykh, God have mercy on him, said, "The reality of unbelief has married wicked heretical innovation and has given birth to the loss of this world and the next."

If the servant crosses this obstacle as well, and the light of the Prophetic Way saves him from it, and he holds fast to the footsteps [of the Prophet] and the Predecessors, the best of the companions, and of the successors who followed them in the best way. And rarely do our modern times allow even one from this class of people to survive, for if that happens the people of innovation set up snares and seek his destruction and say, "What an innovator, a heretic!" If God gives him success in crossing this obstacle, he approaches yet another.

The third obstacle is that of the major sins; if [the devil] gets the better of him, he adorns them to him and makes them beautiful, spinning tall tales and opening to him the door of wishful thinking, suggesting that faith is nothing but affirmation and actions have no effect on it. He enjoys the sound of a statement sufficient to ruin the creation, that "With the affirmation of unicity, no sin does harm, just as no good deed does any good with associationism."

[The devil] prefers to trap him in the obstacle of innovation because of how it opposes religion and the teachings of God's messenger, and one who falls into it does not repent from it, but rather calls people to it, and because it contains speaking in God's name without knowledge, clear opposition to the Prophetic Way and those who adhere to it, effort to put out the light of the Prophetic Way, befriending of what God and His Messenger have discarded and discarding of what He has befriended, inclusion into consideration of what God and His Messenger have rejected and exclusion of what they have included, befriending of what they have opposed and opposition to what they have befriended, affirmation of what they have denied and denial of what they have affirmed, giving lie to the truthful and affirming the liars, rejection of the truth with falsehood and inversion of truths by making the truth false and the falsehood true, deviance in the religion of God, blinding of the hearts to the truth, and attempt to render crooked God's straight path; in summary, the opening of the door to changing the religion.

الله به رسوله وأنزل به كتابه، وإما بالتعبد بما لم يأذن به، من الأوضاع والرسوم المحدثه في الدين التي لا يقبل الله منها شيئاً، والبدعتان في الغالب متلازمتان، قل أن تنفك إحداهما عن الأخرى كما قال بعضهم: تزوجت بدعة الأقوال بدعة الأعمال، فاشتغل الزوجان بالعرس، فلم يفجأهم إلا أولاد الزنا يعيشون في بلاد الإسلام، فضج منهم العباد والبلاد إلى الله تعالى.

وقال شيخنا—رحمه الله—: تزوجت الحقيقة الكافرة بالبدعة الفاجرة، فولد بينهما خسران الدنيا والآخرة.

فإن قطع العبد هذه العقبة وخلص منها بنور السنة، واعتصم منها بحقيقة المتابعة وما مضى عليه السلف الأخيار من الصحابة والتابعين لهم بإحسان، وهيئات أن تسمح الأعصار المتأخرة بواحد من هذا الضرب، فإن سمحت به نصب له أهل البدع الحبائل، وبغوه الغوائل، وقالوا: مبتدع محدث. فإذا وفقه الله لقطع هذه العقبة طلبه على العقبة الثالثة. وهي عقبة الكجائر، فإن ظفر به فيها زينها له، وحسنها في عينه، وسوف به، وفتح له باب الإرجاء وأن الإيمان هو نفس التصديق، فلا تقدر فيه الأعمال، وربما أجرى على لسانه وأذنه كلمة طالما أهلك بها الخلق، [وهي قوله]: لا يضر مع التوحيد ذنب، كما لا ينفع مع الشرك حسنة. والظفر به في عقبة البدعة أحب إليه، لمناقضتها الدين ودفعها لما بعث الله به رسوله، وصاحبها لا يتوب منها ويدعو الخلق إليها، ولتضمنها القول على الله بلا علم، ومعاداة صريح السنة، ومعاداة أهلها والاجتهاد على إطفاء نور السنة، وتولية من عزله الله ورسوله، وعزل من ولاة، واعتبار ما رده الله ورسوله ورد ما اعتبره، وموالاته من عاداه ومعاداة من والاه، وإثبات ما نفاه ونفي ما أثبته، وتكذيب الصادق وتصديق الكاذب، ومعارضة الحق بالباطل وقلب الحقائق بجعل الحق باطلاً والباطل حقاً، والإلحاد في دين الله، وتعمية الحق على القلوب، وطلب العوج لصراط الله المستقيم، وفتح باب تبديل الدين جملة.

For heretical innovation tends to turn a minute amount into a large amount until its adherent slips out of religion entirely just as easily as a hair slips out of the dough. The evils of heretical innovation are hidden except to those given insight; the blind wallow in darkness: "And whomsoever God deprives from light finds no light whatsoever" [24:40].

If he safely crosses over this obstacle through protection from God or sincere repentance, [the devil] summons him to the fourth.

The fourth obstacle is that of minor sins; he [the devil] measures out two *caffisos*²⁶ and says, There is nothing on you if you avoid the major sins and cheat a little on the minor ones, or they will be erased if you avoid the major ones and do good deeds. He belittles them in a man's eyes until he falls into it persistently, for persistence on a sin is worse than committing it. No sin is major with repentance and seeking forgiveness, and no sin is minor with persistence. [The Prophet,] God grant him blessing and peace, has said, "Beware the insignificant sins." Then he struck the similitude of a people who settled on a barren piece of land. They needed wood to make fire, so one fetched one stick and another one fetched another, until they gathered many sticks, and made the fire and cooked their bread. Such are the insignificant sins; they gather upon a servant and he thinks nothing of them until they bring about his destruction.

If he escapes from this obstacle through watchfulness, circumspection, and persistence in repentance and seeking forgiveness, and by following any sins with good deeds, he summons him to the fifth obstacle.

[The fifth obstacle] is that of permissible deeds whose performance does not harm one, so he busies him with it against performing many deeds of obedience and striving his best in preparing for his hereafter. Once this is accomplished, he gets greedy and makes him abandon recommended acts of the Prophetic Way, and once he does that, to being lax in his obligations. If nothing else, he gets him to miss great benefits and lofty stations. If he only knew the price he must pay, he would never miss any of the deeds of righteousness, but he does not.

If he escapes from this obstacle as well through immaculate insight, a guiding light, and inner awareness of the value of acts of worship and increasing one's deeds, and the brevity of one's station at the port, the importance of the trade and the generosity of the buyer and the value to be attained in return, he would be jealous of his time and would hate to waste a single heartbeat without taking advantage of it.

26 Caffiso (measurement derived from *qafiz*) is a measure of oil; the sense is that the devil suggests indulging a small measure of sin at first.

فإن البدع تستدرج بصغيرها إلى كبيرها، حتى ينسلخ صاحبها من الدين، كما تسل الشعرة من العجين. ففاسد البدع لا يقف عليها إلا أرباب البصائر، والعميان ضالون في ظلمة العمى، ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور:40].

فإن قطع هذه العقبة بعصمة من الله أو بتوبة نصوح تنجيّه، طلبه على العقبة الرابعة. وهي عقبة الصغائر، فكال له منها بالقفران. قال: ما عليك إذا اجتنبت الكبائر ما غشيت من اللهم، أو ما علمت بأنها تكفر بجنتاب الكبائر وبالحسنات، ولا يزال يهون عليه أمرها حتى يصير عليها، فيكون مرتكب الكبيرة الخائف الوجل النادم أحسن حالاً منه فإن الإصرار على الذنب أقبح منه، ولا كبيرة مع التوبة والاستغفار، ولا صغيرة مع الإصرار. وقد قال ﷺ: «إياكم ومحقرات الذنوب»، ثم ضرب لذلك مثلاً بقوم نزلوا بفلاة من الأرض فأعوزهم الحطب، فجعل يبجيء هذا بعود وهذا بعود حتى جمعوا حطباً كثيراً، فأوقدوه ناراً، [وأنضجوا خبزتهم]، فكذاك شأن محقرات الذنوب تجتمع على العبد ويستهن بشأنها حتى تهلكه».

فإن نجا من هذه العقبة بالتحرز والتحفظ، ودوام التوبة والاستغفار وإتباع السيئة الحسنة طلبه على العقبة الخامسة. وهي عقبة المباحات التي لا حرج على فاعلها، فشغله بها عن الاستكثار من الطاعات، وعن الاجتهاد في التزود لمعاده، ثم طمع فيه أن يستدرجه منها إلى ترك السنن، ثم من ترك السنن إلى ترك الواجبات. وأقل ما ينال منه تفويته الأرباح [والمكاسب] العظيمة والمنازل العالية، ولو عرف السعر لما فوت على نفسه شيئاً من القربات، ولكنه جاهل بالسعر.

فإن نجا من هذه العقبة ببصيرة تامة، ونور هاد، ومعرفة بقدر الطاعات والاستكثار منها، وقلة المقام على الميناء، وخطر التجارة، وكرم المشتري، وقدر ما يعوض به التجار، فبخل بأوقاته، وضم

Now, the enemy summons him to the sixth obstacle, which is that of good deeds that are not the best, but he enjoins him to them and beautifies them and shows him how beneficial and meritorious they are, to busy him from what is better than these acts and more beneficial, for when he despairs in making him lose the essence of good deeds, he tries to keep him from the best and most perfect of deeds. He busies him with less preferred and meritorious [acts], with what God loves from what God loves more, with what pleases God from what pleases God more.

But how few in the world are those who reach this obstacle. He traps most people in one of the earlier obstacles.

If one passes through even this one through his understanding of deeds and their ranks with God Almighty, their ranks and worth, and discrimination between the high and the low, the good from the better, the ones that lead from those that are led, the most honorable from the less honorable—for in words and deeds there are those that are the more honorable and the less honorable, the ones that lead and the ones that are led, the ones that constitute the epitome and ones that do not, as it occurs in one sound tradition, “The master supplication of forgiveness is for the servant to say, ‘O God, you are my lord, there is no god but You,’” until the end. In another tradition, “Jihad is the highest peak of this affair,”²⁷ and in another tradition, “Good deeds once boasted, each mentioning its rank and superiority, but charity had a special distinction among them.”²⁸ This obstacle is not cleared except by the men of insight and truth from among the people of knowledge, the aspirants to the highest success, who have given each deed their right and everyone his due.

If he passes through this there remains no obstacle that the enemy can now demand of him to cross except one, which one cannot avoid, and if anyone were successful in it, it would be the messengers and prophets of God, the noblest of His creation to Him. That is the obstacle in which [the devil] assigns his army upon him to harm him in any number of ways, with hand, tongue, and heart, depending on his status in goodness. The higher his rank the more cavalry and infantry he summons, and unleashes against him in many different ways, and this obstacle is one against which the servant has no defense. The more he strives in the path of uprightness and calling to God Almighty, establishing His command, the more the enemy strives in inciting the fools against him. In this obstacle, he must put on his war gear and resolve to fight the enemy of God

27 Tirmidhī 5:11; Aḥmad 36:434 (Mu‘adh b. Jabal).

28 This version was narrated on the authority of ‘Umar b. al-Khaṭṭāb in al-Ḥākim, *al-Mustadrak*, 1:416.

بأنفاسه أن تذهب في غير ربح، طلبه العدو على العقبة السادسة. وهي عقبة الأعمال المرجوحة المفضولة من الطاعات، فأمره بها، وحسنها في عينه وزينها له، وأراه ما فيها من الفضل والربح، ليشغله بها عما هو أفضل منها وأعظم [كسباً و] ربحاً، لأنه لما عجز عن تخسيره أصل الثواب، طمع في تخسيره كماله وفضله ودرجاته العالية، فشغله بالمفضول عن الفاضل، وبالمرجوح عن الراجح، وبالمحبوب لله عن الأحب إليه، وبالمرضي عن الأَرْضَى لَهُ.

ولكن أين أصحاب هذه العقبة؟ فهم الأفراد في العالم، والأكثرون قد ظفروا بهم في العقبات الأول. فإن نجا منها بفقته في الأعمال ومراتبها عند الله، ومنازلها في الفضل، ومعرفة مقاديرها، والتمييز بين عاليها وسافلها، ومفضولها وفاضلها ورئيسها ومرؤسها، وسيدها ومسودها، فإن في الأعمال والأقوال سيداً ومسوداً، ورئيساً ومرؤساً، وذروة وما دونها، كما في الحديث الصحيح: «سيد الاستغفار أن يقول العبد: اللهم أنت ربي، [لا إله إلا أنت]» الحديث. وفي الحديث الآخر: «الجهاد ذروة سنام الأمر». وفي الأثر الآخر: «إن الأعمال تفانخت، فذكر كل عمل منها مرتبته وفضله، وكان للصدقة منزلة في الفخر عليهن». ولا يقطع هذه العقبة إلا أهل البصائر والصدق من أولي العلم، [السائرين على جادة التوفيق، قد أنزلوا الأعمال منازلها، وأعطوا كل ذي حق حقه].

فإذا نجا منها لم يبق هناك عقبة يطلبه العدو عليها سوى واحدة لا بد له منها، ولو نجا منها أحد لنجا منها رسل الله وأنبياءه وأكرم الخلق عليه، وهي عقبة تسليط جنده عليه بأنواع الأذى، باليد واللسان والقلب على حسب مرتبته في الخير، فكما علت مرتبته أجلب عليه بخيله ورجله، وظاهر عليه بجنده، وسلط عليه حزبه وأهله بأنواع التسليط، وهذه العقبة لا حيلة له في التخلص منها، فإنه كلما جد في الاستقامة والدعوة إلى الله والقيام بأمره، جد العدو في إغراء السفهاء به. فهو في هذه العقبة قد لبس

through God. His worship is the worship of the elite among the knowers, and it is called the worship of hostility, and only those endowed with immaculate insight are aware of it. There is nothing dearer to God than the hostility of his allies against his enemy. God has alluded to this kind of worship in a number of places in His Book.

One of them is His words, “And whoever emigrates in the cause of God will find in the earth many sites of refuge and vast expanse” [4:100]. He called the site of refuge to which the servants of God emigrate *murāgham*, because it is the site where one can flaunt at the enemy of God and his enemy, and God loves that His allies show opposition and wrath to His enemy. As God Almighty said,

That is because they are not afflicted by thirst or fatigue or hunger in the cause of God, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, God does not allow to be lost the reward of the righteous. [9:120]

The Almighty also said concerning the Messenger of God, God grant him blessing and peace, and his followers,

... Their likeness in the Gospel is like sown corn that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers—that He may enrage the disbelievers with (the sight of) them. [48:29]

Thus, showing hostility to the unbelievers is an end dear to the Lord, demanded of the servant, and his agreement with his Lord in this respect is part of the perfection of worship. The Prophet, God grant him blessing and peace, has set down in law for the one offering ritual prayer two prostrations if he forgets something, and said, “If his prayer is sound, [the two prostrations] will flaunt the devil,” and he called them “the two flauntings.”

Whoever worships God by flaunting at His enemy has earned a large share of true friendship [with God], and a share that is proportional to the extent of a servant's love for his Lord and his hostility to His enemy. It is due to this flaunting that prancing in front of the enemy line [in a battle] has been praised, as well as prancing upon giving charity secretly where none but God sees one, as it flaunts the enemy [i.e., the devil] by showing how His beloved [i.e., the human being] has sacrificed his ego for God Almighty.

This is a kind of worship that is not known or practiced by people except a few, and whoever tastes its taste weeps over the earlier days [when he neglected it].

لأمة الحرب، وأخذ في محاربة العدو لله وبالله، فعبوديته فيها عبودية خواص العارفين، وهي تسمى عبودية المراغمة، ولا ينتبه لها إلا أولو البصائر التامة، ولا شيء أحب إلى الله من مراغمة وليه لعدوه وإغاظته له، وقد أشار سبحانه إلى هذه العبودية في مواضع من كتابه:

أحدها قوله: ﴿وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا وَسَعَةً﴾ [النساء: 100]، سمي المهاجر الذي يهاجر إلى عبادة [الله] مراغماً، لأنه يراغم به عدو الله وعدوه، والله يحب من وليه مراغمة عدوه وإغاظته كما قال تعالى: ﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ [التوبة: 120]، وقال تعالى في مثل رسول الله ﷺ وأتباعه: ﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾ [الفتح: 29]. فغياظة الكفار غاية محبوبة للرب مطلوبة له، فوافقته فيها من كمال العبودية. وشرع النبي للمصلي ﷺ إذا سها في صلاته سجدتين وقال: «إن كانت صلاته تامة كانت ترغيماً للشيطان»، وسماهما المرغمتين.

فمن تعبد الله بمراغمة عدوه، فقد أخذ من الصديقية بسهم وافر، وعلى قدر محبة العبد لربه وموالاته ومعاداة عدوه، يكون نصيبه من هذه المراغمة، ولأجل هذه المراغمة حمد التبختري بين الصنفين، والخيلاء والتبختري عند صدقة السر، حيث لا يراه إلا الله تعالى، لما في ذلك من إرغام العدو، ببذل محبوبة من نفسه وماله لله عز وجل.

وهذا باب من العبودية، ولا يعرفه ولا [لا] يسلكه إلا القليل من الناس، ومن ذاق لذته وطعمه بكى على أيامه الأول.

It is God alone whom we seek for help and reliance, and there is no power to change or resist except through God.

The possessor of this station, if ever in a state of sin, looks at the devil looking at him [joyously] and flaunts at him by repenting sincerely, and thus his flaunting generates another opportunity to worship. This is a glimpse from some of the inner secrets of repentance; do not belittle it, for you are unlikely to find it in any other composition; God's alone is all praise and all favor and from Him is all success.

5.7 *Contemplating Divine Predestination*

The author of *al-Manāzil* said,

The third inner secret is that the servant's experiential witnessing of the divine decree does not leave in him any positive judgment on the good deed or negative judgment on the bad deed, due to his having risen above all meanings to the meaning of divine decree.

If taken at face value, this statement is the falsest of claims; were it not for our good opinion of the author, and knowledge of his status in knowledge and religion, the implications of this claim would apply to him. However, apart from the Protected One, God grant him blessing and peace, everyone's opinion can be accepted or rejected, and who is without his share of slips and failings? The [statement] means that so long as a servant is in the state of separation, he judges some acts to be good and others to be bad, seeing their essences and their distinctive attributes, but once his sight goes beyond these things and focuses on their original source and their occurrence through the eye of divine decree and their confluence in that eye, and the classification of all as being under the [divine] will, from one single source which is the all-inclusive, comprehensive, and general will that causes all things. From this perspective of the origin of the decree and the eye of the will, it cannot be characterized as good or evil, for good and evil are attributes that attach [to things or acts] when they are enacted in the world. They are like the light of the sun, uniform and colorless, not red, yellow, or green; when it attaches to a colorful medium it becomes characterized by that medium, and is seen as red, yellow, or green. It is originally free from any of that, that is, when it is abstracted from that place to its original source, stripped from any medium. This is the best interpretation of his words.

وبالله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.
 وصاحب هذا المقام إذا نظر إلى الشيطان ولا حظه في الذنب، راغمه بالتوبة النصوح، فأحدث
 له هذه المراغمة عبوديةً أخرى.
 فهذه نبذة من بعض لطائف أسرار التوبة لا تستهين بها، فلعلك لا تنظر بها في مصنف البتة، والله
 الحمد والمنة، وبه التوفيق.

فصل

قال صاحب المنازل: «اللطيفة الثالثة: أن مشاهدة العبد الحكم لم تدع له استحسان حسنة، ولا استقباح
 سيئة، لصعوده من جميع المعاني إلى معنى الحكم».
 هذا الكلام إن أخذ على ظاهره فهو من أبطل الباطل، الذي لولا إحسان الظن بقائله ومعرفة
 قدره من الإمامة والعلم والدين، لنسب إلى لازم هذا الكلام، ولكن من عدا المعصوم ﷺ فأخوذ
 من قوله ومتروك، ومن ذا الذي لم تزل به القدم، ولم يكب به الجواد؟
 ومعنى هذا أن العبد ما دام في مقام التفرقة، فإنه يستحسن بعض الأفعال ويستقبح بعضها نظراً إلى
 ذواتها وما افتقرت فيه، فإذا تجاوزها نظر إلى مصدرها الأول، وصدورها عن عين الحكم، واجتماعها
 كلها في تلك العين، وانسحاب ذيل المشيئة عليها، ووحدة المصدر وهو المشيئة الشاملة العامة الموجبة.
 فهي بالنسبة إلى مصدر الحكم وعين المشيئة لا توصف بحسن ولا قبح، إذ الحسن والقبح إنما عرضا
 لها عند قيامها بالكون وجريانها عليه، فهي بمنزلة نور الشمس واحد في نفسه غير متلون، ولا موصوف
 بجمرة ولا صفرة ولا خضرة، فإذا اتصل بالحال المتلونة وصف حينئذ بحسب تلك الحال لإضافته
 إليها واتصاله بها، فيرى أحمر وأصفر وأخضر، وهو بريء من ذلك كله إذا صعد من تلك الحال إلى
 مصدره الأول المجرد عن القوابل، فهذا أحسن ما يحتمل عليه كلامه.

There is another interpretation, based on unsound principles, which is that the will of the Almighty Lord is the eye of His love and contentment, and whatever He wills He also loves and is pleased with, and all that He has not willed He dislikes and hates. Thus, hated and disliked is what He has not willed, and loved and agreed to is what He has willed.

This is the principle of the fatalist predestinarians who deny wisdom, reason, and causality, and the reason's capacity to determine good and evil, and that deeds are all indistinguishable [in their goodness]; there is nothing that distinguishes some of them to make them good and others evil. There is nothing other than pure command and prohibition, because of which some acts become good and others evil. It is quite possible rationally for God to have commanded what He has prohibited and to have prohibited what he has commanded; none of that would have contradicted wisdom. This is because on this view, wisdom is nothing but correspondence of eternal knowledge with the things known, and eternal will with that which is willed, and the decree with that which is decreed. Thus, actions are all the same as far as divine will or wish is concerned, not good or evil, nor do they possess attributes of goodness or evil except that they are commanded or prohibited. On this view, if the servant rises above the separation of the command and the prohibition to the union of divine wish and decree, he does not see a good deed as good nor evil deed as evil, but once he descends to the level of separation, it is valid for him to distinguish good from evil. This is the second interpretation of his words.

There is a third interpretation, and he is the most distant of people from such a meaning, but it has been imposed on him. This meaning is that so long as one is veiled from the experiential witnessing of the reality and thus sees obedience and disobedience and sees deeds through the perspective of good and evil, he sees some of it as obedience and other disobedience. But once he rises to the witnessing of primeval reality, which is the existential reality, and sees the existential judgment as containing and encompassing all beings, unable to diverse the smallest bit from it, he abjures categorizing any act as evil, and sees it all as obedience to divine decree and will. In this state he says, If I disobeyed a command, I still obeyed the will. He also says,

I became the receptacle of whatever you wish
Of me: my deeds are all obedience

When he rises to a higher rank and the distinction between the Lord and the servant is erased, as is the distinction between the loved and the hated actions, the commanded and the prohibited, he says, There is no obedience or disobedience, for obedience and disobedience can exist only if two entities exist; but the

وعلى أن له محملاً آخر مبنياً على أصول فاسدة، وهي أن إرادة الرب تعالى هي عين محبته ورضاه، فكل ما شاءه فقد أحبه ورضيه، وكل ما لم يشأه فهو مسخوط له مبغوض، فالمبغوض المسخوط هو ما لم يشأه، والمحبوب المرضي هو ما شاءه.

هذا أصل القدرية الجبرية المنكرين للحكم والتعليل والأسباب، وتحسين العقل وتقييده، وأن الأفعال كلها سواء لا يختص بعضها بما صار حسناً لأجله، وبعضها بما صار قبيحاً لأجله، وما ثم إلا محض الأمر والنهي الذي حسن البعض منها لأجله وقبح لأجله، ويجوز في العقل أن يأمر بما نهى عنه وينهى عما أمر به، ولا يكون ذلك مناقضاً للحكمة. إذ الحكمة ترجع عندهم إلى مطابقة العلم الأزلي لمعلومه، والإرادة الأزلية لمرادها، والقدرة لمقدورها. فإذا الأفعال بالنسبة إلى المشيئة والإرادة مستوية لا توصف بحسن ولا قبح، فإذا تعلق بها الأمر والنهي صارت حينئذ حسنة وقبيحة وليس حسنها وقبحها أمراً زائداً على كونها مأموراً بها ومنهياً عنها. فعلى هذا إذا صعد العبد من تفرقة الأمر والنهي إلى جمع المشيئة والحكم، لم يستحسن حسنة ولم يستقبح قبيحة، فإذا نزل إلى فرق الأمر صح له الاستحسان والاستقبح.

فهذا محمل ثانٍ لكلامه. وله محمل ثالث،—وهو أبعد الناس منه، ولكن قد حمل عليه—وهو أن السالك ما دام مجتوباً عن شهود الحقيقة بشهود الطاعة والمعصية، رأى الأفعال بعين الحسن والقبح، فرأى منها الطاعة والمعصية، فإذا ترقى إلى شهود الحقيقة الأولى وهي الحقيقة الكونية، ورأى شمول الحكم الكوني للكائنات وإحاطته بها وعدم خروج ذرة منه عنه، زال عنه استقبح شيء من الأفعال، وشهدا كلها طاعات للأقدار والمشيئة، وفي مثل هذا الحال يقول: إن كنت عصيت الأمر، فقد أطعت الإرادة. ويقول:

أصبحت منفِعلاً لما تختاره مني ففعلت كله طاعات.

فإذا ترقى مرتبة أخرى، وزال عنه الفرق بين الرب والعبد، كما زال عنه في المرتبة الثانية الفرق بين المحبوب والمسخوط والمأمور والمحظور. قال: ما ثم طاعة ولا معصية، إذ الطاعة والمعصية إنما

obedient is the same as the one obeyed, as nothing else exists. Absolute unicity negates obedience and disobedience both, and rising from the rank of the unicity of all acts to the unicity of all existence erases, so it is claimed, the imagined separation between obedience and disobedience. Just as it happened with the separation of divine normative command to the unicity of divine decree, the possibility of disobedience vanishes.

This, in the view of the people, is one of the secrets limited to the elite, those who have reached *attainment*. The author of *al-Manāzil*, however, is innocent of them and their path; rather, he considers them unbelievers, and excommunicates them from all religions. We have mentioned their view because they interpret his words in this way and consider him their own.

Know, then, that this is an enormous station in which the feet of two groups of people have slipped; one group from the people of *kalām* and speculation and the other a group from the people of the [spiritual] path and aspiration.

Many theologians, for this reason, have denied the capacity of human intellect to determine good or evil [of actions], and have thus made all acts equal in essence, indivisible in themselves between good and evil, for what is evil is not so because of some inherent attribute, and the same is true of what is deemed a good act. An act, in their view, is not characterized by good or evil, nor benefit and harm. There is no difference between prostrating to Satan and prostrating to the Most Merciful in essence, nor between telling the truth and lying, between fornication and licit intercourse in marriage, except that the lawgiver [i.e., the Prophet] has prohibited one and obligated the other. The meaning of an act being evil is nothing more than its being prohibited, not that it is somehow intrinsically a cause of corruption, nor does it have any inner characteristic that makes it foul. Similarly, the meaning of an act being good is that the Lawgiver has commanded it, not because it is a source of benefit, nor does it possess an attribute that makes it good.

We have demonstrated the falsehood of this opinion with sixty arguments in our book entitled *A Gift to the Dwellers in the Neighborhood of the Lord of the Worlds*,²⁹ and have discussed it sufficiently there, having presented all the evidence proffered by those who advance this view and its invalidity.

Once one fully understands this view and its full implications, one knows its falsehood categorically through reason, and the Qur'an also provides the proof of its falsehood in more than one place; [it is repudiated by] the human nature as well as clear reason.

29 These arguments are in fact found in his book *Miftāḥ dār al-sa'āda*, or *The Key to the Abode of Happiness*; see Glossary, "Ibn al-Qayyim's works: *Miftāḥ*."

يكونان بين اثنين ضرورةً، والمطيع عين المطاع، فما هاهنا غير، فالوحدة المطلقة تنفي الطاعة والمعصية، فالصعود من وحدة الفعل إلى وحدة الوجود يزيل عنه بزعمه توهم الانقسام إلى طاعة ومعصية، كما كان الصعود من تفرقة الأمر إلى وحدة الحكم يزيل عنه ثبوت المعصية.

وهذا عند القوم من الأسرار التي لا يستجيزون كشفها إلا لخواصهم وأهل الوصول منهم. لكن صاحب المنازل بريء من هؤلاء وطريقتهم، وهو مكفر لهم، بل مخرج لهم من جملة الأديان، ولكن ذكرنا ذلك، لأنهم يحملون كلامه عليه، ويظنونهم منهم.

فاعلم أن هذا مقام عظيم، زلت فيه أقدام طائفتين من الناس: طائفة من أهل الكلام والنظر، وطائفة من أهل السلوك والإرادة.

فنفى لأجله كثير من النظائر التحسين والتقييح العقليين، وجعلوا الأفعال كلها سواء في نفس الأمر، وأنها غير منقسمة في ذواتها إلى حسن وقبيح، ولا تميز القبيح بصفة اقتضت قبحه، بحيث يكون هو منشأ القبح، وكذلك الحسن، فليس للفعل عندهم منشأ حسن ولا قبح، ولا مصلحة ولا مفسدة، ولا فرق بين السجود للشيطان والسجود للرحمن في نفس الأمر، ولا بين الصدق والكذب، ولا بين السفاح والنكاح، إلا أن الشارع حرم هذا وأوجب هذا، فعنى قبحه كونه منهيًا عنه لا أنه منشأ مفسدة ولا فيه صفة اقتضت قبحه، ومعنى حسنه أن الشارع أمر به لا أنه منشأ مصلحة، ولا فيه صفة اقتضت حسنه. وقد بينا بطلان هذا المذهب من ستين وجهًا في كتابنا المسمى «تحفة النازلين بجوار رب العالمين»، وأشبعنا الكلام في هذه المسألة هناك، وذكرنا جميع ما احتج به أرباب هذا المذهب، وبيننا بطلانه.

فإن هذا المذهب بعد تصوره وتصور لوازمه، يجزم العقل ببطلانه، وقد دل القرآن على فساده في غير موضع، والفترة أيضا، وصريح العقل.

For God has created his servants to like truth, justice, forgiveness, favor, and reciprocating bounty with gratitude, and dislike the opposites of these acts. This is the same as the difference between sweet and sour to their sense of taste and the fragrance of musk and rotting stench to their sense of smell, and the difference between a melodious sound and its opposite to their ears; the same holds for all that they receive through their senses, be they outer or inner; they separate the good from the corrupt and the beneficial from the harmful.

Some deniers of the rationality of good and evil claim that these things are agreed on, but these reactions come from things [or acts] being compatible or incompatible with natures, as they accept certain things and benefit from them and repel their opposites. They say the following,

This much is not disagreed on; the disagreement is concerning whether an act can be characterized as praiseworthy and blameworthy in this life and the cause of reward and punishment in the afterlife; this is what we deny. We say that it is the latter that cannot be known except through the divine law and our opponents say that it can be known through reason and that reason can pass final judgment on such matters.

It is said to them: This is like fleeing from the battleground, for there are two different matters that do not implicate each other.

First, does an act contain an attribute that requires its being good or evil in that good or evil comes out of it?

Second, can the reward [in the afterlife] that accrues from the goodness of an action and the punishment that accrues from its evil be established through reason or only through divine law?

As for what the Muʿtazila and others argue by way of connecting these two principles through mutual implication, you have extensively refuted and have successfully shown them to be contradictory and invalid. As for your denial of both of these principles, they have extensively refuted you and shown your invalidity and contradiction with clear reason and nature. They have erred in connecting the two principles whereas you have erred in denying both of them.

The truth that does not suffer from contradiction is that they do not mutually implicate each other; that acts in themselves are good or evil, as they are useful and harmful, and the difference between them is like the difference between things that are eaten, smelled, and seen. However, the eschatological reward and punishment do not result except from divine command and prohibition; before the coming of the command and prohibition, an evil act does not lead to punishment, despite its being evil in itself, even if it is extremely evil. For God

فإن الله سبحانه فطر عباده على استحسان الصدق والعدل والعفة والإحسان، ومقابلة النعم بالشكر، وفطرهم على استقباح أصدادها. ونسبة هذا إلى فطرهم كنسبة الحلو والحامض إلى أذواقهم، وكنسبة رائحة المسك ورائحة النتن إلى مشامهم، وكنسبة الصوت اللذيذ وضده إلى أسماعهم، وكذلك كل ما يدركونه بمشاعرهم الظاهرة والباطنة، فيفرقون بين طيبه وخبيثه، ونافعه وضاره.

وقد زعم بعض نفاة التحسين والتقبيح أن هذا متفق عليه، وهو راجع إلى الملاءمة والمنافرة، بحسب اقتضاء الطباع، وقبولها للشيء، وانتفاعها به، ونفرتها من ضده.

قالوا: وهذا ليس الكلام فيه، إنما الكلام في كون الفعل متعلقاً للهدح والذم عاجلاً، والثواب والعقاب آجلاً، فهذا الذي نفيناه قلنا: إنه لا يعلم إلا بالشرع. وقال خصومنا: إنه معلوم بالعقل، والعقل متقضى له.

فيقال: هذا فرار من الزحف، إذ هاهنا أمران متغيران لا تلازم بينهما:

أحدهما: هل الفعل نفسه مشتمل على صفة اقتضت حسنه وقبحه، بحيث ينشأ الحسن والقبح منه، فيكون منشأً لهما أم لا؟

والثاني: أن الثواب المترتب على حسن الفعل والعقاب المترتب على قبحه ثابت، بل واقع بالعقل أم لا يقع إلا بالشرع؟

ولما ذهب المعتزلة ومن وافقهم إلى تلازم الأصلين استطالمت عليهم، وتمكنتم من إبداء تناقضهم وفضائحهم، ولما نفيتم أنتم الأصلين جميعاً استطالوا عليكم وأبدوا من فضائحكم وخلافكم لصريح العقل والقطرة ما أبدوه، وهم غلطوا في تلازم الأصلين، وأنتم غلطتم في نفي الأصلين.

والحق الذي لا يجحد التناقض إليه السبيل أنه لا تلازم بينهما، وأن الأفعال في نفسها حسنة وقبيحة، كما أنها نافعة وضارة، والفرق بينهما كالفرق بين المطعومات والمشمومات والمرئيات، ولكن لا يرتب عليها ثواب ولا عقاب إلا في الأمر والنهي، وقبل ورود الأمر والنهي لا يكون قبيحاً موجباً للعقاب مع قبحه في نفسه، بل هو في غاية القبح، والله لا يعاقب عليه إلا بعد إرسال الرسل. فالسجود للشيطان

does not punish it until after sending messengers: thus, prostrating to idols or to the devil, lying, fornication, injustice, promiscuity, are all evil in themselves, and punishment upon them is conditioned upon the coming of divine law.

The deniers say that they are not evil in themselves, and both their evil and punishment for them in the afterlife result from the Law, whereas the Muʿtazila say that their evil as well as punishment for them both are established by reason.

Many of the jurists from the four groups say that the evil of [the aforementioned] deeds is known by reason whereas the punishment [in the afterlife] is conditional upon the coming of the Law, which is the school mentioned by Saʿd b. ʿAlī al-Zanjānī³⁰ among the Shāfiʿites, Abū l-Khaṭṭāb³¹ among the Ḥanbalites, as well as the Ḥanafites who report a text from Abū Ḥanīfa to this effect, but the Muʿtazila among them make it clear that punishment [of evil deeds] is established by reason.

The Qurʾān states that there is no necessary link between the two matters, and that He does not punish except after sending a messenger, and that the act in itself is either good or bad. We will now provide evidence for both.

As for the first, it can be found in the words of the Almighty, “And We did not punish until We sent a messenger” [17:15]. Also, in His words, “Messengers bringing glad tiding and warning, so that people may not have an argument against God after the messengers” [4:165]. Also,

Every time a company is thrown into [the Fire], its wardens ask them, “Did a warner not come to you?” They said, “Yes, a warner had come to us, but we denied and said, ‘God has not sent down anything ...’” [67:8–9]

They did not ask them concerning their opposition to reason, but of the warnings, and for that they were entered into the Fire.

The Almighty also said,

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, “We bear witness against ourselves;” and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers. [6:130]

30 Saʿd b. ʿAlī (d. 471/1078), known as Abū l-Qāsim, was a Sufi who narrated hadith and was credited with many *karamāt*, or miracles. See *Sīyar* 18:385.

31 Abū l-Khaṭṭāb Maḥfuẓ b. Aḥmad (d. 510/1116) was the student of the famous Ḥanbalite theologian and judge, Abū Yaʿlā. See *Sīyar* 19:348.

والأوثان، والكذب والزنا والظلم والفواحش كلها قبيحة في ذاتها، والعقاب عليها مشروط بالشرع. فالنفاة يقولون: ليست في ذاتها قبيحة، وقبحها والعقاب عليها إنما ينشأ بالشرع. والمعتزلة يقولون: قبحها والعقاب عليها ثابتان بالعقل.

وكثير من الفقهاء من الطوائف الأربع يقولون: قبحها ثابت بالعقل، والعقاب متوقف على ورود الشرع، وهو الذي ذكره سعد بن علي الزنجاني من الشافعية، وأبو الخطاب من الحنابلة، وذكره الحنفية وحكوه عن أبي حنيفة نصاً، لكن المعتزلة منهم يصرحون بأن العقاب ثابت بالعقل.

وقد دل القرآن أنه لا تلازم بين الأمرين، وأنه لا يعاقب إلا بعد إرسال الرسول، وأن الفعل في نفسه حسن وقبيح، ونحن نبين دلالته على الأمرين.

أما الأول: ففي قوله تعالى: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ [الإسراء: 15]، وفي قوله: ﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النساء: 165]، وفي قوله: ﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ﴾ [الملك: 8-9]، فلم يسألوهم عن مخالفتهم للعقل بل للنذر، وبذلك دخلوا النار. وقال تعالى: ﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾ [الأنعام: 130]، وفي الزمر:

In [Sūra] al-Zumar: “Did messengers from within you not come to you, reciting to you the verses of your Lord, warning you of the meeting of this day of yours?” Then He said, “That is because your Lord would not destroy towns in the wrong while their people remained heedless” [6:131]. One of the two opinions concerning its meaning is that He did not destroy them unjustly before sending a messenger. Thus the verse proves two principles, that their deeds and associationism were wrong and evil before the sending of messengers, and that He does not punish them except after sending the messengers. In these two meanings, this verse is like the verse in Sūra al-Qaṣaṣ,

And if not that a disaster should strike them for what they have sent forth [of sins] and they would say, “Our Lord, why did You not send us a messenger so we could have followed Your signs and been among the believers?” [28:47]

This shows that what they did of evil in the past was the cause of their potential affliction; were their actions not deemed evil in themselves, they would not have been considered a potential cause. Yet, the affliction did not befall them because its condition—which is the coming of the messenger to them—did not exist. When the messenger came, the cause came into effect, the evil of their deeds caught up with them, and they were taken to account for earlier as well as later [misdeeds].

8 Interlude: Affirmation of the Ethical Value of Acts and Causality

As for the second principle. The evidence that the act in itself could be good or bad is abundant. As in the words of the Almighty,

When they commit a shameful act they say, “We found our forefathers upon it and God has commanded it.” Say, “God does not command shameful acts, do you say in God’s name what you do not know?” Say, “My Lord has commanded fairness” ... Say, “He has only prohibited shameful things, outwardly as well as inwardly, and sin and transgression without right, and that you associate partners to God for which He has sent down no authority whatsoever, and that you say in God’s name what you do not know.” [7:28–33]

Here, the Almighty has declared that their act was shameful before he prohibited it, and commanded its avoidance by taking up adornment. The shameful

﴿أَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا﴾ [الزمر:71]، ثم قال [في الأنعام بعدها]: ﴿ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾ [الأنعام:131]، وعلى أحد القولين، وهو أن يكون المعنى: لم يهلكهم بظلمهم قبل إرسال الرسول، فتكون الآية دالة على الأصلين: أن أفعالهم وشركهم ظلم قبيح قبل البعثة، وأنه لا يعاقبهم عليه إلا بعد الإرسال، وتكون هذه الآية في دلالتها على الأمرين نظير الآية التي في القصص: ﴿وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ [القصص:47]. فهذا يدل على أن ما قدمت أيديهم سبب لنزول المصيبة بهم، ولولا قبحه لم يكن سبباً، لكن امتنع إصابة المصيبة لانتفاء شرطها، وهو عدم مجيء الرسول إليهم، فذ جاء الرسول انعقد السبب، ووجد الشرط، فأصابهم سيئات ما عملوا، وعوقبوا بالأول والآخر.

فصل

وأما الأصل الثاني: وهو دلالة على أن الفعل في نفسه حسن وقبيح، فكثير جداً، كقوله تعالى: ﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آيَةً وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾ إلى قوله: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف:28-33]. فأخبر سبحانه أن فعلهم فاحشة قبل نهي عنه، وأمره باجتنابه بأخذ الزينة.

act here is their going around the sacred house naked, men and women, except those of the Quraysh. The Almighty then said, "God does not command shameful acts," that is, he does not command that which is shameful in reason and nature. If its being a shameful deed were known only by prohibition in revelation, and if its being such were not known except through its connection to revelation, the meaning of the statement would become: God does not command what he prohibits, and this even an ordinary intelligent person would not say, let alone the speech of the Almighty, All-wise. In addition, what benefit would there be in saying that God does not command what he prohibits? For in their view lewdness has no meaning other than being prohibited, not because reason finds it shameful.

The Almighty then said, "Say, 'My Lord has commanded fairness.'" If fairness to them is what has been commanded, not an act that is fair in itself, the meaning of this statement would now become: "Say, My Lord has commanded what He has commanded."

Then He said, "Say, 'Who has prohibited the adornment and wholesome sustenance that God has brought out for His servants?'" which shows that it is wholesome before prohibition, and that its being wholesome prevents it from being prohibited and its prohibition would be against wisdom. Then He said, "Say, 'My Lord has only prohibited lewdness.'" If the act's being lewd were a consequence of its being prohibited, and were it not lewd before its prohibition, the meaning of this would be: My Lord has prohibited what He has prohibited. The same would be true of the prohibition of sin or transgression. An act's being lewd, sin, and transgression is like polytheistic associationism being what it is, in that it is associationism before its prohibition as well as afterwards.

If one says: Lewdness, bad things, and sin are only so after prohibition, is like someone who says, "Polytheism became polytheism only after prohibition, and it was not so before." It is evident that both claims constitute clear disdain for reason as well as nature. For injustice is injustice in itself before its prohibition and after, bad is bad in itself before prohibition and after, and lewdness is similar, as is polytheism; these facts did not become what they are through divine law.

True, its prohibition in the law has clothed the act with another layer of ugliness on top of its original ugliness. Its ugliness was part of its essence, which is redoubled from a rational perspective as a result of the prohibition and dispraise by the Lord Almighty and His dispraise and dislike of it and the dislike of one who commits it. In the same way, justice, truth, and affirmation of unity, reciprocity of good favor with praise and gratitude are acts that are good in themselves, and their goodness is redoubled as a result of the Lord's commanding it and praising its doer, and His declaration of love for it and its doer.

والفاحشة هاهنا طوافهم بالبيت عراً، الرجال والنساء غير قريش. ثم قال تعالى: ﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾ أي لا يأمر بما هو فاحشة في العقل والفطرة، ولو كان إنما علم كونه فاحشة بالنهي، وأنه لا معنى لكونه فاحشة إلا تعلق النهي به، لصار معنى الكلام: إن الله لا يأمر بما ينهى عنه، وهذا يصان عن التكلم به آحاد العقلاء، فضلاً عن كلام العزيز الحكيم. وأي فائدة في قوله: «إن الله لا يأمر بما ينهى عنه»، فإنه ليس لمعنى كونه فاحشة عندهم إلا أنه منهي عنه، لا أن العقول تستفحشه.

ثم قال تعالى: ﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾، والقسط عندهم هو المأمور به، لا أنه قسط في نفسه، حقيقة الكلام: قل أمر ربي بما أمر به.

ثم قال: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾، دل على أنه طيب قبل التحريم، وأن وصف الطيب فيه مانع من تحريمه، فتحريمه منافي للحكمة. ثم قال: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ﴾، ولو كان كونها فواحش إنما هو لتعلق التحريم بها، وليست فواحش قبل ذلك، لكان حاصل الكلام: قل إنما حرم ربي ما حرم. وكذلك تحريم الإثم والبغي، فكون ذلك فاحشة وإثماً وبغياً بمنزلة كون الشرك شركاً، فهو شرك في نفسه قبل النهي وبعده.

فن قال: إن الفاحشة والقبائح والإثم إنما صارت كذلك بعد النهي، فهو بمنزلة من يقول: الشرك إنما صار شركاً بعد النهي، وليس شركاً قبل ذلك.

ومعلوم أن هذا وهذا مكابرة صريحة للعقل والفطرة، فالظلم ظلم في نفسه قبل النهي وبعده، والقبیح قبیح في نفسه قبل النهي وبعده، والفاحشة كذلك، وكذلك الشرك، لا أن هذه الحقائق صارت بالشرع كذلك.

نعم الشارع كساها بنهيها عنها قبحاً إلى قبحها، فكان قبحها من ذاتها، وازدادت قبحاً عند العقل بنهي الرب تعالى عنها وذمه لها، وإخباره ببغضها وبغض فاعلها، كما أن العدل والصدق والتوحيد ومقابلة نعم المنعم بالثناء والشكر حسن في نفسه، وازداد حسناً إلى حسنه بأمر الرب به، وثنائه على فاعله، وإخباره بحبته ذلك، ومحبة فاعله.

In fact, it is among the signs of the prophethood of Muhammad, God grant him blessing and peace, that he bids them to do good and forbids them from evil, permits them wholesome things and prohibits to them insalubrious things. If [an act's] being good or evil or insalubrious or wholesome were only related to command and prohibition and permission and forbiddance this would be tantamount to saying: He commands what he commands and prohibits what he prohibits; he permits what he permits and forbids what he forbids. And what benefit is there in that? And how is this a sign of his prophethood? God's speech is innocent of that, and ought not to be thought of like that. For praise, acclaim, and the sign that prove his prophethood consist in the fact that what he commands, sound intellects testify to its being good; and what he prohibits, [sound intellects] testify to its undesirability and evil. What he permits, [reason] testifies to its being wholesome; and what he forbids, [reason] testifies to its being unwholesome. This is the invitation of the messengers, God's peace and blessings be upon them, in contrast to the invitation of falsifiers, liars, and sorcerers. They invite to what pleases their desires and interests in all manner of unseemly, evil, transgressive, and unjust deeds.

When it was said to a Bedouin who had embraced Islam upon hearing his call, God grant him blessing and peace, "Why did you embrace Islam? What did you see in him that convinced you that he is the Messenger of God?" He said, "He did not command anything to which reason said, 'Would that he had prohibited it,' and did not prohibit a thing to which reason said, 'Would that he had commanded it.' Nor did he allow a thing to which reason said, 'Would that he had forbidden it,' nor did he forbid a thing to which reason said, 'Would that he had allowed it.'" Look at this Bedouin and the goodness of his intellect and nature and strength of his faith, and his reasoning toward the validity of [the Prophet's] invitation, through the agreement of his commands and prohibitions with reason. Had that been a result of divine prohibition alone, this answer of his would not make sense; it would be as if he said, [I believed in him] because he commanded and prohibited, allowed and disallowed. What proof is there in that?

The same is true of the words of the Exalted, "God surely commands justice and charity and giving to kindred and prohibits lewdness, evil, and transgression" [16:90].

These [People of Kalam] claim that injustice for His servants is the same thing as that which is prohibited and disallowed, not because it is unjust in itself. Similarly, the injustice that [God] denies doing is in fact an impossibility, not because it was possible for Him to do something which if He did He would be unjust, since there is no injustice in the essence of any action that can be prohibited. Rather, [injustice for humans] is what they are prohibited from, and for

بل من أعلام نبوة محمد ﷺ أنه يأمرهم بالمعروف، وينهاهم عن المنكر، ويحل لهم الطيبات، ويحرم عليهم الخبائث.

فلو كان كونه معروفاً ومنكراً وخبيثاً وطيباً إنما هو لتعلق الأمر والنهي والحل والتحريم به، لكان بمنزلة أن يقال: يأمرهم بما يأمرهم به، وينهاهم عما ينهاهم عنه، ويحل لهم ما يحله، ويحرم عليهم ما يحرمه، وأي فائدة في هذا؟ وأي علم يبقى فيه لنبوته؟ وكلام الله يسان عن ذلك وأن يظن به ذلك، وإنما المدح والثناء والعلم الدال على نبوته أن ما يأمر به تشهد العقول الصحيحة حسنه وكونه معروفاً، وما ينهى عنه تشهد قبحه وكونه منكراً، وما يحله تشهد كونه طيباً، وما يحرمه تشهد كونه خبيثاً، وهذه دعوة جميع الرسل صلوات الله وسلامه عليهم، وهي بخلاف دعوة المبطلين والكذابين والسحرة، فإنهم يدعون إلى ما يوافق أهواءهم وأغراضهم من كل قبيح ومنكر وبغي وظلم.

ولهذا قيل لبعض الأعراب وقد أسلم لما عرف دعوته ﷺ: عن أي شيء أسلمت؟ وما رأيت منه مما ذلك على أنه رسول الله؟ قال: «ما أمر بشيء فقال العقل: ليته نهي عنه، ولا نهى عن شيء فقال العقل: ليته أمر به، ولا أحل شيئاً فقال العقل: ليته حرمه، ولا حرم شيئاً فقال العقل: ليته أباحه». فانظر إلى هذا الأعرابي وصحة عقله وفطرته وقوة إيمانه، واستدلالة على صحة دعوته بمطابقة أمره لكل ما حسن في العقل ومطابقة نهيها لما هو قبيح في العقل، وكذلك مطابقة تحليله وتحريمه، ولو كان جهة الحسن والقبح والطيب والخبيث مجرد تعلق الأمر والنهي والإباحة والتحريم به، لم يحسن منه هذا الجواب، ولكان بمنزلة أن يقول: وجدته يأمر وينهى ويبيح ويحرم، وأي دليل في هذا؟ وكذلك قوله تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ﴾ [النحل: 90].

وهؤلاء يزعمون أن الظلم في حق عباده هو المحرم والمنهي عنه، لا أن هناك في نفس الأمر ظلماً نهى عنه، وكذلك الظلم الذي نزه نفسه عنه هو الممتنع المستحيل، لا أن هناك أمراً ممكناً مقدوراً لو فعله لكان ظلماً، فليس في نفس الأمر عندهم ظلم منهي عنه ولا منزه عنه، إنما هو المحرم في حقهم،

[God] is what is impossible. For the injustice that God denies committing is in their view an oxymoron, like positing two contradictory things or allowing the same thing to exist in two different places at the same time, and so on.

The Qur'an is unambiguous in denying this claim as well. The Almighty said,

His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." [God] will say, "Do not dispute before Me, while I had already presented to you the warning. The Word changes not before Me, and I am not the least unjust to My Servants."
[50:27-29]

That is, I do not take to account a servant without wrong, nor do I keep from him the reward of his righteous deeds, which is why He said just before these verses, "And surely I sent forth the warning to you," which was tantamount to establishing the proof and conveyance of command and prohibition. And now that I take you to account after sending forth [the warning], I am not unjust, unlike someone who may hold his servant accountable before communicating command and prohibition. That is the injustice that the Exalted disavows. He also said, "And whoever does good deeds and is a believer shall fear neither injustice nor usurpation" [20:112]. This means He will not burden him with sins he has not committed, nor take away from the good that he did. If injustice were impossible, it would not make sense to speak of the absence of its fear, nor being secure from it as a useful thing.

The Almighty said, "Whoever acts righteously, does so for himself, and whoever does evil, does so against [himself]; your Lord does not wrong the servants" [41:46]. This again can only mean that He does not burden an evildoer with the punishment of what he has not done, nor deprive a righteous one from the reward of his deeds.

The Almighty also said, "And your Lord was not to destroy towns in wrong when their inhabitants were [likely] to mend" [11:117], which shows that if He destroyed them while they were seeking to mend their ways, it would have been a wrong. In the view of [these People of Kalam], this is permissible, and it would not be injustice if God did that, and they interpret the verse to mean that He the Exalted declares that He would not destroy them while they mend their ways, and knows that He would not do that, and anything other than what exists in His knowledge is impossible, and that is the reality of injustice.

It is evident that the verse did not mean this at all, nor was this its intent to convey, nor can it be interpreted to mean in any way that He would not destroy towns due to coincidence of two opposites while they were mending their ways; the speech of the Exalted is far above this.

والمستحيل في حقه، فالظلم المنزه عنه عندهم هو كاجتماع بين النقيضين، وجعل الجسم الواحد في مكانين في آن واحد، ونحو ذلك.

والقرآن صريح في إبطال هذا المذهب أيضاً، قال الله تعالى: ﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ﴾ [ق:27-29]، أي لا أؤاخذ عبداً بغير ذنب ولا أمنعه من أجر ما عمله من صالح، ولهذا قال قبله: ﴿وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ﴾ المتضمن لإقامة الحجة وبلوغ الأمر والنهي، فإذا أخذتم بعد التقدم فليست بظلم، بخلاف من يؤاخذ العبد قبل التقدم إليه بأمره ونهيه. فذلك الظلم الذي تنزه عنه سبحانه وتعالى. وقال تعالى: ﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾ [طه:112]، يعني لا يحمل عليه من سيئات ما لم يعملها، ولا ينقص من حسنات ما عمل، ولو كان الظلم هو المستحيل الذي لا يمكن وجوده، لم يكن لعدم الخوف منه معنى، ولا للأمن من وقوعه فائدة. وقال تعالى: ﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46]، أي لا يحمل المسيء عقاب ما لم يعملها، ولا يمنع المحسن من ثواب عمله.

وقال تعالى: ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ﴾ [هود:117]، فدل على أنه لو أهلكهم مع إصلاحهم لكان ظلماً، وعندهم يجوز ذلك، وليس بظلم لو فعله، ويؤولون الآية على أنه سبحانه أخبر أنه لا يهلكهم مع إصلاحهم، وعلم أنه لا يفعل ذلك، وخلاف خبره ومعلومه مستحيل، وذلك حقيقة الظلم. ومعلوم أن الآية لم يقصد بها هذا قطعاً ولا أريد بها ولا تحتمله بوجه، إذ يؤول معناها إلى أنه ما كان ليهلك القرى بسبب اجتماع النقيضين وهم مصلحون، وكلامه تعالى يتنزه عن هذا ويتعالى عنه.

In the same way, they interpret purposelessness, lack of guidance, and falsehood [that are denied in the Qur'an as being attributable to God's action] as impossibilities, as God the Exalted has declared Himself to be above, in response to His enemies, those who give lie to the promise and warning, the rejecters of His command and prohibition. He declares here, nonetheless, that that necessitates the creation being purposeless and false, whereas His wisdom and might are incompatible with that. The Almighty said, "Do you think that We have created you without purpose?" [23:115], that is, for nothing, without command and prohibition, without reward and punishment. Purposelessness is ugly, and this [verse] shows that this judgment of ugliness is established in the [servants'] intellects and natures, which is why He rebukes them in a way that encourages them to return to their intellects and natures. If they thought and discerned they would know that [purposelessness] does not behoove Him, nor is it fitting for Him that He create His creation without purpose, without command and prohibition, without reward and punishment. This suggests that the goodness of command and prohibition and reward is established in intellects and natures, and whoever permits the attribution of its abandonment to God has attributed to Him what does not behoove Him, and His Beautiful Names and Venerable Attributes reject it.

The same is true of the words of the Exalted,

Does the human being think that he has been left without guidance?
[75:36]

Al-Shāfi'ī, God have mercy on him, said, "[It means] without guidance, without command and prohibition." Someone else said, "Without reward and punishment." The two statements imply each other. Hence, He negated those who think [that God created without purpose], and argued that that is an unseemly attribute unequal to His wisdom and might, and is not befitting to Him. This is why He implied that [the human being] has not been left without guidance by [pointing to divine design and guidance in his physical life] saying,

Had he not been a sperm from semen emitted? Then he was a clinging clot, then did He create [his form] and proportion [him]? [75:37–38]

—until the end of the chapter. If the ugliness [of leaving human beings without guidance] could be known only by revelation, He would have rebuked it as being opposed to revelation, "opposed to what We taught him and informed him of." His rebuke [to those who believe in such a thing] would not have been

وكذلك عند هؤلاء أيضاً، العبث والسدى والباطل كلها هي المستحيلات الممتنعة التي لا تدخل تحت المقدور، والله سبحانه قد نزه نفسه عنها، إذ نسبه إليها أعداؤه المكذبون بوعده ووعيده، المنكرون لأمره ونهيه، فأخبر أن ذلك يستلزم كون الخلق عبثاً وباطلاً، وحكمته وعزته تأبى ذلك. قال تعالى: ﴿أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ [المؤمنون: 115]، أي لغير شيء لا تؤمرون ولا تنهون ولا تثابون ولا تعاقبون، والعبث قبيح، فدل على أن قبح هذا مستقر في الفطر والعقول، ولذلك أنكره عليهم إنكار منبه لهم على الرجوع إلى عقولهم وفطرهم، وأنهم لو فكروا وأبصروا لعلموا أنه لا يليق به، ولا يحسن منه أن يخلق خلقه عبثاً، لا لأمر ولا لنهي ولا لثواب ولا لعقاب، وهذا يدل على أن حسن الأمر والنهي والجزاء مستقر في العقول والفطر، وأن من جوز على الله الإخلال به فقد نسبه إلى ما لا يليق به، وتأباه أسماؤه الحسنى وصفاته العليا.

وكذلك قوله تعالى: ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ [القيامة: 36]. قال الشافعي—رحمه الله—: مهملاً لا يؤمر ولا ينهى. وقال غيره: لا يثاب ولا يعاقب. وهما متلازمان، فأنكر على من يحسب ذلك، فدل على أنه قبيح تأباه حكمته وعزته، وأنه لا يليق به، ولهذا استدل على أنه لا يترك سدى بقوله: ﴿أَلَمْ يَكُ نَظْفَةً مِنْ مَنِيٍّ يُمْنَى ثُمَّ كَانَ عَلَقَةً نَخْلَقَ فَسَوَى﴾ [القيامة: 37-38] إلى آخر السورة. ولو كان قبحه إنما علم بالسمع لكان يستدل عليه بأنه خلاف السمع، وخلاف ما أعلمناه

directed to the act [of denying purpose] itself, but rather to its being opposed to revelation. It is evident that this is not the meaning of the [aforementioned] verses.

The same is true of His words,

And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. [38:27]

The creation “in vain” that this verse refers to was not, [as the *kalām* theologians mistakenly contend,] the coincidence of two opposites. Rather, what they opined [in vain] was that there is no normative law or recompense, no command or prohibition, no reward or punishment. He declares here that the creation [of all things] for any other purpose than that is the vain opinion that He denies, and that is the truth for which they have been created, and that is the affirmation of divine unicity, His right, His reward and the [opposite] reward for him who denies Him and associates with His Lord.

The Almighty also said,

Or do those who commit evils think We will make them like those who have believed and done righteous deeds—[make them] equal in their life and their death? Evil is that which they judge. [45:21]

The Exalted rebuked this thinking [that the believers and unbelievers are alike] with a rebuke that alerts the intellect to its undesirability, and that is a bad judgment and one who claims that is an evil wrongdoer. If this were deemed undesirable due to its being opposed to revelation only, the rebuke that consists of the necessary undesirability of equating the good and the bad would not be found in the nature of all people, nor would it be considered bad judgment in itself deserving of rebuke.³²

32 This argument of Ibn al-Qayyim is an instance of his general criticism of the voluntarist ethic that some Muslim theologians upheld, which is that if human reason could not know good from bad, then rejecting revelation would not be an evil thing, which he argues contradicts both reason and revelation. The verses he is listing here generally build on the premise that certain judgments, such as upholding purposelessness of creation and equation of righteous and unrighteous, could be recognized even by the unbelieving interlocutors of the Qur'an as self-evidently bad.

وأخبرنا به، ولم يكن إنكاره لكونه قبيحاً في نفسه، بل لكونه خلاف ما أخبر به، ومعلوم أن هذا ليس وجه الكلام.

وكذلك قوله: ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾ [ص:27]. والباطل الذي ظنوه ليس هو الجمع بين النقيضين، بل الذي ظنوه أنه لا شرع ولا جزاء ولا أمر ولا نهي ولا ثواب ولا عقاب، فأخبر أن خلقها لغير ذلك هو الباطل الذي تنزه عنه، وذلك هو الحق الذي خلقت به، وهو التوحيد، وحقه وجزاؤه وجزاء من بحده وأشرك بربه.

وقال تعالى: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ [الجن:21]، فأنكر سبحانه هذا الحسبان إنكار منبه للعقل على قبحه، وأنه حكم سيء. فالحاكم به سيء ظالم، ولو كان إنما قبحه لكونه خلاف ما أخبر به لم يكن الإنكار لما اشتمل عليه من القبح اللازم من التسوية بين المحسن والمسيء، المستقر قبحه في فطر العالمين كلهم، ولا كان هنا حكم سيء في نفسه ينكر على من حكم به.

The same applies to the words of the Almighty,

Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat the pious like the wicked? [38:28]

This is a rhetorical question implying a negation, and its meaning is this: "The act in question is unseemly in itself, a strange thing that is repelled by both intellect and human nature: Do you think that it behooves Us?" Thus, the Almighty rebukes it in a way that alerts intellect and nature to its evil, and that it ought not to be attributed to God.

Similarly, His rebuke declares associating anyone to Him in His divinity as ugly, and [too] the worship of another with Him by striking similitudes, and establishes rational proofs on its falsity. Were it ugly only by revelation, those proofs and parables would be meaningless.

The deniers of good and evil in acts deem it permissible that God would command polytheism, worship of other than Him, and that the undesirability of these acts is known only through revealed prohibition.

How incredible! What benefit is there in those similitudes, arguments, and proofs that show the self-evident evil of [polytheism] in intellects and natures? And that it is the most evil of all evil, the most wrong of all wrongs? What good is there in intellect if it cannot know the evil of associating partners to God, when the knowledge of its evil is self-evident, known by the necessity of reason, and that messengers warned nations of what is already in their intellects and natures of its evil, and that those who engage in it do not possess intellects, nor reason, nor hearts? Indeed, [God] denies them even hearing and sight, by which is meant the hearing and sight of the heart. Thus, He declares them to be deaf, dumb, and blind, referring to their hearts that do not hear, see, or speak. He likened them to the cattle that have no intellects by which to differentiate the good from the bad, truth from falsehood. [All] this is why they will acknowledge while in the Fire that they were not among those who heard or had intellect, and that if they had listened to what they heard [of divine messages] or their intellects, they would have known the goodness of what the messengers brought and the evil of opposing them.

The Almighty says, reporting their words, "And they said: Had we listened or reasoned, we would not be among the companions of the Blaze" [67:10]. How often He says to them in His Book: "Do you not reason?" and "So you may reason." He thus alerts them to what is already in their intellects and natures of the recognition of good and evil, and argues against them based on that, and declares that He has granted them [their reason and nature] so they benefit from them and discriminate between good and bad, truth and falsehood.

وكذلك قوله: ﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾ [ص:28]، وهذا استفهام إنكار، فدل على أن هذا قبيح في نفسه، منكر تنكره العقول والفطر. أفتظنون أن ذلك يليق بنا أو يحسن منا فعله؟ فأنكر سبحانه إنكار منبه للعقل والفطرة على قبحه، وأنه لا يليق بالله نسبتة إليه. وكذلك إنكاره سبحانه قبح الشرك به في الإلهية وعبادة غيره معه بما ضربه له من الأمثال، وأقام على بطلانه من الأدلة العقلية، ولو كان إنما قبح بالشرع لم يكن لتلك الأدلة والأمثال معنى.

وعند نفاة التحسين والتقيح يجوز في العقل أن يأمر بالإشراك به وعبادة غيره، وإنما علم قبحه بمجرد النهي عنه.

فيا عجباً! أي فائدة تبقى في تلك الأمثال والحجج والبراهين الدالة على قبحه في صريح العقول والفطر، وأنه أقيح القبيح وأظلم الظلم؟ وأي شيء يصح في العقل إذا لم يكن فيه علم بقبح الشرك الذاتي، وأن العلم بقبحه بديهي معلوم بضرورة العقل، وأن الرسل نبهوا الأمم على ما في عقولهم وفطرهم من قبحه، وأن أصحابه ليست لهم عقول ولا ألباب ولا أفئدة، بل نفى عنهم السمع والبصر؟ والمراد سمع القلب وبصره، فأخبر أنهم صم بكم عمي، وذلك وصف قلوبهم، لا تسمع ولا تبصر ولا تتطق، وشبههم بالأنعام التي لا عقول لها تميز بها بين الحسن والقبيح والحق والباطل، ولذلك اعترفوا في النار بأنهم لم يكونوا من أهل السمع والعقل، وأنهم لورجعوا إلى أسماعهم وعقولهم لعلوا حسن ما جاءت به الرسل، وقبح مخالفتهم.

قال الله تعالى [حاكيا عنهم]: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك:10]، وكم يقول لهم في كتابه: ﴿أَفَلَا تَعْقِلُونَ﴾، ﴿لَعَلَّكُمْ تَعْقِلُونَ﴾. فينبههم على ما في عقولهم وفطرهم من الحسن والقبيح، ويحتج عليهم بها ويخبر أنه أعطاهموها لينتفعوا بها ويميزوا بها بين الحسن والقبيح، والحق والباطل.

How many rational and physical similitudes there are in the Qur'an about the goodness of what He has commanded and the evil of what He has prohibited. If these things were not so in themselves, the use of similitudes would be meaningless to reason; He would have established all that with pure command and prohibition without striking similitudes and explanation of the evil that can be experienced by sense and intellect.

The Qur'an is filled with instances of these for anyone who reflects on it.

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason. [30:28]

God Almighty argues here through the dislike that [human] intellects sense when their slave claims to be their partner: If one of them finds disagreeable that his slave should be his equal partner, and could never be pleased with that, how could they take some of My servants as My equals, worshipping them like worshipping Me? This explains that the evil of worshipping anyone other than the Almighty is established in the intellects and natures, and revelation alerts the intellects and guides them to the awareness of the dislike with which they are already endowed.

Similarly, the saying of Almighty,

God puts forth a parable: A slave owned by quarreling partners and another belonging exclusively to one man—are they equal in comparison? Praise be to God! But most of them do not know. [39:29]

The Exalted established the proof of the undesirability of polytheism by what intellects know of difference between the state of a slave owned by mutually discordant masters unable to manage him, and the state of a slave owned by a single master to whom he is fully devoted. Is it reasonable to equate the state of the two slaves? Similarly, the polytheist on the one hand and the monotheist who has surrendered His worship to the One and True? They cannot be equal.

In the same way, the words of God Almighty liken the evil of ostentation that invalidates one's [charitable] deed, and favor and harm that invalidate charity, to *ṣafwān*, which is a smooth and slippery rock, and *'alayhi turāb*, that is, that dust settles on it [2:264]. When heavy rain falls on it, the little dust that settled on it washes away, leaving it *ṣald*, that is, smooth with nothing on it. This similitude is of perfect correspondence to those who understand it, for *ṣafwān*,

وكم في القرآن من مثل عقلي وحسي ينبه به العقول على حسن ما أمر به، وقبح ما نهى عنه، فلو لم يكن في نفسه كذلك لم يكن لضرب الأمثال للعقول معنى، ولكن إثبات ذلك بمجرد الأمر والنهي دون ضرب الأمثال، وتبيين جهة القبح المشهودة بالحسن والعقل.

والقرآن مملوء بهذا لمن تدبره، كقوله تعالى: ﴿ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ تَخِيفَتَكُمْ أَنفُسُكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾ [الروم:28]، يحتاج سبحانه عليهم بما في عقولهم من قبح كون مملوك أحدهم شريكاً له، فإذا كان أحدهم يستقيح أن يكون مملوكه شريكه ولا يرضى بذلك، فكيف تجعلون لي من عبيدي شركاء تعبدونهم كعبادتي؟ وهذا يبين أن قبح عبادة غير الله تعالى مستقر في العقول والفطر، والسمع نبه العقول وأرشدنا إلى معرفة ما أودع فيها من قبح ذلك.

وكذلك قوله تعالى: ﴿ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [الزمر:29]. احتج سبحانه على قبح الشرك بما تعرفه العقول من الفرق بين حال مملوك يملكه أرباب متعاسرون سيئو الملكة، وحال عبد يملكه سيد واحد قد سلم كله له، فهل يصح في العقول استواء حال العبدین؟ فكذلك حال المشرك والموحد الذي قد سلمت للواحد الحق؟ لا يستويان.

وكذلك قوله تعالى ممثلاً لقبح الرياء المبطل للعمل، والمن والأذى المبطل للصدقات بـ «صفوان»، وهو الحجر الأملس «عليه تراب» غبار قد لصق به، فأصابه مطر شديد فأزال ما عليه من التراب، «فتركه صلباً» أملس لا شيء عليه. وهذا المثل في غاية المطابقة لمن فهمه، فـ «الصفوان»

which is a rock, is like the heart of a boastful person who shows off his favors and causes heartache. The dust that settles on it is the effect of his deed and charity. The heavy rain that brings life to the earth, which when it chances upon soft and fertile land brings vegetation, the same rain when it falls on rocks and stones, does not grow anything. This heavy rain that comes to the dust that is on the rock finds it thick and removes it, leaving it a rock incapable of growing vegetation.

This shows that the ugliness of boasting, harming, and showing off are established in the intellects, which is why He warned them through these examples.

The converse of that is in His words,

And the likeness of those who spend their wealth seeking God's pleasure, and with the certitude of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smite it not, then the shower. God is Seer of all what you do. [2:265]

Given that this garden is in a high place with unobstructed sun and wind, when visited by heavy rain it brings out its fruit twice what others like it do. If that is a good thing in intellect and physical sense, the same is the charity of him who spends for the sake of God, not for compensation from the creation, nor for their gratitude. He does so with certitude of his soul and trust, not giving charity with a shaky heart afraid to spend, with trembling hands, weak heart, giving charity without heart, in contrast to the charity of one who has confidence and strength.

Given that human beings are of these two kinds in spending, the example of the spending of the one with purification, strength, and trust is like that of a raincloud and the spending of the other one is like a sprinkle, which is a meager rain. This is with respect to the quantity of spending, as well as purification and certitude. Do you now see that the Exalted has alerted the intellects of the good there is in one and evil in the other one?

In the same way, the Almighty said,

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has fruit of every kind? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does God make clear to you [His] verses that you might give thought. [2:266]

وهو الحجر كقلب المرآئي والمأن والمؤذي، والتراب الذي لصق به ما تعلق به من أثر عمله وصدقته، والوابل المطر الذي به حياة الأرض، فإذا صادفها لينة قابلة نبت فيها الكلاء، وإذا صادف الصخور والحجارة الصم لم ينبت فيها شيئاً، فجاء هذا الوابل إلى التراب الذي على الحجر فصادفه رقيقاً فأزاله، فأفضى إلى حجر غير قابل للنبات.

وهذا يدل على أن قبح المن والأذى والرياء مستقر في العقول، فلذلك نبهها على شبهه ومثاله. وعكس ذلك قوله تعالى: ﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَثُبَاتٍ مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة:265]. فإن كانت هذه الجنة التي بموضع عال حيث لا تحجب عنها الشمس والرياح، وقد أصابها مطر شديد، فأخرجت ثمرها ضعفي ما يخرج غيرها إن كانت مستحسنة في العقل والحس، فكذلك نفقة من أنفق ماله لوجه الله لا لجزاء من الخلق ولا لشكورهم، بثبات من نفسه وقوة على الإنفاق، لا يخرج الإنفاق وقلبه يرجف على خروجها، ويداه ترتعد ويضعف قلبه ويخور عند الإنفاق، بخلاف نفقة صاحب التثبيت والقوة.

ولما كان الناس في الإنفاق على هذين القسمين، كان مثل نفقة صاحب الإخلاص والقوة والتثبيت كمثل الوابل، ومثل نفقة الآخر كمثل الطل، وهو المطر الضعيف، فهذا بحسب كثرة الإنفاق وقلته، وكال الإخلاص، والقوة واليقين فيه وضعفه، أفلا تراه سبحانه نبه العقول على ما فيها من استحسان هذا، واستقبال فعل الأول؟

وكذلك قوله: ﴿يُودُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ وَأَعْنَابٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [البقرة:266]، فنبه سبحانه العقول على قبح ما فيها من الأعمال السيئة

The Exalted thus alerted the intellects of the evil in bad deeds that void the reward of good deeds, and likened them to the state of an old man with young children such that he fears loss both for himself and for them, and he has a garden, the source of his and his children's livelihood, and it has date palm trees and grapevines and all kinds of fruit. He had all he hoped for and was most pleased when a devastating fire razed it all. Thus He drew the attention of the intellects to the undesirability of sins that drown all good deeds as being like this state. This is how it was explained by 'Umar and Ibn 'Abbās, as a man who acted in obedience to God for a time, then God sent to him the devil [to test him] and he acted in disobedience to God until he destroyed his deeds. It was mentioned in al-Bukhārī in his *Ṣaḥīḥ*.³³

Do you not see that He draws attention to the ugliness of disobedience after obedience and struck this similitude for their ugliness?

The deniers of causality, causes, wisdom, and the goodness and evil of acts claim that there is nothing except [divine] will. They deny that some acts void other deeds. There is nothing in deeds that is ugly to his eye such that it is like other ugly deeds in this respect, and nothing that is the cause of corruption or benefit, nor is there any ultimate objective to which it is directed; it is all only a matter of divine will and command and prohibition.

The jurists can never build [their jurisprudence] on this path at all, and all are agreed when they speak with the tongue of jurisprudence in rejecting it. For they all speak of causes and appropriateness that led to the legislation of a ruling, and differentiate between pure benefits and the preference of some [benefits] over others, and the same for harms. They give preference to the better of the two benefits and repel the stronger of two harms by tolerating the lesser one. This would not be possible for them except by deriving their wisdom and causes, knowledge of the benefits and harms that result from the acts, and the knowledge of their ranks.

The same is true of physicians; their knowledge and practice of medicine is deficient except by knowledge of the strengths of medications, nutrition, and temperaments and natures, and relating one to the other, and the quantity it takes to effect one over the other, and interacting and balancing between the strength of the medication, the ill, and the patient, and repelling of one thing by another, and the protection of what needs to be protected by what is like it or suitable to it. The profession and science of medicine is based on the knowledge of causes and reasons, strengths, natures, and properties. If they reject and negate all that and rely on pure will stripped of any [intermediate] causation,

33 Bukhārī #4538.

التي تحبط ثواب الحسنات، وشبهها سبحانه بحال شيخ كبير له ذرية ضعفاء، بحيث ينجش عليهم الضيعة وعلى نفسه، وله بستان هو مادة عيشه وعيش ذريته، فيه النخيل والأعناب ومن كل الثمرات، فأرجى ما هو له، وأسر ما كان به إذ أصابته نار شديدة فأحرقته، فبه العقول على أن قبح المعاصي التي تغرق الطاعات بعدها كقبح هذه الحال. وبهذا فسرهما عمر وابن عباس رضي الله عنهما برجل عمل بطاعة الله زماناً، فبعث الله إليه الشيطان، فعمل بمعاصي الله حتى أغرق أعماله. ذكره البخاري في صحيحه.

أفلا تراه نبه العقول على قبح المعصية بعد الطاعة، وضرب لقبها هذا المثل؟ ونفاة التعليل والأسباب والحكم وحسن الأفعال وقبحها يقولون ما ثم إلا محض المشيئة، لا أن بعض الأعمال يبطل بعضها، وليس فيها ما هو قبيح لعينه حتى يشبهه بقبيح آخر، وليس فيها ما هو منشأ لمفسدة أو مصلحة تكون سبباً لهما، ولا لها علل غائية هي مفضية إليها، وإنما هي متعلق المشيئة والإرادة والأمر والنهي فقط.

والفقهاء لا يمكنهم البناء على هذه الطريقة البتة، فكلهم مجمعون إذا تكلموا بلسان الفقه على بطلانها، إذ يتكلمون في العلل والمناسبات الداعية لشرع الحكم، ويفرقون بين المصالح الخالصة والراجحة والمرجوحة، والمفاسد التي هي كذلك، ويقدمون أرباح المصلحتين على مرجوحهما، ويدفعون أقوى المفسدتين باحتمال أدناهما، ولا يتم لهم ذلك إلا باستخراج الحكم والعلل، ومعرفة المصالح والمفاسد الناشئة من الأفعال، ومعرفة رتبها.

وكذلك الأطباء لا يصح لهم علم الطب وعمله إلا بمعرفة قوى الأدوية والأغذية والأمزجة وطبائعها، ونسبة بعضها إلى بعض، ومقدار تأثير بعضها في بعض، وانفعال بعضها عن البعض، والموازنة بين قوة الدواء وقوة المرض وقوة المريض، ودفع الضد بضده، وحفظ ما يريدون حفظه بمثله ومناسبه. فصناعة الطب وعلمه مبنية على معرفة الأسباب والعلل والقوى والطبائع والخواص، فلو نفوا ذلك وأبطلوه وأحالوا على محض المشيئة وصرف الإرادة المجردة عن الأسباب والعلل، وجعلوا

and consider the essence of fire the same as the essence of water, the reality of medicine the same as the essence of nutrition, neither possessing any property or strength that separates it from the other, the knowledge of medicine would be destroyed, and God Almighty's wisdom falsified. Indeed, the world is tied together by causes and forces, and efficient and final causes.

This is what existence is based on by the decree of the Almighty, the Omniscient; everything is tied to His decree and predestination and will; what He wills happens and what He does not will does not. If He so willed He could take away the power of an agent and remove its effectiveness. If He willed He could impart the receiving body the power to repel and reject the cause even when the cause exists. This is because of the perfection of His power and execution of His will.

On the question of causes,³⁴ powers, and natures, people are of three kinds.

Among them there are those who exaggerate in rejecting and denying it. Reasonable people laugh at the intellect of such a person, as he claims that he is supporting the divine law by this. He commits a crime against both reason and divine law and hands victory to his enemy.

Others among them connect the higher and lower worlds to [causation] without connecting it to the will of a Willing Agent, its Caretaker who disposes it however He wills, taking away powers of some things and opposing one's power with another, divesting the effectiveness of power of yet another while maintaining it in existence, and disposing of all things as He wills and chooses.

These two sides have transgressed.

Among them are those who affirm [causation] both in [physical] creation and [normative] command, in divine decree as well as divine law, putting it in the place where God has placed it. And that [causation] is under God's supervision and will, subservient to the will, and it is the site of God's judgment on it. Thus God strengthens some [agents] by another and voids if He wills the causality and effectiveness of some, stripping it from it, maintaining the cause in existence without its effect, so that His creation will know that He is the Agent of what He wills, and there is nothing self-sufficient in action or effect other than His will, and that the connection to any cause other than Him is weak like a spider web, despite its being a cause.

34 "Causes" in this instance is a translation of *sabab*. Whereas *sabab* usually refers to *cause* in general, *illa*, which is also translated as "cause", more specifically refers to comprehensible reason.

حقيقة النار مساوية لحقيقة الماء، وحقيقة الدواء مساوية لحقيقة الغذاء، ليس في أحدهما خاصية ولا قوة يتميز بها عن الآخر، لفسد علم الطب، وبطلت حكم الله تعالى، بل العالم مربوط بالأسباب والقوى والعلل الفاعلية والغائية.

وعلى هذا قام الوجود بتقدير العزيز العليم، والكل مربوط بقضائه وقدره ومشيتته، ما شاء كان وما لم يشأ لم يكن، فإذا شاء سلب قوة الجسم الفاعل منه ومنع تأثيرها، وإذا شاء جعل في الجسم المنفعل قوة تدفعها وتمنع موجبها مع بقاءها، وهذا لكمال قدرته، ونفوذ مشيئته.

والناس في الأسباب والقوى والطبائع ثلاثة أقسام:

منهم من بالغ في نفيا وإنكارها، فأضحك العقلاء على عقله وزعم أنه بذلك ينصر الشرع، فغنى على العقل والشرع، وسلط خصمه عليه.

ومنهم من ربط العالم العلوي والسفلي بها بدون ارتباطها بمشيئة فاعل مختار، مدبر لها يصرفها كيف أراد، فيسلب قوة هذا، ويقيم لقوة هذا قوة تعارضه، ويكف قوة هذا عن التأثير مع بقاءها، ويتصرف فيها كما يشاء ويختار.

وهذان طرفان جائران عن الصواب.

ومنهم من أثبتها خلقاً وأمرأ، قدراً وشرعاً، وأنزلها بالمحل الذي أنزلها الله به، من كونها تحت تدبيره ومشيتته، وهي طوع المشيئة والإرادة، ومحل جريان حكمها عليها، فيقوي سبحانه بعضها ببعض، ويبطل إن شاء بعضها ببعض، ويسلب بعضها قوته وسببته ويعريه منها، ويمنعه من موجبها مع إبقاءها عليه، ليعلم خلقه أنه الفعال لما يريد، وأنه لا مستقل بالفعل والتأثير غير مشيئته، وأن التعلق بالسبب دونه كالتعلق ببيت العنكبوت مع كونه سبباً.

This is a great and beneficial chapter of divine unicity, the affirmation of judgment, which causes for the servant who casts a discerning glance at it the climb from the causes to their Causer, connecting all others to Him, and that they do not harm or benefit except by His permission. If He wills, He makes the beneficial harmful and the harmful beneficial, the ailment into medicine and the medicine into ailment. Therefore, to rely fully on causes is a negation of divine unicity, and to deny them altogether is slandering of divine law and wisdom, and to turn away from them while acknowledging their being causes is a deficiency in intellect. To put them in their place, to repel some causes by others, holding some over the others, and witnessing the union in their diversity [rather than denying all intermediate wills in favor of God's unmediated will], and to attend to them [by understanding causation and acting accordingly] is pure worship and gnosis, and affirmation of divine unicity as well as normative law, divine predestination as well as wisdom. And God knows best.

8.1 *Mystical Annihilation against Divine Law and Morality*

The error of some of the masters of aspiration and will in this respect lies in their thinking that the experience of existential reality and annihilation in the unicity of lordship are among the stations of the knowers, rather, the highest of their stations. They journey looking for a glimpse of this experience through the vales of annihilation in it. What drove them to it and inclined them to it was what they saw of the state of the people of natural separation, so they ran from their company on the path, and they saw divorcing these people's company to be a personal incumbency and obligation. When in their path they encountered the separation imposed by law, another great occurrence shattered their union and divided the unicity of their determination, and came in between them and the essence of union that is the ultimate end goal of their journey. Their paths become divided at this great junction.

Some among them plunged right into it without paying attention to [the call of the law]. They argued that being occupied with litanies rather than the essence of incoming inspiration is tantamount to losing the ultimate objective—by litanies they mean focusing on the divine command. What is the point of being occupied with the means, and returning to the intermediate stages of the journey, after you have already arrived at the destination? One of them might say in verse,

Litanies are asked of the one who is heedless
But what of a heart whose every moment is a litany

وهذا باب عظيم نافع في التوحيد وإثبات الحكم، يوجب للعبد إذا تبصر فيه الصعود من الأسباب إلى مسببها والتعلق به دونها، وأنها لا تضر ولا تنفع إلا بإذنه، وأنه إذا شاء جعل نافعها ضاراً وضارها نافعاً، ودواءها داءً وداءها دواءً. فالالتفات إليها بالكلية شرك مناف للتوحيد، وإنكارها أن تكون أسباباً بالكلية قدح في الشرع والحكمة، والإعراض عنها مع العلم بكونها أسباباً نقصان في العقل، وتزليلها منازلها، ومدافعة بعضها ببعض، وتسليط بعضها على بعض، وشهود الجمع في تفرقتها، والقيام بها هو محض العبودية والمعرفة وإثبات التوحيد والشرع والقدر والحكمة. والله أعلم.

فصل

وأما غلط من غلط من أرباب السلوك والإرادة في هذا الباب، فحيث ظنوا أن شهود الحقيقة الكونية والفناء في توحيد الربوبية من مقامات العارفين، بل أجل مقاماتهم، فساروا شائمين لبرق هذا الشهود، سالكين لأودية الفناء فيه، وحثهم على هذا السير ورغبهم فيه ما شهدوه من حال أرباب الفرق الطبعي، فأنفوا من صحبتهم في الطريق، ورأوا مفارقتهم فرضاً معيناً لا بد لهم منه. فلما عرض لهم الفرق الشرعي في طريقهم، ورد عليهم منه أعظم وارد فرق جمعيتهم، وقسم وحدة عزيمتهم، وحال بينهم وبين عين الجمع الذي هو نهاية منازل سيرهم، فافترقت طرقهم في هذا الوارد العظيم. فمنهم من اقتحمه ولم يلتفت إليه، وقال: الاشتغال بالأوراد عن عين المورد انقطاع عن الغاية، والقصد من الأوراد الجمعية على الأمر. فملاشتغال عن المقصود بالوسيلة بعد الوصول إليه، والرجوع من حضرته إلى منازل السفر إليه؟ وربما أشد بعضهم:

يطلب بالأوراد من كان غافلاً فكيف بقلب كل أوقاته ورد.

If one of them is compelled to separation by the demand of the law, he would say: One ought to keep the demand of separation [i.e., following religious law] on the tongue, even as the union is being experienced in the heart.

Others among them drop command and prohibition altogether and adhere to it for the sake of keeping the *nomos* of the divine command, benefit of the generality, and beginning of the spiritual journey; [law] is useful in encouraging the heedless to undertake the spiritual journey. However, once one is proficient in the journey one's nearness to and union with Him leaves for him no need of [the laws].

Yet others among them uphold that one should not relinquish the law except he who has experienced the existential reality and attained the level of annihilation in it. For those who have attained this experience have no duty to uphold command and prohibition in their view.

They may say that the experience of the [divine] will absolve one of the duty [to obey] the command, and in this state of witnessing they say: A knower does not see bad as bad nor good as good. Another one says, A knower does not prohibit evil owing to his sight on the secret of God in decreeing it.

They also said: Establishing worship is the station of confusion, arguing based on the words of the Almighty:

We should certainly have caused them confusion in a matter which they have already covered with confusion. [6:9]

This is the worst kind of ignorance! For this statement is the response clause to [an impossible conditional] *law*, which means that the implication is non-existent due to the non-existence of its condition. Thus, the negation of the prophet being an angel [in this verse] as they had suggested implies the negation of their confusion by God Almighty. The unbelievers used to say, "Why has an angel not come down to him?" [6:8], that is, so we can examine and see him, for otherwise, the angel did indeed come to him from God with command and prohibition, but they demanded the coming of an angel whom they could examine. God the Exalted informs them of the wisdom due to which He did not make His messenger to them one of the angels, nor did He send down an angel whom they could see by saying, "And had We sent down an angel, the matter would have come to an end and they will have no respite." That is, the punishment would become incumbent, the time of [normative] command would come to an end, and they would not be given any chance if they persisted in their denial. This is similar to His saying in [Sūra] al-Ḥijr, "And they said: O he upon whom the remembrance is sent down, you are possessed; why did you not bring us angels if you are among the truthful?" [15:6–7]. God the Exalted

فإذا اضطّر أحدهم إلى التفرقة بوارد الأمر قال: ينبغي أن يكون الفرق على اللسان موجوداً، والجمع في القلب مشهوداً.

ثم من هؤلاء من يسقط الأوامر والنواهي جملةً، ويرى القيام بها من باب ضبط ناموس الشرع ومصلحة العموم ومبادئ السير، فهي التي تحت أهل الغفلة على التشمير للسير، فإذا جد في السير استغنى بقربه وجمعيته عنها.

ومنهم من لا يرى سقوطها إلا عن شهد الحقيقة الكونية ووصل إلى مقام الفناء فيها، فمن كان هذا مشهده سقط عنه الأمر والنهي عندهم.

وقد يقولون: شهود الإرادة يسقط الأمر، وفي هذا المشهد يقولون: العارف لا يستقبح قبيحةً ولا يستحسن حسنةً. ويقول قائلهم: العارف لا ينكر منكراً لا ستبصاره بسر الله في القدر. ويقولون: القيام بالعبادة مقام التلبس، ويحتجون بقوله تعالى: ﴿وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ﴾ [الأنعام:9].

وهذا من أقبح الجهل، فإن هذا داخل في جواب «لو» التي ينتفي بها الملزوم، وهو المقدم لانتفاء اللازم، وهو الجواب، وهو التالي. فانتفاء جعل الرسول ملكاً كما اقترحوه لانتفاء التلبس من الله تعالى عليهم، والكفار كانوا قد قالوا: ﴿لَوْ لَا أُنْزِلَ عَلَيْهِ مَلَكٌ﴾ [الأنعام:8]، [أي نعاينه ونراه، وإلا فالملك لم يزل يأتيه من عند الله بأمره ونهي، فهم اقترحوا نزول ملك يعاينونه]، فأخبر سبحانه عن الحكمة التي لأجلها لم يجعل رسوله إليهم من الملائكة، ولا أنزل ملكاً يرونه. فقال: ﴿وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ﴾ [الأنعام:8]، أي لوجب العذاب، وفرغ من الأمر، ثم لا يمهلون إن أقاموا على التكذيب. وهذا نظير قوله في سورة الحجر: ﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ [الحجر:6-7]. قال الله عز وجل: ﴿مَا نُنْزِلُ الْمَلَائِكَةَ

and Almighty said, "We do not send down angels except with truth, and they would no longer be given respite" [15:8]. The "truth" here means punishment.

[Returning to the earlier verse,] He then said, "And had We made him an angel, We would have made him a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion" [6:9]. That is, if We had sent down an angel, We would have made him in the form of a man, for they could not receive his teachings from the angel in his actual form. Then, We would have caused them confusion, for they would not know whether he was an angel or a messenger. Had We made him an angel-man, We would have confused them, and created a situation similar to the one they are protesting. His saying, "which they have already covered with confusion" has two interpretations. First, it is the reward for their confusion that We have caused, that is, just as they have confused the matter for their weak [followers], and have misrepresented for them the truth as falsehood, We similarly would have misguided them and confused the angel with man. Second, We would confuse them with what they have confused themselves, for they have confused themselves and out of their rancor refused to believe in the Messenger, God grant him blessing and peace, after knowing his truthfulness, demanded an angelic messenger to see with their eyes, all this constitutes their confusion of themselves. If We were to respond to their proposal, they would not believe in it, and We would have then caused another confusion on top of their confusion of themselves.

What relationship does this confusion have with what this group claims results from linking physical existents, rewards, and punishments with causes, knowledge with intermediaries, decisions with rational proofs, rulings with causes, retributions with crimes, and rewards with obedience, all of which are required by pure wisdom? [They also constitute] the effect of the divine name "the Wise" in divine creation and normative command; for both creation and command depend necessarily on causes, as do this world and the hereafter, as do reward and punishment. To claim that causation is confusion is the greatest falsehood both against normative law as well as divine decree. What has led them into this extremism is their repulsion by the people of separation [i.e., outwardly religious people] and their experience of the latter's ugly states.

But by God, the latter are better than them despite their states, for at least they affirm both union [with God] as well as separation [of creation from the Creator], and that God is the Lord of all things, the King and the Creator, what He wills happens and what He does not does not, and that He has differentiated between what is commanded and what is prohibited, what is loved and what is loathed. Even though in most cases they differentiate based on their desires and egos, they are still better than those who claim this union, for at

إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿[الحجر:8]﴾. والحق هاهنا العذاب. ثم قال: ﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ﴾ [الأنعام:9]، أي لو أنزلنا عليهم ملكاً لجعلناه في صورة آدمي، إذ لا يستطيعون التلقي عن الملك في صورته التي هو عليها، وحينئذ فيقع اللبس منا عليهم، لأنهم لا يدرون أَرَجُلٌ هُوَ أَمْ مَلَكٌ؟ ولو جعلناه ملكاً رجلاً لخلطنا عليهم، وشبهنا عليهم الذي طلبوه بغيره. وقوله: ﴿مَا يَلْبَسُونَ﴾ فيه قولان:

أحدهما أنه جزاء لهم على لبسهم صنعنا بهم. والمعنى أنهم كما شبهوا على ضعفائهم، ولبسوا عليهم الحق بالباطل، نشبه عليهم ولبس عليهم الملك بالرجل.

والثاني: أنا نلبس عليهم ما لبسوا على أنفسهم، فإنهم خلطوا على أنفسهم، ولم يؤمنوا بالرسول ﷺ عناداً منهم، بعد معرفتهم صدقه، وطلبوا رسولا ملكياً يعاينونه. وهذا [تلبيس] منهم على أنفسهم، فلو أجبناهم إلى ما اقترحوه لم يؤمنوا عنده، وللبسنا عليهم لبسهم على أنفسهم.

فأي تعلق لهذا بالتلبيس الذي تذكره هذه الطائفة من تعليق الكائنات والمثوبات والعقوبات بالأسباب، وتعليق المعارف بالوسائط، والقضايا بالحجج، والأحكام بالعلل، والانتقام بالجنايات، والمثوبات بالطاعات، مما هو محض الحكمة وموجبها.

وأثر اسمه «الحكيم» في الخلق والأمر، والخلق والأمر إنما قام بالأسباب، وكذلك الدنيا والآخرة، وكذلك الثواب والعقاب، فجعل الأسباب منصوبةً للتلبيس من أعظم الباطل شرعاً وقدرًا.

والذي أوقع هؤلاء في هذا الغلو نفرتهم من أرباب الفرق الأول، ومشاهدتهم قبيح ما هم عليه. وهم لعمر الله خير منهم مع ما هم عليه، فإنهم مقرون بالجمع والفرق، [و] أن الله رب كل شيء ومليكه وخالقه، وما شاء كان وما لم يشأ لم يكن، وبأنه فرق بين المأمور والمحذور، والمحبوب والمكروه، وإن كانوا كثيراً ما يفرقون بأهوائهم ونفوسهم، فهم في فرقهم النفسي خير من أهل هذا الجمع، إذ هم

least they acknowledge that God commands good and loves them and prohibits and dislikes bad deeds. When they make this separation in accordance with their own desires and egos they do not make their own criteria into a religion that replaces the command and prohibition of God Almighty. Rather, they acknowledge their wicked sins, and that they are deficient if not delinquent in upholding the normative distinction. At the end what they have is sound faith with heedlessness and egotistic criteria; those others, in contrast, have union and experience accompanied by corrupt faith and desertion of religion.

How ironic that these people run from the egotism of the first group toward a union that demolishes normative distinctions, subsequently leading them to a state of total egotism. For in reality, they all must uphold some distinctions, because distinctions are necessary for the human being; and whosoever does not uphold divine distinctions, upholds the distinctions imposed by his ego and desire. They are the greatest slaves of their desires, leaning with it wherever it inclines them while claiming that it is the reality [above and beyond the law].

On the whole, this path has implications that are utterly false and contradictory to faith, which earns great loss, "They are worse in their states and greater in deviance from the straight path" [5:60]. One who holds these beliefs ends up with annihilation in existential reality that is shared by the righteous and the wicked, angels and devils, prophets and their enemies, and that is the existential, decreed reality. Whosoever stops at this and does not rise to upholding the second kind of distinction based on the religious, prophetic reality, is a heretic and an unbeliever.

8.2 *Elitist Antinomianism*

Some among them do not dismiss the second distinction entirely but only deem it inapplicable to the one who has attained the essence of union and experienced the reality. So long as he is still on the path and veiled from the experience of the reality, the distinction applies to him. Such people are similar to the first group, or rather they are the elite among them, and when one of them attains the experiential witnessing of the reality of union, upholding the distinctions imposed by religious commands are not deemed to apply to him, and if he does so, he does only to protect his state, uphold custom, and prevent the initiates from running away with their instinctive judgments before having witnessed the reality. They call this state disguise [or confusion] and it has been discussed in the foregoing. God willing, we shall unveil this issue of disguise to which that they allude.

مقرون بأن الله يأمر بالحسنات ويحجبها، وينهى عن السيئات ويبغضها، وإذا فرقوا بحسب أهوائهم وفرقوا بنفوسهم لم يجعلوا هذا الفرق ديناً يسقط عنهم أمر الله تعالى ونهيه، بل يعترفون أنه ذنب قبيح وأنهم مقصرون، بل مفرطون في الفرق الشرعي. ونهاية ما معهم صحة إيمان مع غفلة وفرق نفساني، وأولئك معهم جمع وشهود يصحبه فساد إيمان وخروج عن الدين.

ومن العجب أنهم فروا من فرق أولئك النفسي إلى جمع أسقط التفرقة الشرعية، ثم آل أمرهم إلى أن صار فرقهم كله نفسياً، فهم في الحقيقة راجعون إلى فرقهم ولا بد. فإن الفرق أمر ضروري للإنسان ولا بد، فمن لم يفرق بالشرع فرق بالنفس والهوى، فهم أعظم الناس اتباعاً لأهوائهم، يميلون مع الهوى حيث مال بهم، ويرغمون أنه الحقيقة.

وبالجملة فهذا السلوك لوازم عظيمة البطلان، مناقضة للإيمان، [جالية للخسران. ﴿أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة:60]. وآخر أمر صاحبه الفناء في شهود الحقيقة العامة المشتركة بين الأبرار والفجار، وبين الملائكة والشياطين، وبين الرسل وأعدائهم، وهي الحقيقة الكونية القدرية. ومن وقف معها ولم يصعد إلى الفرق الثاني، وهو الحقيقة [الدينية النبوية]، فهو زنديق كافر.

فصل

ومنهم من لم ير إسقاط الفرق الثاني جملةً، بل إنما يسقطه عن الواصل إلى عين الجمع الشاهد للحقيقة، وما دام سالكاً أو محجوباً عن شهود الحقيقة، فالفرق لازم له.

وهؤلاء أيضاً من جنس الفريق الأول، بل هم خواصهم، فإذا وصل واصلهم إلى شهود حقيقة الجمع، لم يجب عليه القيام بتفرقة الأوامر، وإن قام بها فلحفظ المرتبة، وضبط الناموس، وحفظ السالكين عن الذهاب مع الفرق الطبيعي قبل شهود الحقيقة، ويسمون هذه الحال «تلبساً» وقد تقدم ذكره.

Furthermore, as discussed earlier, they offer as proof for the termination of religious distinction for the one who has experientially witnessed the reality of His words, "And worship your Lord until certitude comes to you" [15:99].³⁵

They say that the Messenger, God grant him blessing and peace, had reached this state but his own adherence to the law was only for the sake of putting down the law. We have mentioned, in contrast, that "certitude" means death, and that it is known by necessity in the religion of Islam that commands and prohibitions do not become void so long as he is in the abode of responsibility except if he loses his mind and becomes insane.

8.3 *Soft Antinomianism*

Some among them consider adherence to commands an obligation so long as it does not disrupt his state of communion; otherwise, communion is a greater and more important obligation than [religious obligations]. This, too, is ignorance and misguidance.

If such a person believes that in the state of union religious command does not apply to him, he becomes an unbeliever; else if he believes that it applies to him but he chooses to neglect it, his ruling is the same as the ruling of the disobedient and the wicked.

8.4 *The Excuse of Mystical Intoxication*

Some among them think that the religious command does not become void for him, but when the inspiration of annihilation and communion occur to him, it rescinds and extirpates his reason, and he does not know the time of the obligation nor is he aware of his own presence, until its time passes and he later makes up for it. If such a person seeks and works for this kind of annihilation, he cannot then be excused in his state of extirpation [of reason], but rather is to be considered disobedient to God. If, however, such a state assaults him without seeking it and overwhelms him even as he resists it, fearing loss of his duty, such a person then is excused. Still, this is not a state of perfection; perfection lies beyond that, in moving from the valley of annihilation and communion to the valleys of distinction and subsistence; greatness all lies in this latter one. This is the one that the greatest master of this path, al-Junayd b. Muhammad, God have mercy on him, used to call to, and much transpired between him and the partisans of this path of communion and annihilation because of this [difference]. He abandoned them and warned against them, and said that [they] must uphold the second distinction; for distinctions are of two kinds: first, that

35 See 5.

وسأتي إن شاء الله تعالى كشف هذا التلبيس الذي يشيرون إليه كشفاً بيناً. وقد تقدم أنهم يحتجون على سقوط الفرق عمن شهد الحقيقة بقوله تعالى: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]. ويقولون: إن الرسول صلوات الله وسلامه عليه كان في هذا المقام، وإنما كان قيامه بالأعمال تشريعاً. وقد ذكرنا أن اليقين الموت، وأنه من المعلوم بالاضطرار من دين الإسلام أن الأوامر والنواهي لا تسقط عن العبد ما دام في دار التكليف، إلا إذا زال عقله وصار مجنوناً.

فصل

ومنهم من يرى القيام بالأوامر والنواهي واجباً إذا لم تفرق جمعيته، فإذا فرقت جمعيته رأى الجمعية أوجب منها، فيزعم أنه يترك واجباً لما هو أوجب منه وأهم منه، وهذا أيضاً جهل وضلال. وإن رأى أن الأمر لم يتوجه إليه في حال الجمعية، فهو كافر، وإن علم توجهه إليه وأقدم على تركه، فله حكم أمثاله من العصاة والفساق.

فصل

ومنهم من يرى أن الأمر لا يسقط عنه، ولكن إذا ورد عليه وارد الفناء والجمع غيب عقله واصطلبه، فلم يشعر بوقت الواجب ولا حضوره حتى يفوته فيقضيه. فهذا متى استدعى ذلك الفناء وطلبه فليس بمعذور في اصطلامه، بل هو عاص لله في استدعائه ما يعرضه لإضاعة حقه، وهو مفرط أمره إلى الله، ومتى هجم عليه بغير استدعاء، وغلب عليه مع مدافعتة له خشية إضاعة الحق، فهذا معذور، وليس بكال في حاله، بل الكمال وراء ذلك، وهو الانتقال عن وادي الجمع والفناء، والخروج عنه إلى أودية الفرق الثاني والبقاء، فالشأن كل الشأن فيه. وهو الذي كان ينادي عليه شيخ الطائفة على الإطلاق الجنيد بن محمد رحمه الله، ووقع بينه وبين أصحاب هذا الجمع والفناء ما وقع لأجله، فهجرهم وحذر منهم، وقال: عليكم بالفرق الثاني، فإن الفرق فرقان: الفرق الأول، وهو النفسي الطبيعي المذموم، وليس

which is from the natural ego that is blameworthy; greatness is not in abandoning these in favor of communion and annihilation in the affirmation of lordship and existential reality, but in witnessing this communion, and keeping its company in the second distinction, which is the religious, normative reality. Whoever cannot do that should crush his communion and annihilation under his feet and throw them behind his back, in devotion to the second distinction. Perfection is still beyond this, which is to experientially witness communion in separation, multiplicity in unicity, and making the religious reality the judge over the existential reality. This is the state of the knowers who have attained perfection.

It is served and drunk but its intoxication distracts one
Neither from the boon companion, nor the cup

[The Prophet said in a tradition:]

I hear the cry of a baby while in prayer, so I let go of it [the prayer], hating to discomfort the mother.³⁶

[Another tradition has it:] He used to be in prayer, in devotion and in the audience of God, yet he could sense ʿĀ'isha, God be pleased with her, when she knocked at the door, so he would take a few steps to open it and return to his prayer mat.³⁷ [According to another tradition:] He remembered in his prayer the gold that he had [received], so he prayed and immediately got up and distributed it, returning to his place afterward.³⁸ His greatest communion, which cannot be even imagined after him, did not distract him from these particularities. God's blessings and peace be upon him.

8.5 *Acceptable Preference for Communion*

Among them there is he who has faith and knowledge settled in his heart, and when the command reaches him [in his state of spiritual communion] he hastens to it with his communion. If it persists with him, well and good; if not, he discards it and hastens to the command. He knows that he has no choice, and that communion is a bounty but the command is an obligation; whoever loses his duties for the extras never attains his goal. However, when it comes to the

³⁶ Bukhārī #707; Muslim #470.

³⁷ Tirmidhī 2:497, graded *hasan gharīb*.

³⁸ Bukhārī #851, #1221.

الشأن في الخروج منه إلى الجمع والفناء في توحيد الربوبية والحقيقة الكونية، بل الشأن في شهود هذا الجمع واستصحابه في الفرق الثاني، وهو الحقيقة الدينية. فمن لم يتسع لذلك فليترك جمعه وفناءه تحت قدمه، ولينبذه وراء ظهره مشتغلاً بالفرق الثاني. والكمال أيضاً وراء ذلك، وهو شهود الجمع في الفرق، والكثرة في الوحدة، وتحكيم الحقيقة الدينية على الحقيقة الكونية، فهذا حال العارفين الكل.

يسقى ويشرب لا تلهيه سكرته عن النديم ولا يلهو عن الكأس.

«إني لأسمع بكاء الصبي وأنا في الصلاة، فأتجاوز فيها كراهة أن أشق على أمه». وكان في صلاته واشتغاله بالله وإقباله عليه يشعر بعائشة رضي الله عنها إذا استفتحت الباب، فيمشي خطوات يفتح لها، ثم يرجع إلى مصلاه. وذكر في صلاته تبرأً كان عنده فصل، ثم قام مسرعاً فقسمه وعاد إلى مجلسه، فلم تشغله جمعيته العظمى التي لا يدرك لها من بعده رائحة عن هذه الجزئيات، صلوات الله وسلامه عليه.

فصل

ومنهم من يتمكن الإيمان والعلم من قلبه، فإذا جاء الأمر قام إليه وبادر بجمعيته، فإن صحبته وإلا طرحها وبادر إلى الأمر، وعلم أنه لا يسعه غير ذلك، وأن الجمعية فضل والأمر فرض، ومن ضيع الفروض للفضول حيل بينه وبين الوصول، لكن إذا جاءت المندوبات التي هي محل الأرباح والمكاسب

recommended acts, that are a source of great profit and earnings and benefit—such as visiting the sick, following the funeral procession, voluntary jihad, the quest for beneficial knowledge, and interactions from which he can derive benefit to share with others his communion—he prefers his communion to them. He thinks his communion is better and more beneficial to him. Such a person is not sinful nor deficient, except if he abandons these things altogether seeking communion only. Such a person is deficient.

If he opts for these deeds sometimes and at other times he prefers his communion, he is not blameworthy. This, rather, is the point of the *i'tikāf*³⁹ that is in the law; it is the communion and seclusion of the servant with his Lord. [A tradition:] The Prophet, God grant him blessing and peace, used to make a booth out of his reed mat during his *i'tikāf* by which he sought seclusion with his Lord Exalted and Almighty.⁴⁰ He did not engage in teaching or preaching to his companions in that state. This is why it is reported from the school of Aḥmad and others that it is not recommended for one in *i'tikāf* to teach Qur'an and knowledge to others, for his seclusion for remembrance and worship is better for him, and they used the Prophet's practice, God grant him blessing and peace, as proof.

8.6 *The Most Perfect Way*

Closer to perfection than these is he who, when faced with the demand of the separation of normative command, exchanges the better for the good and the preferable in return for the less preferred—in that he sees the latter as being of greater merit than communion and finds it impossible to maintain his communion when engaged in separation. If the recommended act is less preferred and communion better than it, he concentrates on his communion. This is the highest kind. The real man is he who returns from his separation to his communion and from his communion to separation, strengthening each by the other, rather than starting a war between them. When the separation demanded by the normative command comes, he strives hard in pursuing it and seeks from it help and strength for his communion. When the state of communion arrives, he seeks strength from it for the carrying out of the command; thus, when he separates [his attention from God] he does so for God so that it may bring Him in God's communion, and when the communion arrives, he says: I commune in

39 The act of retreating to a mosque in seclusion for worship.

40 Based on the following traditions: Bukhārī #731; Muslim #781–782, #1167.

العظيمة والمصالح الراجعة، من عيادة المريض، واتباع الجنازة، والجهاد المستحب، وطلب العلم النافع، والخلطة التي ينتفع بها وينفع غيره، ولم يؤثرها على جمعيته، ورأى جمعيته خيراً له وأنفع منها، فهذا غير آثم ولا مفرط إلا إذا تركها رغبةً عنها بالكلية، واستبدلاً بالجمعية، فهذا ناقص.

أما إذا قام بها وتركها أحياناً لاشتغاله بجمعيته، فهذا غير مذموم، بل هذا حقيقة الاعتكاف المشروع، وهو جمعية العبد على ربه وخلوته به. وكان النبي ﷺ يحتج بحصير في المسجد في اعتكافه يخلو به مع ربه عز وجل، ولم يشتغل بتعليم الصحابة وتذكيرهم في تلك الحال، ولهذا كان المشهور من مذهب أحمد وغيره أنه لا يستحب للمعتكف إلقاء القرآن والعلم، وخلوته للذكر والعبادة أفضل له، واحتجوا بفعل النبي ﷺ.

فصل

وأكل من هؤلاء من إذا جاءه تفرقة الأمر ورآها أرحم من مصلحة الجمعية، ولم يمكنه الجمع في التفرقة، اشترى الفاضل بالمفضول، والراجح بالمرجوح. فإذا كان المندوب مفضولاً مرجوحاً والجمع خيراً منه، اشتغل بالجمع عنه، فهذا أعلى الأقسام. والرجل كل الرجل من يرد من تفرقه على جمعه، ومن جمعه على تفرقه، فيقوي كل واحد منهما بالآخر، ولا يلقي الحرب بينهما، فإذا جاءت تفرقة الأمر جد فيها وقام بها مُمدداً بها لجمعيته مقوياً لها بالأمر، فإذا جاءت حالة الجمعية تقوى بها على تفرقة الأمر، فإذا تفرق تفرق لله ليجمعه عليه، وإذا جاءت الجمعية قال: أجمع لأتقوى على أمر الله ورضاه،

order to seek strength upon the command and pleasure of God, not for the sake of my pleasure and delight from this communion. No one is greater than such a person in sacrificing his pleasure, delight, bounty, and beauty [of communion] for God's.

Reflect on this section and understand it well, for it is among the foundation of the path and gnosis. How many steps slip and understandings are confounded in this matter? One who knows others' opinions on the matter or has parted from the city of desire for the journey to God will know its worth. And whoever learns this will know the meeting points and cross roads that have separated the aspirants and the men of knowledge and insight. God alone guides to what is right.

8.7 *The Error of Conflating Divine Pleasure with Divine Will*

The essence of all that is the difference between the love and pleasure of God on the one hand and His will and existential decree [on the other]. The source of error in this regard is the equation of these two and belief in their necessity. Both the Jabrites and the Qadarites equate them and hold that will and love are the same or they require each other.

They disagreed on what follows from it. The Jabrites say that existence is nothing but divine decree and predestination; obedience, disobedience, good, evil: [God] loves all. The worshippers who follow this school hold that all acts are beloved to the Lord as they originate in His will, which is the same as is the object of His love and pleasure. He seeks annihilation in this experience, as what was a fabricated belief now became a witnessed experience, which has led to what we have seen in the foregoing. That is, they do not consider bad deeds objectionable, or forbid evil deeds, such as the false implications opposed to divine law that result from such beliefs.

When they are presented with His words, "God does not love corruption" [2:205], "And He is not pleased with unbelief for His servants" [39:7], and "The evil of all that is hated in the sight of your Lord" [17:38], it is difficult for them [to reconcile this with] how anything could be loathsome to Him when He has willed its existence to begin with. How could He not love it when He intended for it to exist [or occur]? They interpret such verses and their like to mean that He does not love these things only in religion, and is displeased with them only in divine law, in the sense that He has not legislated it, despite that He loves and intends their existence.

They experience in the station of annihilation their being loved for existence and opine that love requires agreement with the Beloved in whatever He loves. Existence is all-beloved, so they claim to love all that exists. But they lie and contradict themselves: in fact, they love only what their egos desire; if they

لا لمجرد حظي ولذتي من هذه الجمعية. فما أكثر من يغيب بحظه منها ولذتها ونعيمها وطيبها عن مراد الله منه.

فتدبر هذا الفصل، وأحط به علماً، فإنه من قواعد السلوك والمعرفة، وكما قد زلت فيه من أقدام، وضلت فيه من أفهام، ومن عرف ما عند الناس أو نهض من مدينة طبعه إلى السير إلى الله عرف مقداره، فمن عرفه عرف مجامع الطرق، ومفترق الطرق التي تفرقت بالسالكين وأهل العلم والنظر. والله سبحانه الموفق للصواب.

فصل

وأصل ذلك كله هو الفرق بين محبة الله ورضاه ومشيتته وإرادته الكونية، وأن منشأ الضلال في هذا الباب من التسوية بينهما، أو اعتقاد تلازمهما، فسوى بينهما الجبرية والقدرية، وقالوا: المشيئة والمحبة سواء أو متلازمان.

ثم اختلفوا فقالت الجبرية: الكون كله قضاؤه وقدره، طاعاته ومعاصيه، خيره وشره، فهو محبوبه. ثم من تعبد منهم وسلك على هذا الاعتقاد، رأى أن الأفعال جميعها محبوبة للرب، إذ هي صادرة عن مشيئته، وهي عين محبته ورضاه، وفي في هذا الشهود الذي كان اعتقاداً ثم صار مشهداً، فلزم من ذلك ما تقدم من أنه لا يستقيح سيئة ولا يستنكر منكراً، وتلك اللوازم الباطلة المنافية للشرائع جملة. ولما ورد على هؤلاء قوله تعالى: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]، ﴿وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ﴾ [الزمر: 7]، وقوله: ﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾ [الإسراء: 38]، واعتاص عليهم كيف يكون مكروهاً له وقد أراد كونه، وكيف لا يحبه وقد أراد وجوده من أولوا هذه الآيات ونحوها بأنه لا يحبها ديناً، ولا يرضاه شرعاً، ويكرهها كذلك، بمعنى أنه لا يشرعها، مع كونه يحب وجودها ويريده. فشهدوا في مقام الفناء كونها محبوبة الوجود، ورأوا أن المحبة تقتضي موافقة المحبوب فيما يحبه، والكون كله محبوبه فإنما أحبوا بزعمهم جميع ما في الكون، وكذبوا وتناقضوا، فإنما يحبون ما تهواه

encounter in existence what does not suit them, and their instinct dislikes it, they are angered by it and flee from it, even though the Beloved has intended it. Where, then, is their agreement? They have agreed only with their desires and intentions.

They further build on that they are commanded to contentment with divine decree, and this being His decree: "We agree with it: we must not forbid it and oppose their agent, when have we been commanded to observe contentment and the decree." Their beliefs are compounded by these things being loved by the Lord and their concern to observe contentment to result in equating all actions and refusing to consider anything evil or forbidding it. Added to all that is their belief that they are all imposed on the servant; they are not his acts to begin with. This leads to the vanishing of command and prohibition and folding the entire business of divine law, surrendering to decree and rolling with it wherever it takes one. These beliefs then became experiences for them; anyone who he is content and inwardly unpolluted, experiences the epiphany of what he believes, which he now witnesses with his heart and believes it to be true. This is the state of this group.

The Qadarites, the deniers [of attributes], in contrast, argue that sins are not beloved and pleasing to God, but they are not predestined or decreed [either]; they are, rather, out of the range of [God's] decree and creation. Since we are commanded to be content with the decree as well as be displeased with and angered by these acts, they could not be God's decree. Contentment and decree are mutually necessary just as love and will mutually necessitate each other.

The aspirants and worshippers of this group have not produced the same effect as those of the Jabrites altogether, due to this group's belief's total opposition to the [Jabrites'] experiences and beliefs. Their ultimate goal, instead, is worship and scruple; they are better than the former in exaggerating the evil of sins and disobedience, even if the former are stronger in experiencing spiritual states.

The source of the error is the equation of divine will with divine love,⁴¹ and their belief that one must be content with the divine decree. We shall elucidate both of these, if God so wills, for power belongs to God alone.

41 The equation of divine will with divine pleasure was deemed axiomatic by the Mu'tazila and early Ash'arīs, but later Ash'arīs posited the two being different. See Sherman Jackson, *Islam and the Problem of Black Suffering* (New York: Oxford University Press, 2009).

نفوسهم وإرادتهم، فإذا جاء في الكون ما لا يلائم أحدهم ويكرهه طبعه أبغضه ونفر منه وكرهه، مع كونه مراداً للمحبوب، فأين الموافقة؟ وإنما وافقوا أهواءهم وإرادتهم.

ثم بنوا على ذلك أنهم مأمورون بالرضا بالقضاء، وهذه قضاؤه، فنحن نرضى بها، فإلنا ولا نكارها ومعاداة فاعلها ونحن مأمورون بالرضا بالقضاء؟ فتركب من اعتقادهم كونها محبوبة للرب، وكونهم مأمورين بالرضا بها، والتسوية بين الأفعال، وعدم استقباح شيء منها أو إنكاره.

وانضاف إلى ذلك اعتقادهم جبر العبد عليها، وأنها ليست فعله، فلزم عن ذلك رفع الأمر والنهي، وطبي بساط الشرع والاستسلام للقدر، والذهاب معه حيث كان، وصارت لهم هذه العقائد مشاهد، وكل أحد إذا ارتاض وصفا باطنه تجلى له فيه صورة معتقده، فهو يشاهدها بقلبه فيظنها حقاً، فهذا حال هذه الطائفة.

وقالت القدرية النفاة: ليست المعاصي محبوبةً لله، ولا مرضيةً له، فليست مقدرةً له ولا مقضيةً، فهي خارجة عن مشيئته وخلقه.

قالوا: ونحن مأمورون بالرضا بالقضاء، ومأمورون بسخط هذه الأفعال وبغضها وكرهتها، فليست إذا بقضاء الله، إذ الرضا والقضاء متلازمان، كما أن محبته ومشيئته متلازمان، أو متحدان.

فهؤلاء لا يجيء من سالكيهم وعبادهم ما جاء من سالكي الجبرية وعبادهم البتة، لمنافاة عقائدهم لمشاهد أولئك وعقائدهم، بل غايتهم التعبد والورع، وهم في تعظيم الذنوب والمعاصي خير من أولئك، وأولئك قد يكونون أقوى حالاً وتأثيراً منهم.

فنشأ الغلط التسوية بين المشيئة والمحبة، واعتقادهم وجوب الرضا بالقضاء، ونحن نبين ما في الفصلين [إن شاء الله تعالى، فإن القوة لله جميعاً].

8.8 *Distinction between Divine Pleasure and Divine Will*

As for will and love, the Qur'an and the Sunna guide us to the distinction between them, as do reason, human nature, and the consensus of the Muslims.

God Almighty says,

They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from God, and He is with them when they spend the night in such as He does not accept of speech. And God ever surrounds what they do. [4:108]

He declares that He is not pleased with what they conspire at night which includes calumny and slandering of an innocent person, false testimony, and exculpation of the culprit—as the verse was revealed concerning such an incident—despite that all that was by His will, for Muslims are agreed that what God wills happens and what He does not will does not. No one disagrees with this except the Magian-Qadarites, who say, He wills what does not occur and there occurs what He does not will.

The interpretation of those who say that He is displeased with them only in religion, while loving its occurrence, is something God's speech is far above. Since the meaning in their view would be that it is beloved to Him but its doer is not rewarded; it is beloved by His will, yet not rewarded in the law.

The school of the Predecessors and Imams of the Community is that such acts invoke God's wrath and are disliked by the Lord both in decree and law, even if they are in existence by His will and decree. He creates what He loves and what He dislikes. All things are His creation yet they include what He hates and dislikes, such as Iblīs and his armies, and all wicked things. Others He loves and is pleased with, such as His prophets, messengers, angels, and allies. The same is true of all acts; they are His creation, including those He loves and those He hates, yet He created them for His wisdom in creating what He hates and dislikes. The Almighty said, "God does not love corruption" [2:205], even though [corruption] occurs by His will and decree. He says,

If you disbelieve, God has no need of you; He is not pleased with unbelief from His servants, but if you are grateful, He is pleased with that for you. [39:7]

Thus, unbelief and gratitude both occur by His will and decree; one of them is beloved and pleasing, the other hated and disliked.

The same is true of His words after prohibiting polytheism, injustice, lewdness, and arrogance: "The evil of all that is hateful to your Lord;" it is hated to Him despite its occurrence by His will, decree, and predestination.

فصل

فأما المشيئة والحبة، فقد دل على الفرق بينهما القرآن والسنة والعقل والفترة وإجماع المسلمين. قال الله تعالى: ﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ﴾ [النساء: 108]، فقد أخبر أنه لا يرضى بما يبيتونه من القول المتضمن للبهت ورمي البريء وشهادة الزور وبراءة الجاني، فإن الآية نزلت في قصة هذا شأنها، مع أن ذلك كله بمشيئته، إذ أجمع المسلمون على أنه ما شاء الله كان وما لم يشأ لم يكن، ولم يخالف في ذلك إلا القدرية المجوسية الذين يقولون: يشاء ما لا يكون، ويكون ما لا يشاء.

وتأويل من تأول الآية على أنه لا يرضاه ديناً مع محبته لوقوعه مما ينبغي أن يصابن كلام الله تعالى عنه، إذ المعنى عندهم أنه محبوب له، ولكن لا يثاب فاعله عليه، فهو محبوب بالمشيئة غير مثاب عليه شرعاً.

ومذهب سلف الأمة وأئمتها أنه مسخوط للرب مكروه له قدراً وشرعاً، مع أنه وجد بمشيئته وقضائه، فإنه يخلق ما يحب وما يكره، وهذا كما أن الأعيان كلها خلقه وفيها ما يبغضه ويكرهه، كما بليس وجنوده، وسائر الأعيان الخبيثة، وفيها ما يحبه ويرضاه، كأنبائه ورسله وملائكته وأوليائه، فهكذا الأفعال كلها خلقه، ومنها ما هو محبوب له، وما هو مكروه له، خلقه لحكمة له في خلق ما يكره ويبغض كالأعيان، قال تعالى: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]، مع أنه بمشيئته وقضائه وقدره، قال تعالى: ﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ [الزمر: 7]، فالكفر والشكر واقعان بمشيئته وقدره، وأحدهما محبوب له مرضي، والآخر مبغوض له مسخوط.

وكذلك قوله عقيب ما نهى عنه من الشرك والظلم والفواحش والكبر: ﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾ [الإسراء: 38]، فهو مكروه له مع وقوعه بمشيئته وقضائه وقدره.

It is recorded in *Ṣaḥīḥ* [of al-Bukhārī] on the authority of the Prophet, God grant him blessing and peace,

God hates for you three things: gossip, excessive asking, and wasting wealth.⁴²

This is dislike of existing things connected to divine will. In *al-Musnad* [of Aḥmad], it is recorded,

God surely loves that His licenses utilized, just as He hates that His disobedience be indulged.⁴³

This love and hatred pertains to two existing things that are both united in being decreed yet distinct in love and hatred. The instances of these are too many to be mentioned here.

God has naturally inclined His servants in taking some acts as those loved by God and others as disliked, that someone commits an act that He does not love, and the Qur'an is filled with the mention of His dislike and wrath upon His enemies, and that is an attribute of His and it results in divine punishment and curse [against such people]. This is not to say that His wrath is itself punishment and curse, but they are the effects of the wrath. This is why the two are differentiated, as God the Exalted said,

Whoso slays a believer intentionally, his reward is hell forever. God is wroth against him and He has cursed him and prepared for him an awful doom. [4:93]

Hence, He differentiates between His punishment on the one hand and His wrath and curse on the other, making each one of them distinct from the other.

One of the supplications of the Prophet, God grant him blessing and peace, was,

O God, I seek refuge with your pleasure from your wrath, and I seek refuge in your forgiveness from your punishment, and I seek refuge in You from You.⁴⁴

⁴² Bukhārī #1477; Muslim #593.

⁴³ Aḥmad 10:107.

⁴⁴ Muslim #486.

وفي الصحيح عن النبي ﷺ أنه قال: «إن الله كره لكم ثلاثاً: قيل وقال، وكثرة السؤال، وإضاعة المال». فهذه كراهة لموجود تعلقت به المشيئة. وفي المسند عنه: «إن الله يحب أن يؤخذ برخصه، كما يكره أن تؤتى معصيته». فهذه محبة وكراهة لأمرين موجودين اجتماعاً في المشيئة، واقترباً في المحبة والكراهة، وهذا أكثر من أن يذكر جميعه.

وقد فطر الله عباده على قولهم: هذا الفعل يحبه الله، وهذا يكرهه الله ويبغضه، وفلان يفعل ما لا يحبه الله، والقرآن مملوء بذكر سخطه وغضبه على أعدائه، وذلك صفة قائمة به، يترتب عليها العذاب واللعة، لا أن السخط هو نفس العذاب واللعة، بل هما أثر السخط والغضب وموجبها، ولهذا يفرق بينهما كما قال تعالى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: 93]، ففرق بين عذابه وغضبه ولعنته، وجعل كل واحد غير الآخر.

وكان من دعاء النبي ﷺ: «اللهم إني أعوذ برضاك من سخطك، وأعوذ بمعافاتك من عقوبتك، وأعوذ بك منك».

Contemplate his, God grant him blessing and peace, seeking refuge in the attribute of pleasure from the attribute of wrath, in the act of forgiveness from the act of punishment. The first is the case of an attribute and the latter the case of its effect, connecting them all to the Being of the Exalted, and that all of that comes back to Him alone and to none else. What I ask refuge from occurs by Your will, and what I seek refuge in, namely, Your pleasure and forgiveness, are also by Your will. If You will, You may be pleased with and forgive Your servant, and if You will You may be wroth with him and punish. My seeking of asylum is from what I hate and fear, and its prevention from me is also Your will. What is loved and what is hated all are part of Your decree and will. My seeking of refuge in You from You, is protection in Your power, mercy, and bounty from what occurs also with Your power, justice, and wisdom. I do not seek another's protection from You, nor do I seek protection from a thing that has happened against Your will; but rather, it is also from You. I do not ask another's refuge from something that comes from Your will and decree. But rather, You alone are the One who can give me asylum against what was going to happen also by Your will: thus I seek refuge in You from You.

Only those established in knowledge appreciate the affirmation of divine unicity, inner truths, and worship hidden in these words.

We have alluded to just a few of their meanings; if they were explained in full, entire tomes could be filled; but a door has been opened to you: if you enter, you shall see what no eye has seen and no ear has heard and has not occurred to the heart of any man.

The point is that the division of existence, including things, attributes, and acts, into those loved by and pleasing to the Lord and those disliked and hated by Him is a well-known matter established through all kinds of proofs, including intellect, revelation, human nature, and interpretation. Whoever equates them has opposed the nature upon which God has created His servants, and what is reasonable as well as what is revealed, and has abandoned what the messengers have brought.

Why else would the Exalted diversify the punishments in this life and the afterlife and describe them to his servants as He did, were it not for His great wrath against those who committed what He hates and is wroth with? That dislike and wrath causes all kinds of afflictions to befall them just as His love for the acts He loves causes the blessing of all kinds of beloved things upon those who practice them. The witnessing of the honor that comes to His allies, the perfection of blessing upon them, the support and victory they receive, and humiliation and punishment of their enemies are the clearest proof of His love and hatred. In fact, the very friendship of God with those who have taken Him as their ally and animosity to those who are hostile to Him

فتأمل ذكر استعاذته ﷺ بصفة الرضا من صفة السخط، وبفعل المعافاة من فعل العقوبة، فالأول للصفة، والثاني لأثرها المترتب عليها، ثم ربط ذلك كله بذاته سبحانه، وأن ذلك كله راجع إليه وحده لا إلى غيره، فما أعوذ منه واقع بمشيئتك وإرادتك، وما أعوذ به من رضاك ومعافائك هو بمشيئتك وإرادتك، إن شئت أن ترضى عن عبدك وتعافيه، وإن شئت أن تغضب عليه وتعاقبه، فأعاذني مما أكره وأحذر، ومنعه أن يحل بي هي بمشيئتك أيضا. فال محبوب والمكروه كله بقضائك ومشيتك، فإعاذني بك منك عيادي بحولك وقوتك وقدرتك ورحمتك وإحسانك، مما يكون بحولك وقوتك وقدرتك وعدلك وحكمتك، فلا أستعيز بغيرك من غيرك، ولا أستعيز بك من شيء صادر عن غير مشيتك، بل هو منك، ولا أستعيز بغيرك من شيء هو صادر عن مشيتك وقضائك، بل أنت الذي تعيذني بمشيئتك مما هو كائن بمشيئتك، فأعوذ بك منك.

فلا يعلم ما في هذه الكلمات من التوحيد والمعارف والعبودية إلا الراضون في العلم بالله ومعرفته ومعرفة عبوديته.

وأشرنا إلى شيء يسير من معناها، ولو استقصينا شرحها لقام منه سفر ضخيم، ولكن قد فتح لك الباب، فإن دخلت رأيت ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر.

والمقصود أن انقسام الكون في أعيانه وصفاته وأفعاله إلى محبوب للرب مرضي له، ومسخط مبغوض له مكروه له، أمر معلوم بجميع أنواع الأدلة من العقل والنقل والفطرة والاعتبار، فنسوى بين ذلك كله، فقد خالف فطرة الله التي فطر عليها عباده، وخالف المعقول والمنقول، وخرج عما جاءت به الرسل.

ولأي شيء نوع الله سبحانه العقوبات البليغة في الدنيا والآخرة، وأشهد عباده منها ما أشهدهم؟ لولا شدة غضبه وسخطه على الفاعلين لما اشتدت كراهته وبغضه له، فأوجبت تلك الكراهة والبغض منه وقوع أنواع المكار بهم، كما أن محبته لما يحبه من الأفعال ويرضاه أوجبت وقوع أنواع المحاب لمن فعله، وشهود ما في العالم من إكرام أوليائه، وإتمام نعمه عليهم، ونصرهم وإعزازهم، وإهانة أعدائه وعقوبتهم، وإيقاع المكار بهم، من أدل الدليل على حبه وبغضه وكراهته، بل نفس مولاته لمن والاه،

constitute the essence of love and hatred, for the essence of alliance is love and the essence of hostility is hatred. The denial of the attributes of love and hatred is tantamount to denial of the essence of divine alliance and hostility.

On the whole, the hearts' experience of His love and hatred is like the immediate witnessing of both His munificence [to some] and infliction of humiliation [to others].

8.9 *Difference between Divine Pleasure and Will Continued*

As for the Hadith [that is brought up to endorse] contentment with decree, it is said in response:

First, by which Book and which Sunna, indeed, by what reason have you established the obligation of contentment with everything He decrees and predestines? Or even the permissibility of doing that, let alone its obligation? This Book of God and the Sunna of His Messenger, God grant him blessing and peace, and proofs of reason; they have absolutely nothing of that obligation or permissibility.

Among things that have been decreed there are those that are agreeable and others to be opposed and hated; we are not pleased with every decree, just as the very Judge who decrees them is not pleased with His own decrees; he is displeased with some and is wroth with some, and hates, curses, and blames some.

Second, there are two things: decree, which is an act dependent on the Being of the Lord Almighty, and that which is decreed, which is the recipient of that decree separate from Him. His decree is entirely good, just, and wise, and is to be accepted with pleasure. That which is decreed is of two types, agreeable and disagreeable. This is the response of one who holds that the act and that which is acted upon are distinct, as are the decree and that which is decreed.

As for he who says that the act is the same as the recipient of the act, and the decree is the same as that which is decreed, one cannot respond in this matter.

Thirdly, decree has two sides. First, its connection and attribution to the Almighty Lord, and from this aspect, all is agreeable. Second, its connection and attribution to the servant, and from this perspective, it is divided into agreeable and disagreeable. For instance, the murder of a person has two perspectives. From the perspective of God's decree and predestination, His writ and will, His making it the end of the life of the victim, we are pleased with it. But from the perspective that the act was committed by a murderer, who performed it and earned it, proceeded to it by his choice, and disobeyed God by doing it, we are displeased with it and do not accept it.

ومعاداته لمن عاداه هي عين محبته وبغضه، فإن الموالاة أصلها الحب، والمعاداة أصلها البغض، فإنكار صفة المحبة والكراهة إنكار لحقيقة الموالاة والمعاداة.
وبالجمل، فشهود القلوب لمحبته وكراهته كشهود العيان لكرامته وإهانتته.

فصل

وأما حديث الرضا بالقضاء، فيقال:

أولاً: بأي كتاب أم بأي سنة أم بأي معقول علمت وجوب الرضا بكل ما يقضيه ويقدره؟ بل جواز ذلك فضلاً عن وجوبه؟ هذا كتاب الله، وسنة رسوله ﷺ، وأدلة المعقول ليس في شيء منها الأمر بذلك ولا بإباحته.

بل من المقضي ما يرضى به، ومنه ما يسخطه ويمقت. ولا نرضى بكل قضاء كما لا يرضى به القاضي لأقضيته سبحانه، بل من القضاء ما يسخط، كما أن من الأعيان المقضية ما يغضب عليه، ويمقت ويلعن ويذم.

ويقال ثانياً: ها هنا أمران: قضاء، وهو فعل قائم بذات الرب تعالى، ومقضي، وهو المفعول المنفصل عنه، فالقضاء كله خير وعدل وحكمة فيرضى به كله، والمقضي قسمان: منه ما يرضى به، ومنه ما لا يرضى به.

وهذا جواب من يقول: الفعل غير المفعول، والقضاء غير المقضي.

وأما من يقول: إن الفعل هو المفعول، والقضاء عين المقضي، فلا يمكنه أن يجيب بهذا الجواب. ويقال ثالثاً: القضاء له وجهان:

أحدهما: تعلقه بالرب تعالى ونسبته إليه، فمن هذا الوجه يرضى به كله.

الوجه الثاني: تعلقه بالعبد ونسبته إليه، فمن هذا الوجه ينقسم إلى ما يرضى به، وإلى ما لا يرضى به. مثال ذلك: قتل النفس مثلاً له اعتباران: فمن حيث قدره الله وقضاه وكتبه وشاءه وجعله أجلاً للمقتول ونهايةً لعمره نرضى به، ومن حيث صدر من القاتل، وباشره وكسبه، وأقدم عليه باختياره، وعصى الله بفعلهن نسخطه ولا نرضى به.

This is the ultimate reach and crossroads of the knowers who affirm prophethood in this matter. I have enumerated for you their schools, sources, and foundations; none of what they say deviates from it, and God alone grants success.

This digression on this question should not be objectionable, for it is the occasion where many lose their balance, and only the discerning, those endowed with the knowledge of God and His attributes and command, survive its ravages.

9 Levels of Repentance: The Commoners

The author of *al-Manāzil* proceeds to say,

The repentance of the commoners is aimed at increasing obedience, and it calls to denying the blessing of concealment and respite, and the vision of a right upon God, and self-sufficiency which is the essence of arrogance and haughtiness vis-à-vis God Almighty.

The “commoners” in their view are all those who are not given to communion and annihilation, even if they are people of the path and will and knowledge; this is what they mean by the commoners, and also call them “the people of separation,” and their fanatics call them the “veiled ones.”

He means that their repentance is adulterated and deficient in the eyes of the elite, since it is an increase in their good deeds and acts of obedience, or what they see as the abundance, and that constitutes three types of deficiencies in the view of the elite:

The First Deficiency. The good deeds [the commoners] do are bad deeds in the eyes of the elite, as the virtues of the righteous are vices for those near [to God] and they need to repent from these good deeds. Due to their indulgent thinking that [their good deeds] are abundant, and their blindness to their deficiencies, their self-satisfaction and smugness, they are in fact denying God’s bounty on them for concealing their state and giving them respite, in the same way as He conceals and gives respite to those who commit evident sins. Hence, they are like open sinners being concealed and given respite by Him, but the sinners acknowledge His concealment and respite, whereas they deny them, because their concerns are focused on piling up good deeds without examining the deficiency of ego and action, and the investigation of adulterations. What leads them to pile up [good deeds] is their complacency and smugness. If they were to take some time to investigate their [deeds] and

فهذه نهاية أقدام العالم المقربين بالنبوات في هذه المسألة، ومفترق طرقهم، وقد حصرت لك أقوالهم ومآخذهم، وأصول تلك الأقوال بحيث لا يشد عنها شيء، وبالله التوفيق. ولا تنكر الإطالة في هذا الموضع، فإنه مزلة أقدام الخلق، وما نجا من معاطبه إلا أهل البصائر والمعرفة بالله وصفاته وأمره.

فصل

ثم قال صاحب المنازل: «فتوبة العامة لاستكثار الطاعة، وهو يدعو إلى جحود نعمة الستر والإمهال، ورؤية الحق على الله، والاستغناء الذي هو عين الجبروت والتوثب على الله تعالى». العامة عندهم من عدا باب الجمع والفناء، وإن كانوا أهل سلوك وإرادة وعلم، هذا مرادهم بالعامة، ويسمونهم أهل الفرق، ويسميتهم غلاتهم المحجوبين. ومراده أن توبتهم مدخولة عند الخواص منقوصة، فإن توبتهم تكون من استكثارهم لما يأتون به من الحسنات والطاعات، أي رؤيتهم كثرتها، وذلك يتضمن ثلاث مفاسد عند الخاصة: إحداها: أن حسناتهم التي يأتون بها سيئات بالنسبة إلى مقام الخاصة، فإن حسنات الأبرار سيئات المقربين، فهم محتاجون إلى التوبة من هذه الحسنات، ولغفلتهم باستكثارها عن عيوبها ورؤيتها وملاحظتها هم جاحدون نعمة الله في سترها عليهم وإمهالهم، كستره على أهل الذنوب الظاهرة وإمهالهم، فهم وأهل الذنوب الظاهرة تحت ستره وإمهاله، لكن أهل الذنوب مقرون بستره وإمهاله، وهؤلاء جاحدون لذلك، لأنهم قد توفرت همهم على الاستكثار من الحسنات، دون مطالعة عيب النفس والعمل والتفتيش على دسائسهما، وأن الحامل لهم على استكثارها رؤيتها والإعجاب بها،

undertake reckoning of their egos, distinguishing between what [their righteous deeds] have of their own pleasure compared to what they owe [God], it would have kept them from piling up good deeds. For this reason, [such a person's] lack of presence, self-examination, and communion in deeds made deeds easy and plentiful, and they became abundant in his view and became just like habit. If such a one were to purify his ego from impurities and dirt, and focus with the communion of the heart upon God Almighty with totality, he would find [proper performance of deeds] heavy like a mountain, and his deeds would become small in his eyes. However, when he finds sweetness [in doing good deeds], bearing their burden would become easy on him, and he would take delight and enjoyment in it despite its heaviness.

If you wish to understand this as it should be understood, consider your recitation [of the Qur'an]. You avoid its obligations, reflection upon it and understanding it, and comprehension of what is meant by every verse, and how it addresses you personally, and fail to let it heal the ailments of your heart and worship by it. [Consider] how easily you proceeded to complete one entire recitation [of the Qur'an] or more or whatever you read of it easily and lightly, seeking to recite more and more. If you focused on your self with reflection and knowledge of what is demanded of you, reflecting on what will bring you purification and worship through it, applying its medication upon the ailments of your heart and seeking healing in it, you would not go beyond a chapter or even a verse to the next so fast.

Similarly, if you concentrate with all your heart on two units of prayer and gave it the best you can of presence, humility, and self-examination, you would hardly be able to pray more than that except with great effort. When your heart is empty of all that, you can perform innumerable units, thus multiplying acts of worship without attention to their maladies and deficiencies that require repentance.

This is the repentance of the commoners.

The Second Deficiency. The doer's view that He has the right to God Almighty's reward for those good deeds in the form of Gardens and bounties and pleasure, which is why they have multiplied in his eyes despite his ignorance that his deeds, even if the weight of the deeds of the two burdens (humans and jinn), are not sufficient to get him entry into the Garden nor save him from the Fire, and that he will not be saved from the Fire by his deeds at all, except by the forgiveness and mercy of God.

The Third Deficiency. Their feeling of self-confidence and needlessness of God's forgiveness and clemency of God due to what they feel of their right to forgiveness, and reward for their good deeds and worship. Their belief is that the attainment of salvation and reward is a result of their acts of worship and

ولو تفرغوا لتفتيشها ومحاسبة النفس عليها، والتميز بين ما فيها من الحظ والحق لشغلهم ذلك على استكثارها، ولأجل هذا كان من عدم الحضور والمراقبة والجمعية في العمل، خف عليه واستكثر منه، فكثُر في عينه، وصار بمنزلة العادة، فإذا أخذ نفسه بتخليصها من الشوائب، وتنقيته من الكدر، وجمعية القلب والهم على الله تعالى بكليته، وجد له ثقلاً كالجبال وقل في عينه، ولكن إذا وجد حلاوته تسهل عليه حمل أثقاله والقيام بأعبائه والتلذذ والتنعيم به مع ثقله.

وإذا أردت فهم هذا القدر كما ينبغي فانظر وقت أخذك في القراءة، إذا أعرضت عن واجبها وتدبرها وتعقلها، وفهم ما أريد بكل آية، وحظك من الخطاب بها، وتنزيلها على أدواء قلبك والتعبد بها، كيف تدرج الختمة أو أكثرها أو ما قرأت منها بسهولة وخفة، مستكثراً من القراءة، فإذا ألزمت نفسك بالتدبر ومعرفة المراد والنظر إلى ما يخلصك منه والتعبد به، وتنزيل دوائه على أدواء قلبك والاستشفاء به، لم تكد تجوز السورة أو الآية إلى غيرها. وكذلك إذا جمعت قلبك كله على ركعتين أعطيتهما ما تقدر عليه من الحضور والخشوع والمراقبة، لم تكد تصلي غيرهما إلا بجهد، فإذا خلا القلب من ذلك عددت الركعات بلا حساب، فلا استكثار من الطاعات دون مراعاة آفاتهما وعيوبها ليتوب منها هي توبة العامة.

المفسدة الثانية: رؤية فاعلها أن له حقاً على الله تعالى في مجازاته على تلك الحسنات بالجنات والنعيم والرضوان، ولهذا كثرت في عينه مع غفلته عن أن أعماله ولو كانت أعمال الثقلين لا تستقل بدخول الجنة ولا بالنجاة من النار، وأنه لن ينجو أحد البتة من النار بعمله إلا بعفو الله ورحمته.

الثالثة: استشعارهم الاستغناء عن مغفرة الله وعفوه بما يشهدون من استحقاق المغفرة والثواب بحسناتهم وطاعاتهم، فإن ظنهم أن حصول النجاة والثواب بطاعتهم واستكثارهم منها لذلك،

piling them up. The abundance of their good deeds in their eyes and their show of needlessness of God's forgiveness and clemency is the essence of arrogance and haughtiness vis-à-vis God Almighty.

There is no doubt that mere performance of outwardly good deeds without presence and self-reckoning and without facing God may indeed contain these three types of corruption as well as others. Such deeds are of little benefit and much exhaustion, like deeds that are deficient in obedience to the divine law or sincerity to the Deity, for this latter kind of deed tires much but without benefit. The same is true of the deed that is superficial, like an empty wrapper, or a date-palm after the pickings, plentiful in appearance but of little benefit. God, in the same vein, does not record a servant's prayer except for what is understood of it.

This is how all the deeds that are commanded ought to be performed, with presence and humility, like circumambulation [of the Ka'ba] and deeds of ritual pilgrimage, and the like.

When one adds to these deeds a sense of self-sufficiency and worthiness, and a sense of abundance, and failure to attend to their deficiencies and flaws, and repentance to God and seeking of His forgiveness, all the deficiencies that [al-Harawī] has mentioned apply to them, and even more.

Some interpreters of his words, however, have understood his words as denigrating the doing of abundant good deeds, and that pure annihilation, experiential witnessing, and drowning in the presence of self-reckoning are better and more beneficial than [doing good deeds]. This is downright false, a lie against him, and against the path and reality.

No doubt, this is the way of the deviants among the aspirants, which is to worship according to the servant's demand and pleasure from God Almighty and its preference over the demand of God from the servant and what is beloved to Him.

For the servant has a share and a duty; the right of God on him is the carrying out of His commands, abundance of good deeds to the extent possible, and being occupied with fighting and arguing with His opponents, even if that disrupts his communion and interrupts his concentration. This is the worship that is the demand and right of God.

As for communion, self-reckoning, and annihilation, suspension of senses and limbs rather than utilizing them in performing abundant acts of obedience, this is purely the share of the servant and his desire. No doubt it is more luxurious, delightful, and blissful than the separation of multiple acts of obedience, especially when one witnesses the separation that attends those who are engaged in multiple deeds and the little they have of communion. The revulsion [the people of communion] feel toward the others only increases, and they find faults with them and denigrate them.

وكثرتها في عيونهم وإظهار للاستغناء عن مغفرة الله وعفوه، وذلك عين الجبروت والتوثب على الله تعالى.

ولا ريب أن مجرد القيام بأعمال الجوارح من غير حضور ولا مراقبة ولا إقبال على الله، قد يتضمن تلك المفاصد الثلاث وغيرها، مع أنه قليل المنفعة كثير المؤنة، فهو كالعمل على غير متابعة للأمر ولا إخلاص للمعبود، فإنه وإن كثر متعبٌ غير مفيد، فهكذا العمل الخارجي القشوري بمنزلة النخالة الكثيرة المنظر القليلة الفائدة، وإن الله لا يكتب للعبد من صلاته إلا ما عقل منها. وهكذا ينبغي أن يكون سائر الأعمال التي يؤمر بالحضور فيها والخشوع، كالطواف وأعمال المناسك ونحوها.

فإن انضاف إلى ذلك إحسان ظنه بها واستكثارها، وعدم التفاته إلى عيوبها ونقائصها، والتوبة إلى الله والاستغفار منها: جاءت تلك المفاصد التي ذكرها وما هو أكثر منها. وقد ظن بعض الشارحين لكلامه أن مراده به الإزراء بالاستكثار من الطاعات، وأن مجرد الفناء والشهود والاستغراق في حضرة المراقبة خير منها وأنفع، وهذا باطل وكذب عليه وعلى الطريقة والحقيقة.

ولا ريب أن هذه طريقة المنحرفين من السالكين، وهو تعبد بمراد العبد وحظه من الله تعالى، وتقديم له على مراد الله ومحابه من العبد.

فإن للعبد حظاً، وعليه حقاً، فحق الله عليه تنفيذ أوامره والقيام بها والاستكثار من طاعاته بحسب الإمكان، والاشتغال بمحاربة أعدائه ومجادلتهم، ولو فرق ذلك جمعيته وشتت حضوره، فهذا هو العبودية التي هي مراد الله وحقه.

وأما الجمعية والمراقبة والاستغراق في الفناء وتعطيل الحواس والجوارح عن إرسالها في الطاعات والاستكثار منها، فهذا مجرد حظ العبد ومراده، وهو بلا شك أنعم وألذ وأطيب من تفرقة الاستكثار من الطاعات، لا سيما إذا شهدوا تفرقة المستكثرين منها، وقلة نصيبهم من الجمعية. فإنهم تشتت نفرتهم منهم ويعيبون عليهم ويزرون بهم.

One person who saw Ibn Sabʿīn⁴⁵ sitting in a corner in the Sacred Mosque jesting at and badmouthing those engaged in circumambulation and saying, “They are like donkeys around a mill” or something like that. He used to say that it would be better for these people to strive for communion.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, relate from one of the masters of inner sciences who said, “The commoners worship God, whereas those people worship themselves.” He spoke the truth, God have mercy on him, for those who perform an abundance of good deeds in fact taste the soul of worship, hoping for its reward. The knowledge about the reward of acts is the most meritorious in their eyes and it causes them to do many deeds, so they undertake them, hoping that their deeds would be accepted, despite their flaws and deficiencies, by God’s grace. They also fear that they will be rejected, as they are not fit for God nor equal to His majesty, so He might reject them in justice and right. They strive to do abundance of good deeds, while between fear and hope, belittling themselves, eager to use their body in every manner of obedience, hoping for His forgiveness and mercy, eager for salvation—they fight with every weapon at their disposal so they might succeed.

[The commoners] say: While you are in the state of annihilation, and experiential witnessing of the reality and divine omnipresence, drowning in that state, we are busy carrying out the command of the Possessor of that reality and omnipresence, piling up deeds of obedience, expending our bodies in seeking His pleasure, just as you in your annihilation and intoxication in the experiential witnessing of the reality and presence of lordship are too occupied to do what we do. How, then, are you better than us before God, when we are upholding His rights and demands of us and you are occupied in your own pleasure and quest from Him?

They further say, a similitude may be struck concerning you and us for anyone who wants to think. There is a king who has two slaves, both of whom claim to love him. He called them both and asked them about that. They said, “You are the dearest thing to us, and we prefer no other over you.” He said, “If you are truthful, go then to the rest of my slaves and tell them about my rights over them, and inform them of what pleases me and what displeases me, and do your best in removing them from my displeasure, and establish my rules among them. Be patient if they harm you, visit their sick, accompany their dead, help

45 Abū Muḥammad ‘Abd al-Ḥaqq b. Ibrāhīm al-Maqdisī al-Mursī b. Sabʿīn (614–669 AD) was a peripatetic philosopher and Sufi, known for engaging in controversies and altercations, and accused of promoting a monist doctrine. See A. Faure, “Ibn Sabʿīn,” in *ET2*.

وقد يسمون من رأوه كثير الصلاة ثقايل الحصر، ومن رأوه كثير الطواف حمر المدار ونحو ذلك. وقد أخبرني من رأى ابن سبعين قاعداً في طرف المسجد الحرام وهو يسخر من الطائفين ويذمهم ويقول: كأنهم الحمر حول المدار أو نحو هذا. وكان يقول: إقبالهم على الجمعية أفضل لهم. ولا ريب أن هؤلاء مؤثرون لحظوظهم على حقوق ربهم، واقفون مع أذواقهم ومواجيدهم، فأنين بها عن حق الله ومراده.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يحيي عن بعض العارفين أنه قال: العامة تعبد الله، وهؤلاء يعبدون نفوسهم.

وصدق رحمه الله، فإن هؤلاء المستكثرين من الطاعة الذائقين لروح العبادة الراجين ثوابها قد رفع لهم علم الثواب، وأنه مسبب عن الأعمال، فشمروا إليه راجين أن تقبل منهم أعمالهم—على عيبها ونقصها—بفضل الله، خائفين أن ترد عليهم، إذ لا تصلح لله ولا تليق به، فيردها بعدله وحقه، فهم مستكثرون بمجهودهم من طاعته بين خوفه ورجائه والإزراء على أنفسهم، والحرص على استعمال جوارحهم في كل وجه من وجوه الطاعات، رجاء مغفرته ورحمته، وطمعاً في النجاة. فهم يقاتلون بكل سلاح لعلهم ينجون.

قالوا: وأما ما أتم فيه من الفناء ومشاهدة الحقيقة والقيومية والاستغراق في ذلك، فنحن في شغل عنه بتنفيذ أوامر صاحب الحقيقة والقيومية، والاستكثار من طاعته، وتصريف الجوارح في مرضاته، كما أنكم بفنائكم واستغراقكم في شهود الحقيقة وحضرة الربوبية في شغل عما نحن فيه، فكيف كنتم أولى بالله منا ونحن في حقوقه ومراده منا وأتم في حظوظكم ومرادكم منه؟

قالوا: وقد ضرب لنا ولكم مثل مطابق لمن تأمله بملك ادعى محبته مملوكاً من ممالكه، فاستحضرهما وسألهما عن ذلك، فقالا: أنت أحب شيء إلينا، ولا نؤثر عليك غيرك، فقال: إن كنتما صادقين فاذهبا إلى سائر ممالككم وعرفاهم بحقوق عليهما، وأخبراهم بما يرضيني عليهما ويسخطني، وابدلا قواكما في تخليصهم من مساخطي، ونفذا فيهم أوامري، واصبرا على أذاهم، وعودا مريضهم، وشيعا ميتهم،

their weak, with your strength, wealth, and influence. Go then to the land of my enemy with these soothing remedies and mix with them, call them to pledge allegiance to me, and do your best with them. Do not fear, you, for I have of my army and allies what will suffice you against their harm.”

One of the slaves stood up and immediately turned to carrying out his command, leaving his presence in order to seek his desire. The other, however, said to [the king], “My heart is so overwhelmed with your love and intoxicated by your majesty and beauty that I cannot afford to leave your company and your view.”

He said, “My pleasure lies in that you go with your companion and do as he did, even if he had to give up gazing at me.”

He replied, “I do not prefer anything to witnessing you and being lost in it.”

Which of the two slaves is dearer to this king, and more pleasing, more special and closer to him? The one who preferred his share and his desire and what it has of his own pleasure to the desire and command and pleasure of the king? Or the one who took off to carry out his commands, consuming his strength and body, and went in all different directions in that pursuit? How fitting is it for him that his teacher⁴⁶ brings him back to his company after he has carried out his commands, and makes him among his elite and chosen companions? And how fitting would it be if his companion is expelled from his proximity, veiling him from his view, separating him from his communion, and in exchange for it the separation from which he ran, the separation of carrying out his command [while indulging in] the separation toward his own desire, instinct, and ego?

Let the intelligent duly reflect on this, open his discerning eye, and journey with his heart, seeing the stations and states of the servants and their concerns, and which is more fitting in worship and which is far from it.

No doubt, one who shows needlessness and haughtiness to God—for his righteous deeds leave him with a sense of mightiness, drawing a veil upon the flaws of his ego and deeds, and a sense of the abundance of his good deeds—it is such a one who is the most despised of creation to God Almighty, farthest from His worship, nearest of them to ruin. This does not apply to those who seek to multiply their lasting righteous deeds. A saying of the Prophet, God grant him blessing and peace, to one who asked him for his company in the Garden, is, “Help me in your case with abundance of prostrations.”⁴⁷ A saying of the

46 All manuscripts share what appears to be an error; perhaps “*sayyid*” (master) rather than “*ustādh*” (teacher) is what the author meant.

47 Muslim #489.

وأعينا ضعيفهم بقواك وأموالك وجاهك، ثم اذهب إلى بلاد أعدائي بهذه اللطفات، وخالطهم وادعهم إلى موالاة واشتغلا بهم، ولا تخافهم فعندي من جندي وأوليائي من يكفيك شرهم. فأما أحد المملوكين فقام وبادر إلى امتثال أمره، وبعد عن حضرته في طلب مرضاته. وأما الآخر فقال له: لقد غلب على قلبي من محبتك والاستغراق في مشاهدة حضرتك وجمالك ما لا أقدر معه على مفارقة حضرتك ومشاهدتك.

فقال له: إن رضاي في أن تذهب مع صاحبك فتفعل كما فعل، وإن بعدت عن مشاهدتي. فقال: لا أؤثر على مشاهدتك والاستغراق فيك شيئاً.

فأي المملوكين أحب إلى هذا الملك، وأحظى عنده، وأخص به، وأقرب إليه؟ أهذا الذي آثر حظه ومراده وما فيه لذته على مراد الملك وأمره ورضاه؟ أم ذلك الذي ذهب في تنفيذ أوامره، وفرغ لها قواه وجوارحه، وتفرق فيها في كل وجه؟ فما أولاه أن يجمعه أستاذه عليه بعد قضاء أوامره وفراغه منها، ويجعله من خاصته وأهل قربه! وما أولى صاحبه بأن يبعده عن قربه، ويحجبه عن مشاهدته، ويفرقه عن جمعيته عليه، ويبدله بالتفرقة التي هرب منها في تفرقة أمره تفرقةً في هواه ومراده بطبعه ونفسه.

فليتأمل اللبيب هذا حق التأمل، وليفتح عين بصيرته، ويسير بقلبه، فينظر في مقامات العبيد وأحوالهم وهمهم، ومن هو الأولى بالعبودية، ومن هو البعيد منها. ولا ريب أن من أظهر الاستغناء عن الله، وتوثب عليه، وأورثه الطاعات جبروتاً وحجاً عن رؤيته عيوب نفسه وعمله، وكثرت في عينه، فهو أبغض الخلق إلى الله تعالى، وأبعدهم عن العبودية، وأقربهم إلى الهلاك، لا من استكثر من الباقيات الصالحات، ومن قول النبي ﷺ لمن سأله مرافقته في الجنة، فقال: «أعني على نفسك بكثرة السجود». ومن قوله تعالى: ﴿كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

Almighty has it, "Little they used to sleep at night, and by early morning they sought forgiveness" [51:17–18]. Al-Ḥasan said [that it means], "They extended their prayers until dawn, then sat down seeking forgiveness."

The Prophet, God grant him blessing and peace, said, "Perform Hajj and 'Umra consecutively, for these two remove poverty and sins just like fire removes impurities from iron."⁴⁸ He said to one who asked him for something that he could hold on to, "Let your tongue ever be wet with the remembrance of God."⁴⁹

All of religion consists in multiplying deeds of obedience, and the dearest of God's creation to Him are those who are most numerous in this respect. In a sound divine hadith,

My servant draws near to Me by nothing more than the performance of what I have made an obligation upon him. My servant keeps getting ever closer to Me through extra deeds until I love him, and when I love him, I become his ears with which he hears, his sight with which he sees, his hand with which he strikes, and his legs by which he walks. By Me he hears, by Me he sees, by Me he strikes, and by Me he walks. If he asks Me I give him, and if he seeks My refuge, I grant him.⁵⁰

This is His recompense and munificence for those who do an abundance of deeds of worship, not for those who are annihilated and drowned in the experience of divine lordship.

[The Prophet] said to another person,

You must adhere to abundance of prostrations, for you do not prostrate before God once except that God raises you by one rank and removes from you one sin.⁵¹

9.1 *Parallels between Errors in Theology and Those in Worship*

This path in will and search is like the path of the Jahmites in knowledge and inner awareness; those suspend divine attributes and unicity, whereas these suspend command and worship. Look at this connection and brotherhood between them, how they share both the expression just as they share the

⁴⁸ Tirmidhī 3:175; al-Nisā'ī 5:115; etc.

⁴⁹ Tirmidhī 5:458, graded *hasan gharīb*.

⁵⁰ Bukhārī #6502.

⁵¹ Muslim #488.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ» [الذاريات: 17-18]. قال الحسن: مدوا الصلاة إلى السحر، ثم جلسوا يستغفرون. وقال النبي ﷺ: «تابعوا بين الحج والعمرة، فإنهما ينفيان الفقر والذنوب، كما ينفي الكير خبث الحديد». وقال لمن سأله أن يوصيه بشيء يتشبث به: «لا يزال لسانك رطباً من ذكر الله». والدين كله استكثار من الطاعات، وأحب خلق الله إليه أعظمهم استكثاراً منها. وفي الحديث الصحيح الإلهي: «ما تقرب إلي عبدي بمثل أداء ما افترضت عليه، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، فبي يسمع، وبني يبصر، وبني يبطش، وبني يمشي، ولئن سألتني لأعطينه، ولئن استعاذني لأعيذنه». فهذا جزاؤه وكرامته للمستكثرين من طاعته، لا لأهل الفناء المستغرقين في شهود الربوبية.

وقال لآخر: «عليك بكثرة السجود، فإنك لا تسجد لله سجدة إلا رفعك الله بها درجة، وحط عنك بها خطيئة».

فصل

وهذه الطريقة في الإرادة والطلب نظير طريقة التجهم في العلم والمعرفة، تلك تعطيل للصفات والتوحيد، وهذه تعطيل للأمر والعبودية. وانظر إلى هذا النسب والإخاء الذي بينهما كيف شرك

meaning; that is the path of negation, and this is the path of annihilation; that is the path of negating the attributes of the Deity, this is the annihilation from His worship.

The negation and annihilation of the elite among the servants of God is entirely different from these people. They negate attributes of deficiency and whatever contradicts attributes of perfection, whereas their annihilation is from the will, love, fear, and hope of any other than God. Their annihilation is from anything that opposes His command and love, and their negation is whatever opposes His perfection and majesty. Whoever possesses discrimination knows the difference between this and that; others are worthy of being ignored.

The author of *al-Manāzil*, God have mercy on him, who was severe in his affirmation of divine names and attributes, opposes the Jahmites in every way. He has a treatise [called] *al-Fārūq* (The Criterion), in which he collected hadiths pertaining to attributes and their implications, which was the first treatise of its kind. He also composed a treatise *Dhamm Ahl al-Kalām* (Denunciation of Speculative Theologians), where his method is the best of methods. In another treatise, *Laṭīf fī Uṣūl al-Dīn* (Subtle in the Principles of Religion), he follows the path of the affirmers of divine attributes and strengthens it. Furthermore, he has well-known tussles with the Jahmites, who did their best to have him executed by the Sultan numerous times but God protected him from them. They accused him of assimilationalism and reification of God in the way that is the wont of the Jahmites and the Mu'tazila against the People of Sunna and Hadith, who do not budge from what is taught by the Qur'an and the Sunna.

However, God have mercy on him, his path in aspiration is opposed to his path in divine names and attributes, for he does not prefer anything over annihilation, and sees it as the only goal to which the aspirants much set sail, and the lighthouse that must guide the travelers. The taste of annihilation and experience of communion overwhelmed him, and its status became great, his allusions to it expanded, and the paths leading to it became diverse, in knowledge, state, and experiential taste. All that constitutes denial of worship, evident on the pages of his discourses, upheld whenever his commitments required it, not incomparable to the Jahmites' denial of divine attributes.

When the two kinds of denials come together for some, the school of the unity of being is born, comprising the denial of the Creator, His attributes, and His worship. God protected Abū Ismā'īl due to his adherence to the path of the Predecessors in the affirmation of attributes, which is why he could see the valley of monism from the mountain pass of annihilation but did not traverse it. However, due to his standing at the pass and calling the creation to it, the monists swear up and down that he was of them and from them. But no, far from it!

بينهما نفي اللفظ كما شرك [بينهما] في المعنى، فتلك طريقة النفي وهذه طريقة الفناء، تلك نفي لصفات المعبود، وهذه فناء عن عبوديته.

وأما نفي خواص العبيد وفناؤهم فأمر وراء نفي أولئك وفنائهم، لأن نفهم لصفات النقائص وما يضاد أوصاف الكمال، وفناؤهم عن إرادة غيره ومحبته وخوفه ورجائه، ففناؤهم عن كل ما يخالف أمره ومحابه، ونفهم لكل ما يضاد كماله وجلاله، ومن له فرقان فهو يعرف هذا وهذا، وغيره لا اعتباره. وصاحب المنازل رحمه الله كان شديد الإثبات للأسماء والصفات، مضاداً للجهمية من كل وجه، وله كتاب «الفاروق»، استوعب فيه أحاديث الصفات وآثارها، ولم يسبق إلى مثله، وكتاب «دم الكلام وأهله» طريقته فيه أحسن طريقة، وكتاب لطيف في أصول الدين يسلك فيه طريقة أهل الإثبات ويقررها، وله مع الجهمية المقامات المشهورة، وسعوا بقتله إلى السلطان مراراً عديدةً والله يعصمه منهم، ورموه بالتشبيه والتجسيم على عادة بهت الجهمية والمعتزلة لأهل السنة والحديث الذين لم يتحيزوا إلى مقالة غير ما دل عليه الكتاب والسنة.

ولكنه—رحمه الله—كانت طريقته في السلوك مضادةً لطريقته في الأسماء والصفات، فإنه لا يقدم على الفناء شيئاً، ويراه الغاية التي يشمر إليها السالكون، والعلم الذي يؤمه السائرون، واستولى عليه ذوق الفناء وشهود الجمع، وعظم موقعه عنده، واتسعت إشاراته إليه، وتنوعت به الطرق الموصلة إليه علماً وحالاً وذوقاً، فتضمن ذلك تعطيلاً من العبودية بادياً على صفحات كلامه، وزان تعطيل الجهمية لما اقتضته أصولهم من نفي الصفات.

ولما اجتمع التعطيلان لمن اجتماعاً له من السالكين تولد منهما القول بوحدة الوجود المتضمنة لإنكار الصانع وصفاته وعبوديته. وعصم الله أبا إسماعيل باعتصامه بطريقة السلف في إثبات الصفات، فأشرف من عقبة الفناء على وادي الاتحاد فلم يسلكه، ولوقوفه على عقبته ودعوة الخلق إليها، أقسم الاتحادية بالله جهد أيمانهم إنه لمعهم ومنهم وحاشاه.

The explanation of his treatise [*al-Manāzil*] was undertaken by the most fanatical of the monists, the greatest in exaggeration and animosity to the people of separation, al-ʿAfif al-Tilimsānī,⁵² who interpreted the communion that the author of *al-Manāzil* alludes to as the existential union, but [al-Harawī] did not intend by it except the experiential union. But words are general, and having encountered hearts charged with the idea of union, and an eloquent tongue capable of interpreting words away from their actual intention, [what resulted was this:] “And whomsoever God does not enlighten has no light whatsoever” [24:40].

9.2 *Repentance of the Middle Rank*

He said,

The repentance of those in the middle rank is by way of mitigating disobedience, which is the essence of defiance and challenge, mere adornment of protection, and slacking and cutting off.

He means that the servant's reduction of disobedience is a sin, just as increasing acts of obedience is a sin, for the knower is one whose good deeds have become minute in his eyes and sins enormous. The smaller your good deeds are in your eyes, the greater they are with God, and the greater they are in your heart the smaller with God, and the opposite is true for your bad deeds. Whoever knows God and His right and the worship that is owed His greatness, his good deeds vanish in his eyes and become insignificant. He realizes that they are not what will save him from His punishment, for the worship that befits His Majesty is of a different nature and caliber altogether. The more he does of it, the smaller and less significant he finds it, because the more he engages in it the doors of God's knowledge and nearness are opened to him and his heart witnesses His greatness and magnificence against which all deeds, even if they were all the deeds of men and jinn brought together, are insignificant. If they appear abundant in his eyes, he is veiled from God Almighty, deprived of the inner awareness of Him and His right. The greater this awareness and his self-awareness, the greater his sins in his eyes, for he comes to witness the Truth and His right and his own utter deficiency in performing it in the way that the Lord loves and is pleased with.

52 ʿAfif al-Dīn al-Tilimsānī, a Sufi Poet, follower of Ibn ʿArabī; for more on him, see “Translator's Introduction.”

وتولى شرح كتابه أشدهم في الاتحاد طريقةً، وأعظمهم فيه مبالغةً وعناداً لأهل الفرق العنيف التلسماني، ونزل الجمع الذي يشير إليه صاحب المنازل على جمع الوجود، وهو لم يرد به حيث ذكره إلا جمع الشهود، ولكن الألفاظ مجملة، وصادفت قلباً مشحوناً بالاتحاد، ولساناً فصيحاً متمكناً من التعبير عن المراد. ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور:40].

فصل

قال: «وتوبة الأوساط من استقلال العبد المعصية، وهو عين الجراءة والمبارزة، ومحض التزین بالحمية، والاسترسال للقطيعة».

يريد أن استقلال العبد المعصية ذنب، كما أن استكثاره الطاعة ذنب، والعارف من صغرت حسناته في عينه، وعظمت ذنوبه عنده، وكلما صغرت الحسنات في عينك كبرت عند الله، وكلما كبرت وعظمت في قلبك قلّت عند الله وصغرت، وسيئاتك بالعكس. ومن عرف الله وحقه وما ينبغي لعظمته من العبودية تلاشت حسناته عنده، وصغرت جداً في عينه، وعلم أنها ليست مما ينجو بها من عذابه، وأن الذي يليق بعزته ويصلح له من العبودية أمر آخر، وكلما استكثر منها استقلالها واستصغرها، لأنه كلما استكثر منها فتحت له أبواب المعرفة بالله والقرب منه، فشاهد قلبه من عظمته سبحانه وجلاله ما يستصغر معه جميع أعماله، ولو كانت أعمال الثقلين. وإذا كثرت في عينه وعظمت دل على أنه محبوب عن الله تعالى، غير عارف به وبما ينبغي له، وبحسب هذه المعرفة ومعرفة بنفسه يستكثر ذنوبه، وتعظم في عينه لمشاهدته الحق ومستحقه، وتقصره في القيام به، وإيقاعه على الوجه اللائق الموافق لما يحبه الرب ويرضاه من كل وجه.

Once this is known, the servant's reduction of his disobedience is the essence of defiance to God; ignorance of the status of Him whom he has disobeyed. It is a challenge against Him in the sense that once he sees his sins as few he feels at ease and they become light to his heart, and that is a kind of challenge.

As for his words, "mere adornment of protection," that is, protection of one's ego and expression of its innocence, especially if added to that is the experience of reality and arguing by the excuse of predestination. As if saying, What sin do I have, when my mover is someone else? I am like a corpse in the hands of the mortician. What can be the excuse for one who has none, and what power for the one who possesses none? Things of this nature, which constitutes defiance and challenge to God, self-protection, and belittling of one's sins by attributing them to divine decree. He then slackens for the cutting off, which means severance from his Lord Almighty, and becomes a party against God with his ego and his devil. This is the state of those who offer predestination as an excuse for sins, for they are the enemies of God Almighty alongside their egos and devils, and this is the ultimate distance from God.

If you ask, how could the repentance of the commoners be doing more acts of obedience whereas the repentance of those more chosen and higher than them is reducing acts of disobedience, and what is it not the opposite, I would say this. The middle rankers are greater in their examination and investigation of the flaws of their egos and deeds, and many more of their sins and acts of disobedience have come in their sight than is the case with the commoners. This is because the commoners are eager to do more deeds and they see their deeds as abundant, whereas these [middle rankers] are eager to cure their maladies and investigate the flaws of their deeds, thus the reduction of misdeeds becomes their malady and the brigand of their path, just as the doing of more deeds becomes the malady of the former. [The author of *al-Manāzil*] has mentioned what is more peculiar and predominant in each group.

9.3 *Repentance of the Elite*

He said,

The repentance of the elite is from wasting time, for it calls to compensating for the deficiency, puts out the light of self-reckoning, and clouds the spring of companionship.

He does not mean that "wasting time" is wasting it in being occupied with sin or gossip or avoidance of one's obligations, for if they do so in this meaning

إذا عرف هذا فاستقلال العبد لمعصيته عين الجرأة على الله تعالى، وجهله بقدر من عصاه ويقدر حقه، وإنما كان مبارزةً لأنه إذا استصغر المعصية واستقلها هان عليه أمرها وخفت على قلبه، وذلك نوع مبارزة.

وأما قوله: «ومحض التزين بالحمية» أي بالمحاربة عن النفس وإظهار براءة ساحتها، لا سيما إن انضاف إلى ذلك مشاهدة الحقيقة والاحتجاج بالقدر. وقوله: وأي ذنب لي، والحرك لي غيري، والفاعل في سواي؟ وإنما أنا كالميت بين يدي الغاسل، وما حيلة من ليس له حيلة؟ وما قدرة من ليس له قدرة؟ ونحو هذا مما يتضمن الجرأة على الله تعالى ومبارزته، والمحاربة عن النفس، واستصغار ذنوبه ومعاصيه إذا أضافها إلى الحكم، فيسترسل إذا للقطيعة، وهي المقاطعة لربه تعالى، والانقطاع عنه، فيصير خصماً لله مع نفسه وشيطانه. وهذه حالة المحتجين بالقدر على الذنوب، فإنهم خصماء الله عز وجل مع الشياطين والنفوس على الله تعالى، وهذا غاية البعد والطرده والانقطاع عن الله سبحانه. فإن قلت: كيف كانت توبة العامة من استكثار الطاعات، وتوبة من هم أخص منهم وأعلى درجة من استقلال المعصية؟ وهلا كان الأمر بالضد؟

قلت: الأوساط لما كانوا أشد طلباً لعيوب النفس والعمل، وأكثر تفتيشاً عليها، انكشف لهم من ذنوبهم ومعاصيهم ما لم ينكشف للعامة، إذ حرص العامة على الاستكثار من الطاعات، ولذلك كثرت في أعينهم، وحرص هؤلاء على تنقية الآفات والتفتيش على عيوب الأعمال. فاستقلال السيئات آفة هؤلاء وقاطع طريقهم، واستكثار الحسنات وعظمها في قلوب أولئك آفتهم وقاطع طريقهم، فذكر ما هو الأخص الأغلب على كل واحدة من الطائفتين.

فصل

قال: «وتوبة الخواص من تضييع الوقت، فإنه يدعو إلى درك النقيصة، ويطفىء نور المراقبة، ويكرر عين الصيحة».

ليس مراده بتضييع الوقت إضاعته في الاشتغال بمعصية أو لغو، أو الإعراض عن واجبه وفرضه، فإنهم لو أضاعوه بهذا المعنى لم يكونوا من الخواص، بل هذه توبة العامة بعينها. والوقت عند القوم

they would not be among the elite, for this is precisely the repentance of the commoners. "Time" in the terminology of the [Sufis] is something more specific than in the language of the Arabs, and some of them even say, "Time is the Truth," and others who say, "[It] is the drowning of the form of the servant in the existence of the Truth." The predominant meaning in their terminology is the [time] period of encountering God Almighty in the state of self-reckoning, presence, and annihilation in divine unicity. They also say that so and so is a man of time with God. They have specified the use of "time," in the sense that anyone who is occupied with a thing and engrossed in it is in the state of experientially witnessing it and seeking it has "time" with it, or rather, his hours are consumed by it.

The repentance of such people is from wasting this particular kind of time that is the time of true presence and sound state with God Almighty, unsullied by any others.

Perhaps you will find a more satisfying discussion of time and the difference between what is valid and invalid of [this distinction] in what follows later, if God Almighty so wills.

The point is that the wasting of valid time calls toward compensating for the deficiency, for the one who conserves it is climbing in the ranks of perfection. When he wastes it, he does not just stay at a given rank, but rather climbs down toward deficient ranks. For one who is not making progress is being retarded. A servant is in a state of constant journey, with no place for standing still, either upward or downward, forward or backward; there is neither in nature nor in the divine law any standing still whatsoever. There is nothing but stages being covered either to the Garden or the Fire; there are only those who hurry and those left behind, those who go ahead and those who come late. There is no standing still whatsoever on this street; they simply disagree in the direction they are headed, and in their swiftness and inertia: "Lo! It is one of the greatest (portents). A warning to humankind. Unto him of you who will advance or hang back" [74:35–37].

[God] did not mention standing still, for there is no station between paradise and hellfire, and no way for an aspirant to journey toward anything but one of these two abodes. One who does not hasten to it through righteous deeds is delayed by his evil deeds.

If you say that every seeker in pursuit of something unavoidably faces pause and fatigue before he is rejuvenated.

I would reply that that is unavoidable indeed, but those who pause have two possible states. One either stands to recollect oneself and prepare for the journey, and this stop is in fact a continuation of the journey, and does no harm. For

أخص منه في لغة العرب حتى إن منهم من يقول: الوقت هو الحق. ومنهم من يقول: استغرق رسم العبد في وجود الحق. يشيرون إلى الفناء في حضرة الجمع. والغالب على اصطلاحهم أنه زمن الإقبال على الله تعالى بالمراقبة والحضور والفناء في الوجدانية، ويقولون: هو صاحب وقت مع الله، نخصوا الوقت بهذا الاسم تخصيصاً للفظ العام ببعض أفرادها، وإلا فكل من هو مشغول بأمر معني به فإن في شهوده وطلبه، فله وقت معه، بل أوقاته مستغرقة فيه.

فتوبة هؤلاء من إضاعة هذا الوقت الخاص الذي هو وقت وجد صادق، وحال صحيحة مع الله تعالى لا يكدرها الأغيار.

وربما يمر بك إشباع القول في الوقت، والفرق بين الصحيح منه والفساد فيما بعد إن شاء الله تعالى. والقصد أن إضاعة الوقت الصحيح يدعو إلى درك النقيصة، إذ صاحب حفظه مترق في درجات الكمال، فإذا أضاعه لم يقف موضعه، بل ينزل إلى درجات من النقص، فإن من لم يكن في تقدم فهو متأخر ولا بد، فالعبد سائر لا واقف، فإما إلى فوق وإما إلى أسفل، إما إلى أمام، وإما إلى وراء، وليس في الطبيعة ولا في الشريعة وقوف البتة، ما هو إلا مراحل تطوى أسرع طي إلى الجنة أو إلى النار، فمسرع ومبطيء، ومتقدم ومتأخر، وليس في الطريق واقف البتة، وإنما يتخالفون في جهة المسير وفي السرعة والبطء. ﴿إِنَّهَا لَإِحْدَى الْكُبَرِ نَذِيرًا لِلْبَشَرِ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾ [المدثر: 35-37]. ولم يذكر واقفاً إذ لا منزل بين الجنة والنار، ولا طريق لسالك إلى غير الدارين البتة، [فمن لم يتقدم إلى هذه الأعمال الصالحة، فهو متأخر بالأعمال السيئة].

فإن قلت: كل مجد في طلب شيء لا بد أن يعرض له وقفة وقتور، ثم ينهض إلى طلبه. قلت: لا بد من ذلك، ولكن صاحب الوقفة له حالان: إما أن يقف ليجمع نفسه ويعدها للسير، فهذا وقفته سير ولا تضره الوقفة، فإن لكل عامل شرة، ولكل شرة فترة.

every worker has a peak and for every peak there is a valley. But he who stops due to the instigator that lures him to linger, the force that attracts him from behind, if he responds to that, he is delayed inevitably. If God compensates him for it by His mercy and gives him awareness of how his ride has passed and left him behind, he rises back with rage and sorrow to make up for his loss, jumping and hastening and redoubling his effort to catch the [ride]. If, however, he lingers with the instigator of delay, it would never let him return to resume his earlier state through heedlessness and temptation until it leaves him worse than before, with an inferior attainment. It is like the severe relapse that immediately follows recovery from an ailment, one that is more dangerous and harder than it.

In sum, then, if God reaches out to this servant through an attraction to Him from the hand of the enemy, else he lingers until death, a has-been, a loser, even a turncoat; and there is no strength except through God and the protected is one whom God protects.

His words, “[the loss of time] puts out the light of self-reckoning,” mean that self-reckoning gives a light that illuminates the realities of gnosis and worship, and the wasting of time extinguishes that light and clouds the spring of the company of Almighty God. For the possessor of time is in God’s company, and has a special with-ness to God, in accordance to his protection of his time with God, for if he is with God, God is with him. If he wastes his time, the spring of this special with-ness is sullied and he faces the end of this company. There is nothing more harmful to the knower of God than wasting his time with God, lest he never recover it, that his loss may persist until the Day of the Meeting, and his lament and regret be greater than that of others, his veil thicker even than that of others, that he may be among those who are called to paradise until they observe and witness it, then their faces are turned away from it toward hell-fire. The repentance of the elite from wasting their time with God, then, calls them to these things.

9.4 *An Even Higher Rank*

Above and beyond even this station of repentance there is another, higher and more special [rank], known only to the elite among the lovers who see all their deeds, states, and opinions concerning their Beloved as insignificant. They only see them with the eye of deficiency and denigration, and see the majesty of their Beloved as far greater, rather than be satisfied with their egos and deeds; they are most disparaging of these. When they neglect the desire of their Beloved from them and they fail to fulfill His right, they turn to Him in repentance, as do those with major sins; their repentance never parts from them. Their repentance is one thing and that of all others completely another:

وإما أن يقف لداع دعاه من ورائه وجاذب جذبه من خلفه، فإن أجابه أخره ولا بد، فإن تداركه الله برحمته وأطلعه على سبق الركب له وعلى تأخره نهض نهضة الغضبان الآسف على الانقطاع، ووثب وجمز واشتد سعياً ليلحق [الركب]، وإن استمر مع داعي التأخر، وأصغى إليه لم يرض برده إلى حالته الأولى من الغفلة وإجابة داعي الهوى، حتى يرده إلى أسوأ منها وأنزل دركاً، وهو بمنزلة النكسة الشديدة عقيب الإبلال من المرض، فإنها أخطر منه وأصعب.

وبالجملة، فإن تدارك الله سبحانه وتعالى هذا العبد بجذبة منه من يد عدوه وتخليصه، وإلا فهو في تأخر إلى الممات، راجع القهقري، ناكص على عقبيه أو مول ظهره، ولا قوة إلا بالله، والمعصوم من عصمه الله.

وقوله: «ويطفيء نور المراقبة».

يعني: أن المراقبة تعطي نوراً كاشفاً لحقائق المعرفة والعبودية. وإضاعة الوقت تطفيء ذلك النور، وتكرر الصحبة مع الله تعالى، فإن صاحب الوقت مع صحبة الله، وله مع الله معية خاصة بحسب حفظه وقته مع الله، فإن كان مع الله كان الله معه. فإذا أضاع وقته كدر عين هذه المعية الخاصة، وتعرض لقطع هذه الصحبة، فلا شيء أضر على العارف بالله من إضاعة وقته مع الله، ويخشى عليه إن لم يتداركه بالرجوع أن تستمر الإضاعة إلى يوم اللقاء، فتكون حسرته وندامته أعظم من حسرة غيره [وندامته]، وحجابه عن الله أشد من حجاب [من] سواه، ويكون حاله شبيهاً بحال قوم يؤمر بهم إلى الجنة، حتى إذا عاينوها وشاهدوا ما فيها صرفت وجوههم عنها إلى النار. فإذا توبة الخواص من تضييع أوقاتهم مع الله التي تدعو إلى هذه الأمور.

فصل

وفوق هذا مقام آخر من التوبة، أرفع منه وأخص، لا يعرفه إلا خواص المحبين الذين يستقلون في حق محبوبهم جميع أعمالهم وأحوالهم وأقوالهم، فلا يرونها قط إلا بعين النقص والإزراء عليها، ويرون شأن محبوبهم أعظم، وقدره أعلى من أن يرضوا نفوسهم وأعمالهم له، فهم أشد شيء احتقاراً لها، وإزراءً بها، وإذا غفلوا عن مراد محبوبهم منهم ولم يوفوه حقه، تابوا إليه من ذلك توبة أرباب الكجائر منها.

“And above every possessor of knower, there is a knower” [12:76]. The more they increase in love to Him, they increase in awareness of His right and recognition of their deficiency; their repentance accordingly becomes greater, their fear and self-reckoning greater. What these people repent from may be counted as great deeds of righteousness by others.

On the whole, then, the repentance of the knowing, truthful lovers, knowers of their Lord and His right, is the real repentance. Others are all veiled from it. Above it, there is another repentance, but it behooves us to omit its mention.

The author of *al-Manāzil*, God have mercy on him, said,

The station of repentance is not complete except by arriving at repentance from all that is other than the Truth, then seeing the flaw of that repentance, then repentance from seeing that flaw.

The repentance of all that is other than God is that the servant expels from his heart any other will than God, and worships Him alone with no partner in His command or seeking His help, becoming entirely His and through Him.

This cannot be attained except by him who is overtaken by the dominion of love, God having filled his heart, in His love, majesty, and awe, and humility, meekness, and lowliness before Him, in utter need of Him.

When that is attained, [the Sufis] see that another thing is yet to be attained, and that is the flaw in his repentance, which is one's awareness of it and seeing of it; his failure to annihilate it. To his state and station, that is a sin, and so he repents from that as well.

Hence, there are three things: repentance from all other than God, and then the sight of this repentance, which is its flaw,⁵³ and repentance from the sight of that sight.

This, according to them, is the ultimate achievement beyond which there is nothing, and this achievement is for only the elite of the elite.

By God, a servant's sight of his deed, and being veiled by it from his Lord, and his sight of it is indeed a deficiency that one should repent from. But, his seeing of [his repentance] as having occurred by God's favor, grace, power, and help is even closer to perfection than the state to which they allude and a more complete form of worship, and better motive for inciting His love and appreciation of His favor. For it is impossible for one to experientially witness favor and grace through something of which one has no awareness whatsoever.

53 It appears to me that Ibn al-Qayyim misread the text here: the flaw of repentance is not the same as the seeing of the flaw.

فالتوبة لا تنفارقهم أبداً، وتوبتهم لون وتوبة غيرهم لون، [﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾ [يوسف:76]]، وكلما ازدادوا حباً له، ازدادوا معرفة بحقه وشهدوا لتقصيرهم، فعظمت لذلك توبتهم، ولذلك كان خوفهم أشد وإزراؤهم على أنفسهم أعظم، وما يتوب منه هؤلاء قد يكون من كبار حسنات غيرهم. وبالجملة، فتوبة المحبين العارفين [الصادقين] برهم وبحقه هي التوبة، وسواهم محجوب عنها، وفوق هذه توبة أخرى، الأولى بنا الإضراب عنها صفحاً.

فصل

قال صاحب المنازل: «ولا يتم مقام التوبة إلا بالانتهاى إلى التوبة مما دون الحق، ثم رؤية علة التوبة، ثم التوبة من رؤية تلك العلة».

التوبة مما دون الله أن يخرج العبد بقلبه عن إرادة ما سوى الله تعالى، فيعبده وحده لا شريك له بأمره وباستعانتة، فيكون كله له وبه.

وهذا أمر لا يصح إلا لمن استولى عليه سلطان المحبة، فامتلاً قلبه من الله محبةً له وإجلالاً وتعظيماً وذللاً وخضوعاً وانكساراً بين يديه، وافتقاراً إليه.

فإذا صح له ذلك بقيت عليه عندهم بقية أخرى، هي علة في توبته، وهي شعوره بها ورؤيته لها، وعدم فنائه عنها، وذلك بالنسبة إلى مقامه وحاله ذنب، فيتوب من هذه الرؤية.

فهنا ثلاث أمور: توبته مما سوى الله، ورؤيته هذه التوبة وهي علتها، وتوبته من رؤية تلك الرؤية، وهذا عند القوم الغاية التي لا شيء بعدها، والنهاية التي لا تكون إلا لخلاصة الخلاصة. ولعمر الله إن رؤية العبد فعله، واحتجابه به عن ربه ومشاهدته له، علة في طريقه موجبة للتوبة.

وأما رؤيته له واقعاً بمنة الله وفضله وحوله وقوته وإعانتة، فهذا أكل من غيبته عنه، وهو أكل من المقام الذي يشيرون إليه، وأتم عبودية، وأدعى للمحبة وشهود المنة، إذ يستحيل شهود المنة والفضل على شيء لا شعور للشاهد به البتة.

What led them to this is their journey to the valley of experiential annihilation, such that one ought not to witness alongside God any cause, or means, or form altogether.

We do not forbid the tasting of this station, and that the aspirant ought to arrive at it, and that he will find in it a sweetness, ecstasy, and delight that he will not find elsewhere. What the seekers and possessors of this station are taken to account for is something beyond it, which is that this state [of being oblivious to one's worship] is perfection. Namely, it is greater in perfection than the state of him who witnesses and sees his deeds, and sees their details, seeing them issuing from him by the will and help of God. [This is not the case, rather, perfection lies in] witnessing his worship in addition to witnessing the One worshipped, without getting too engrossed in his worship to witness Him, nor vice versa, for both are flawed. Perfection is that you witness the worship as a result of the favor, grace, and will of the One worshipped; this will grant you both spectacles. If you are oblivious to either and engrossed entirely in the other, such a state is deserving of repentance itself. Will not oblivion to worship entirely consume it?

It is our duty to turn to God and His Messenger for arbitration, and to the realities of faith without experiential tasting. For we do not reprove tasting of this state, what we reprove is the claim that it is more perfect than other states. Where would you find such an allusion in the Qur'an and the Sunna, or the teachings of the masters of the knowers, namely, the Companions and those who followed them, to this annihilation? And that it is a kind of perfection, and that the servant's seeing of his deeds as having been attained through God and through His power and grace and his experiencing of that is a kind of deficiency from which repentance is necessary?

This criticism is not easy for the people [of *taṣawwuf*], and they slander the one who criticizes as being veiled from the people of separation who has not attained this station, and had he attained it he would not have reproved it. None of this counts as a proof for their position, nor is it the answer to the question. For this veiled one has asked you a question concerning divine law, and what you mention is not a response to it. And by God he sees you as veiled from a state greater than this state and a station loftier than it. Mere annihilation, intoxication in the experience of divine stewardship, suspension of causality, reasons, wisdom, and intermediaries constitutes neither great knowledge, nor inner awareness, nor worship. Is all awareness and worship anything but witnessing things as they really are? The Qur'an is filled with calls to the servants to reflect on the signs, contemplation of the circumstances of creatures, the human being's contemplation in his own self and state, and especially on what he has sent forth for his morrow, of God's bounty of faith and guidance on him, recalling and remembering these and praising and thanking

والذي ساقهم إلى ذلك سلوك وادي الفناء في الشهود، فلا يشهد مع الحق سبباً ولا وسيلةً ولا رسماً البتة.

ونحن لا ننكر ذوق هذا المقام، وأن السالك ينتهي إليه ويجد له حلاوةً ووجداً ولذةً لا يجدها لغيره البتة، وإنما يطالب أربابه، والمشمرون إليه بأمر وراءه، وهو أن هذا هو الكمال، وهو أكل من حال من شهد أفعاله ورآها ورأى تفاصيلها، مشاهداتها صادرةً عنه بمشيئة الله وإرادته ومعونته، فشهد عبوديته مع شهود معبوده، ولم يغيب في شهود العبودية عن المعبود، ولا بشهود المعبود عن العبودية، فكلاهما ناقص. والكمال أن تشهد العبودية حاصلةً بمئة المعبود وفضله ومشيتته، فيجتمع لك الشهودان، فإن غبت بأحدهما عن الآخر، فالمقام مقام توبة، وهل في الغيبة عن العبودية إلا هضم لها؟

والواجب أن يقع التحاكم في ذلك إلى الله ورسوله، وإلى حقائق الإيمان دون الذوق. فإننا لا ننكر ذوق هذه الحال، وإنما ننكر كونها أكل من غيرها. فأين الإشارة في القرآن أو في السنة أو في كلام سادات العارفين من الصحابة ومن تبعهم إلى هذا الفناء، وأنه هو الكمال، وأن رؤية العبد لفعله بالله وحوله وفضله وشهوده لذلك علة توجب التوبة منها؟

وهذا القدر مما يصعب إنكاره على القوم جداً، ويرمون منكزه بأنه محبوب من أهل الفرق، وأنه لم يصل إلى هذا المقام، ولو وصل إليه لما أنكره. وليس في شيء من ذلك حجة لتصحيح قولهم، ولا جواب المطالبة، فقد سألكم هذا المحبوب عن مسألة شرعية، وما ذكرتموه ليس بجواب لها.

ولعمر الله إنه يراكم محجوبين عن حال أعظم من هذه الحال، ومقام أرفع منه. وليس في مجرد الفناء والاستغراق في شهود القيومية، وإسقاط الأسباب والعلل والحكم والوسائط كبير علم ولا معرفة ولا عبودية. وهل المعرفة كل المعرفة والعبودية إلا شهود الأشياء على ما هي عليه؟ والقرآن مملوء من دعاء العباد إلى التفكير في الآيات، والنظر في أحوال المخلوقات، ونظر الإنسان في نفسه وتفاصيل أحواله. وأخص من ذلك نظره فيما قدمه لغده ومطالعه لنعم الله عليه بالإيمان والتوفيق والهداية،

God on them. This cannot be attained if one is annihilated from seeing one's seeing and witnessing one's witnessing.

Furthermore, that is entirely impossible, for you have made one's seeing one's repentance a deficiency that he must repent from, but then the seeing of that seeing is also a deficiency from which one must repent, and there you go; the matter will not end until all discrimination comes to an absolute end, and what is left is intoxication and blindness that directly oppose worship, let alone being the ultimate goal of worship.

Consider, now, the details of the worship of prayer and how it cannot be completed except by witnessing your deed, which if you are absent from becomes a deficiency.

When the one praying says, "I turn my face to the One who originated the heavens and the earth in pure devotion,"⁵⁴ the worship of this statement includes that he witness his face, by which is meant his intention and will, and witness his devotion, which is turning one's face to God.

When he says, "Indeed, my prayer, my sacrifice, my life, and my death are for God, the Lord of the worlds," the worship of this statement also consists in his witnessing that his prayer and sacrifice, both of which are attributed to him, are for God the Exalted. If he were absent from them, he is offering to God with his tongue that which he was totally absent from with his heart; how is this more perfect and higher than the state of him who attentively offered his deed and worship and then offered it to God Almighty, while witnessing its being from Him? How different is this from the state of an annihilated and terminated one, who is lost in his Deity from His rights and worship, who has taken from Him and is absent from it?

True, the best that can be said is that such a one is excused; but as for his status being the highest and noblest: Never.

Similarly, when one says in his recitation, "You alone we worship and You alone we supplicate for help," the worship of this statement is to understand the meaning of worship and asking for help and attend to them and to limit them to God alone and deny them to anyone else. This is sounder than saying it just by the tongue. Similarly, when he says in his bowing, "O God, to You I bow, in You I believe, to You I surrender, my hearing, sight, mind, and bones all are humble before You, as is all that my feet carry." How can he perform the worship implied in these words while being absent from his act, lost in his annihilation? Will anything remain to it but sounds coming out of his tongue? If he were not excused, this would not count as worship at all.

54 In reference to Muslim #771.

وتذكر ذلك والتفكر فيه وحمد الله وشكره عليه. وهذا لا يحصل مع الفناء حتى عن رؤية الرؤية، وشهود الشهود.

ثم إن هذا غير ممكن البتة، فإنكم إذا جعلتم رؤيته لتوبته علةً يتوب منها، فإن رؤيته لتلك الرؤية أيضاً علة توجب عليه توبة، وهلم جراً، فلا ينتهي الأمر إلا بسقوط التمييز جملةً، والسكر والطمس المنافي للعبودية، فضلاً عن أن يكون غاية للعبودية.

فتأمل الآن تفاصيل عبودية الصلاة كيف لا تتم إلا بشهود فعلك الذي متى غبت عنه كان ذلك نقصاً في العبودية.

فإذا قال المصلي: «وجهت وجهي للذي فطر السماوات والأرض حنيفاً»، فعبودية هذا القول أن يشهد وجهه وهو قصده وإرادته، وأن يشهد حنيفيته وهي إقباله على الله.

ثم إذا قال: «إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين»، فعبودية هذا القول أيضاً أن يشهد الصلاة والنسك المضافين [إليه] لله سبحانه، ولو غاب عنهما كان قد أضاف إلى الله بلسانه ما هو غائب عن استحضاره بقلبه، فكيف يكون هذا أكل وأعلى من حال من استحضر فعله وعبوديته، وأضافهما إلى الله تعالى، وشهد مع ذلك كونهما به؟ فأين هذا من حال المستغرق الفاني المصطم الذي قد غاب بمعبوده عن حقه وعبادته، وقد أخذ منه وغيب عنه؟

نعم غاية هذا أن يكون معذوراً، أما أن يكون مقامه أعلى مقام وأجله، فكلًا.

وكذلك إذا قال في قراءته: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فعبودية هذا القول فهم معنى العبادة والاستعانة واستحضارهما، وتخصيصهما بالله ونفيهما عن غيره. فهذا أكل من قول ذلك بمجرد اللسان. وكذلك إذا قال في ركوعه: «اللهم لك ركعت، وبك آمنت، ولك أسلمت، خشع لك سمعي وبصري، ومخي وعظمي، وما استقلت به قدمي». فكيف يؤدي عبودية هذه الكلمات غائب عن فعله ومستغرق في فئاته؟ وهل يبقى غير أصوات جارية على لسانه؟ ولولا العذر لم تكن هذه عبودية.

Yes, to see these deeds and stopping at them, and being veiled from the Bountiful who granted him [these acts], is the greatest deficiency and obstruction. God Almighty said, “They impress upon you a favor that they have surrendered [to God, in Islam], say: Deem not your Surrender a favor unto me, rather it is God who impresses favor upon you that He guided you to faith, if you indeed are truthful” [49:17].

A knower is lost in God’s favor upon him in his acts of obedience, while witnessing and seeing them, whereas the ignorant one is lost in [his deeds] absent from God’s favor, whereas one who is annihilated is lost in his annihilation and witnessing of stewardship, and he is deficient. God has duly apportioned everything.

10 Some Rulings Concerning Repentance

We shall now mention a few quick reminders pertaining to the rulings of repentance, ones that are greatly needed and that a servant cannot afford to ignore.

10.1 *The Obligation of Immediacy*

One among them is that hastening to repentance is an immediate obligation, whose delay is not permitted, and one sins by delaying it. When he repents from the sin [after a delay] he has incurred another sin repentance from which is due, the sin being delay in repenting. Rarely does this occur to a repenting servant. In fact, he thinks that once he has repented from the sin he owes nothing more, but there remains repentance from delaying repentance. Nothing can save from [sins like this] other than a general repentance, from things one knows and those one does not, for what the servant does not know of his sins are many more than those he does know. His ignorance is not an excuse if he is capable of acquiring that knowledge, for he is sinful for abjuring knowledge as well as action, and his disobedience is even stronger. In the *Ṣaḥīḥ* of Ibn Ḥibbān it is recorded that the Prophet, God grant him blessing and peace, said, “The polytheism of this community is more subtle than the crawling of an ant.” Abū Bakr, God be pleased with him, asked, “How can we rid ourselves of it, O Messenger of God?” He said, “By saying: O God, I seek your refuge from associating partners to you knowingly and ask forgiveness for what I do not know.”⁵⁵ Hence, one seeks forgiveness for what God knows but the servant does not.

55 The soundness of this tradition is disputed. Ibn al-Qayyim incorrectly attributes it to Ibn Ḥibbān’s *Ṣaḥīḥ*; it in fact appears in his *al-Majrūḥīn* 3:130. See *M*, 718.

نعم رؤية هذه الأفعال والوقوف عندها، والاحتجاب بها عن المنعم بها الموفق لها المان بها من أعظم العلل والقواطع، قال تعالى: ﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِلَّا مَكْرُ بِلِ اللَّهِ يَمُنُ عَلَيْكُمْ أَنْ هَذَا كُرْ لِلْإِيمَانِ إِنَّ كُنْتُمْ صَادِقِينَ﴾ [الحجرات: 17]. فالعارف غائب بمنة الله عليه في طاعته مع شهودها ورؤيتها، والجاهل غائب بها عن رؤية منة الله، والفاني غائب باستغراقه في الفناء وشهود القيومية عن شهودها، وهو ناقص. وقد جعل الله لك شيء قدراً.

فصل

ونذكر نبذاً تتعلق بأحكام التوبة تشد الحاجة إليها، ولا يليق بالعبد جهلها. منها المبادرة إلى التوبة من الذنب فرض على الفور، لا يجوز تأخيرها، فتي أخرها عصي بالتأخير، فإذا تاب من الذنب، بقي عليه توبة أخرى، وهي توبته من تأخير التوبة، وقل أن تخطر هذه ببال التائب، بل عنده أنه إذا تاب من الذنب لم يبق عليه شيء آخر، وقد بقي عليه التوبة من تأخير التوبة. ولا ينبغي من هذا إلا توبة عامة مما يعلم من ذنوبه ومما لا يعلم، فإن ما لا يعلمه العبد من ذنوبه أكثر مما يعلمه، ولا ينفعه في عدم المؤاخظة بها جهله إذا كان متمكناً من العلم، فإنه عاص بترك العلم والعمل، فالمعصية في حقه أشد. وفي صحيح ابن حبان أن النبي ﷺ قال: «الشرك في هذه الأمة أخفى من ديب النمل»، فقال أبو بكر رضي الله عنه: فكيف الخلاص منه يا رسول الله؟ قال: «أن تقول: اللهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم». فهذا طلب الاستغفار مما يعلم الله أنه ذنب، ولا يعلمه العبد.

It is recorded in the *Ṣaḥīḥ* [of al-Bukhārī] on his authority, God grant him blessing and peace, that he used to say in his prayer,

O God! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O God! Forgive my faults that I committed in seriousness or in jest, unknowingly or knowingly, for I have done all of that. O God! Grant me pardon for the sins that I committed in the past and I may commit in future, that I committed in privacy or in public, and all those sins of which You are better aware than I am. You are my god, there is no god but You.⁵⁶

In another tradition,

O God! Pardon all of my sins, small and large, private and public, first and last.⁵⁷

This generality and all-inclusiveness brings repentance to what the servant knows of his sins and what he does not.

10.2 *Is It Valid to Repent from Only Selected Sins?*

Is repentance from a sin valid if one insists on other sins? Scholars are of two opinions on the matter, both reported from Imam Aḥmad, God be pleased with him. Those who have reported consensus on the soundness of such repentance, such as al-Nawawī, have been unaware of the disagreement.

The matter is confusing and requires depth, and to be certain about either answer requires a decisive proof.

Those who consider [such repentance] sound argue that when one's Islam is sound, which is repentance from unbelief, even when one persists in disobedience from which he has not repented, similarly repentance from a sin while persisting in others is valid.

Others respond that Islam is a matter unlike any other, due to its strength and inclusivity, and its attainment for the child through the Islam of one or both of his parents, or by the unknowability of the child's father, and the death of one of his parents in one of the two opinions on the matter, or his master's or captor's being Muslim in one of the two opinions on the matter; all of that is due to [Islam's] strength and the divine law's desire for it, such that it can be inherited and attained even without one's intention.

⁵⁶ Bukhārī #6398; Muslim #2719.

⁵⁷ Muslim #483.

وفي الصحيح عنه عليه السلام: «أنه كان يدعو في صلاته: اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، [وما أنت أعلم به مني]، أنت إلهي، لا إله إلا أنت».

وفي الحديث الآخر: «اللهم اغفر لي ذنبي كله، دقه وجله، سره وعلايته، أوله وآخره». فهذا التعميم وهذا الشمول لتأتي التوبة على ما علمه العبد من ذنوبه وما لم يعلمه.

فصل

وهل تصح التوبة من ذنب مع الإصرار على غيره؟ فيه قولاً لأهل العلم، وهما روايتان عن الإمام أحمد رضي الله عنه، ولم يطلع على الخلاف من حكي الإجماع على صحتها، كالنووي وغيره. والمسألة مشكلة ولها غور، ويحتاج الجزم بأحد القولين إلى دليل يحصل به الجزم، والذين صححوا احتجوا بأنه لما صح الإسلام، وهو توبة من الكفر مع البقاء على معصية لم يتب منها، فهكذا تصح [التوبة] من ذنب، مع بقاءه على آخر.

وأجاب الآخرون عن هذا بأن الإسلام له شأن ليس لغيره لقوته ونفاذه، وحصوله تبعاً بإسلام الأبوين أو أحدهما للطفل، وكذلك بانقطاع نسب الطفل من أبيه، أو يموت أحد أبويه في أحد القولين، وكذلك يكون سايه ومالكه مسلماً في أحد القولين أيضاً، وذلك لقوته، وتشوف الشرع إليه حتى حصل بغير القصد، بل بالتبعية.

Others argued that repentance is the return to God Almighty from His opposition to His obedience, and what kind of return would it be if he repented only from one sin while insisting on a thousand others?

They further say, God the Exalted does not hold the penitent servant to account only because he returned to His obedience and worship, and repented sincerely, whereas one who insists on the like of which he repents from or greater has not returned to obedience and has not repented sincerely.

They add that when one repents to God, he can no longer be labelled as disobedient, just as an unbeliever is no longer called one when he becomes Muslim, but one who insists on sins other than the one from which he repents, the label disobedient does not separate from him. Hence, his repentance is not valid.

The inner core of the question is whether repentance is divisible like sins, such that one could repent in one thing but not another, or like faith and Islam.

The preferred opinion is that it is divisible. Just as it varies in its quality, it varies in its quantity as well. If a servant performed one duty but neglected another, he deserves punishment for what he abandoned but not for what he fulfilled. Similarly, if he repented from one sin and persisted in another, for repentance is a duty from both, and if he performed one of the two duties and abandoned the other, what he failed to do does not void what he did do, like someone who neglected the pilgrimage but performed the prayer, fasting, and alms.

Others may respond to [this reasoning] thus: repentance is one deed, whose meaning is to give up what God Almighty dislikes, regret it, and return to obedience. If it is not accomplished completely, it is not sound, for it is one act of worship; performing one part of it or some of its obligations is like performing some part of a compulsory act of worship. The connection of some parts of one act of worship with others of its parts is stronger than the link between various kinds of worship.

The other school responds: Every sin has an act of repentance particular to it, and it is an obligation upon him, and is not related to repentance from other sins, just as the two sins are not related.

In my opinion, repentance is not sound with persistence on another sin of the same class. As for repentance from a sin while indulging in another that has no relation to it, nor is it of the same kind, it is valid. For instance, if one repented from usury but not from drinking wine, his repentance from usury is valid. If, however, he repented from usury on increase but not from the usury of delay, or vice versa, or if he repented from consuming opium but insisted on drinking wine, or vice versa: such a repentance is not valid. He is like someone who repented from fornicating with one woman but insists on fornicating

واحتج الآخرون بأن التوبة هي الرجوع إلى الله تعالى من مخالفته إلى طاعته، وأي رجوع لمن تاب من ذنب واحد، وأصر على ألف ذنب؟

قالوا: والله سبحانه إنما لم يؤخذ التائب، لأنه قد رجع إلى طاعته وعبوديته وتاب توبةً نصوحاً، والمصر على مثل ما تاب منه أو أعظم لم يراجع الطاعة، ولم يتب توبةً نصوحاً.

قالوا: ولأن التائب إذا تاب إلى الله، فقد زال عنه اسم العاصي، كالكافر إذا أسلم زال عنه اسم الكافر، فأما إذا أصر على غير الذنب الذي تاب منه فاسم المعصية لا يفارقه، فلا تصح توبته.

وسر المسألة أن التوبة هل تتبع بعض كالمعصية، فيكون تائباً من وجه دون وجه كالإيمان والإسلام؟ والراجح تبعها، فإنها كما تتفاضل في كیفيتها كذلك تتفاضل في كميتها، ولو أتى العبد بفرض وترك فرضاً آخر لاستحق العقوبة على ما تركه دون ما فعله، فهكذا إذا تاب من ذنب وأصر على آخر، لأن التوبة فرض من الذنوب، فقد أدى أحد الفرضين وترك الآخر، فلا يكون ما ترك موجباً لبطلان ما فعل، كمن ترك الحج وأتى بالصلاة والصيام والزكاة.

والآخرون يجيبون عن هذا بأن التوبة فعل واحد، معناه الإقلاع عما يكرهه الله تعالى والندم عليه، والرجوع إلى طاعته، فإذا لم توجد بكالها لم تكن صحيحة، إذ هي عبادة واحدة، فالإتيان ببعضها وترك بعض واجباتها كالإتيان ببعض العبادات الواجبة وترك بعضها. فإن ارتباط أجزاء العبادة الواحدة ببعضها ببعض أشد من ارتباط العبادات المتنوعات ببعضها ببعض.

وأصحاب القول الآخر يقولون: كل ذنب له توبة تخصه، وهي فرض منه، لا تتعلق بالتوبة من الآخر، كما لا يتعلق أحد الذنوب بالآخر.

والذي عندي في هذه المسألة أن التوبة لا تصح من ذنب مع الإصرار على آخر من نوعه، وأما التوبة من ذنب مع مباشرة آخر لا تعلق له به، ولا هو من نوعه، فتصح كما إذا تاب من الربا ولم يتب من شرب الخمر مثلاً، فإن توبته من الربا صحيحة. وأما إذا تاب من ربا الفضل، وأصر على ربا النسيئة أو بالعكس، أو تاب من تناول الحشيشة، وأصر على شرب الخمر أو بالعكس، فهذا لا تصح توبته، وهو كمن يتوب عن الزنا بامرأة وهو مصر على الزنا بغيرها غير تائب منه. أو

with another. Or, he repented from drinking grape-wine that intoxicates but insists on drinking other intoxicants. Such a person, in fact, does not repent from the sin, but rather simply moves from one kind to another, which is different from one who shifts from one sin to another sin of a different class altogether. He may do so either because [the new sin's] burden is lighter, or because the drive of his ego led him to it, the authority of lust had its way with him, or because its means were present and available to him and he needs no extra effort to procure them, as opposed to another sin which requires effort. Or, because his companions and company tempt him to it and do not leave him alone to repent from it, and he enjoys influence and popularity among them and his ego is not quite ready to spoil his popularity by repentance. As Abū Nuwās⁵⁸ said to Abū l-'Atāhiya⁵⁹ who had chastised him for his indulgence in sins:

Do you see me O 'Atāhī
Giving up those games?
Do you see me spoiling
On account of piety my popularity?

Someone like this may repent from murdering, stealing the wealth of innocent people, consuming the property of orphans, but not from drinking wine and lewdness; his repentance would be valid in what he has repented from, but his reckoning will persist on things on which he persists. And God knows best.

10.3 *Does Recidivism Nullify Previous Repentance?*

Among the rulings of repentance is whether it is a condition for repentance that one will never regress into it. Some people deem never returning to the sin a condition and say that when one returns to it, we know that the repentance was false and invalid.

The majority holds that that is not a condition, and that the soundness of repentance depends on giving up the sin, regretting over it, and solemnly resolving to discontinue it.

58 Al-Ḥasan b. Hānī al-Ḥakamī Abū Nuwās (d. ca. 195/811) was the leading Arabic poet of the Abbasid court known for his unmatched skill and debauchery. See *Sīyar* 9:279.

59 Ismā'īl b. Qāsim al-'Anazī (d. 211/827) was another famous poet in Baghdad who composed poetry for the Caliph al-Mahdī and his viziers, praised by Abū Nuwās. See *Sīyar* 10:195.

تاب من شرب عصير العنب المسكر، وهو مصر على غيره من الأشربة المسكرة، فهذا في الحقيقة لم يتب من الذنب، وإنما عدل عن نوع منه إلى نوع آخر، بخلاف من عدل عن معصية إلى معصية أخرى غيرها في الجنس، إما لأن وزرها أخف، وإما لغلبة دواعي الطبع إليها وقهر سلطان شهوتها له، وإما لأن أسبابها حاضرة لديه عتيدة، لا يحتاج إلى استدعائها، بخلاف معصية يحتاج إلى استدعاء أسبابها، وإما لاستحواذ قرنائته وخطائته عليه، فلا يدعونه يتوب منها، وله بينهم حظوة بها وجاه، فلا تطاوعه نفسه على إفساد جاهه بالتوبة، كما قال أبو نواس لأبي العتاهية، وقد لامه على تهتكه في المعاصي:

أتراني يا عتاهي تاركاً تلك الملاهي
أتراني مفسداً بالن سك عند القوم جاهي

فشل هذا إذا تاب من قتل النفس، وسرقة أموال المعصومين، وأكل أموال اليتامى، ولم يتب من شرب الخمر والفاحشة، صحت توبته مما تاب منه ولم يؤاخذ به، وبقي مؤاخذاً بما هو مصر عليه، والله أعلم.

فصل

ومن أحكام التوبة أنه هل يشترط في صحتها ألا يعود إلى الذنب أبداً أم ليس ذلك بشرط؟ فشرط بعض الناس عدم معاودة الذنب، وقال: متى عاد إليه، تبينا أن التوبة كانت باطلة غير صحيحة. والأكثر على أن ذلك ليس بشرط، وإنما صحة التوبة تتوقف على الإقلاع عن الذنب، والندم عليه، والعزم الجازم على ترك معاودته.

If [the sin] was against the right of a human being, is its resolution a precondition for repentance? There are fine points pertaining to this question that we shall mention, God willing. If one returns to it despite his resolve at the instant of repentance to never return, he is like one who sinned the first time, and his first repentance is not invalidated.

This issue is based on a principle, which is that when the servant repents from a sin then returns to it, does the sin of the earlier sin return to him, such that he deserves punishment for both his earlier and later sin, if he dies persisting on it? Or, is his first sin completely voided such that its effect can never return, and that he will face reckoning only for the later one?

On this principle, there are two opinions.

One group says that the first sin returns to him because of the invalidity of the repentance and its annulment by returning. They say that repentance from a sin is like embracing Islam after unbelief. When an unbeliever embraces Islam, his Islam removes all prior sins including the sin of unbelief and its corollaries. When he apostatizes his earlier sin returns to him along with the sin of apostasy, as confirmed in the *Ṣaḥīḥ* [of al-Bukhārī] that the Prophet, God grant him blessing and peace, said, “Whoever becomes good in Islam is not taken to account for what he did in Ignorance, but one who does evil in Islam is taken to account for the earlier and the later.”⁶⁰ This is the state of he who becomes Muslim and does evil in his Islam, and it is evident that apostasy is the greatest evil in Islam. If he is held accountable for what he did in the state of unbelief, and his defective Islam between two sins did not erase [the earlier one], similarly a defective repentance between two sins does not erase the earlier sin just as it does not erase the later sin.

They also argue that the soundness of repentance is conditioned on its continuity and fulfilling its promise, and what is conditioned is void when the condition is void, just as the soundness of Islam is conditioned by its continuity and fulfillment.

They further argue that repentance is a duty delimited by one's lifetime, and it is therefore an obligation upon him to continue it through that period. It is to one's lifetime like holding back from things that break one's fast until the end of the day; if one holds back most of the day but breaks it before its time, all his prior effort is invalidated and counts for nothing and is no different from one who did not fast at all.

60 Bukhārī #6921; Muslim #120.

فإن كانت في حق آدمي فهل يشترط تحلله؟ فيه تفصيل سنذكره إن شاء الله تعالى، فإذا عاوده مع عزمه حال التوبة على ألا يعاوده، صار كمن ابتدأ المعصية، ولم تبطل توبته المتقدمة.

والمسألة مبنية على أصل وهو أن العبد إذا تاب من الذنب ثم عاوده، فهل يعود إليه إثم الذنب الذي كان قد تاب منه ثم عاوده، بحيث يستحق العقوبة على الأول والآخر إن مات مصراً؟ أو أن ذلك قد بطل بالكلية، فلا يعود إثم، وإنما يعاقب على هذا الأخير؟

وفي هذا الأصل قولان:

فقال طائفة: يعود إليه إثم الذنب الأول لفساد التوبة وبطلانها بالمعاودة. قالوا: لأن التوبة من الذنب بمنزلة الإسلام من الكفر، والكافر إذا أسلم هدم إسلامه ما قبله من إثم الكفر وتوابعه، فإن ارتد عاد إليه الإثم الأول مع إثم الردة، كما ثبت في الصحيح عن النبي ﷺ أنه قال: «من أحسن في الإسلام لم يؤخذ بما عمل في الجاهلية، ومن أساء في الإسلام أخذ بالأول والآخر». فهذا حال من أسلم وأساء في إسلامه، ومعلوم أن الردة من أعظم الإساءة في الإسلام، فإذا أخذ بعدها بما كان منه في حال كفره ولم يسقطه الإسلام المتخلل بينهما، فهكذا التوبة المتخللة بين الذنوب لا تسقط الإثم السابق، كما لا تمنع الإثم اللاحق.

قالوا: ولأن صحة التوبة مشروطة باستمرارها والموافاة عليها، والمعلق على الشرط عدم الشرط، كما أن صحة الإسلام مشروطة باستمراره والموافاة عليه.

قالوا: والتوبة واجبة وجوباً مضيئاً بزمان العمر، فوقتها مدة العمر، إذ يجب عليه استصحاب حكمها في مدة عمره، فهي بالنسبة إلى العمر كالإمسك عن المفطرات في صوم اليوم، فإذا أمسك معظم النهار، ثم نقض إمساكه بالمفطر، بطل ما تقدمه ولم يعتد به، وكان بمنزلة من لم يمسك شيئاً من يومه.

They say that this is further evidenced by a sound Hadith tradition, which is his saying, God grant him blessing and peace,

A servant does the deeds of the people of paradise until the distance between him and it is the span of a hand, then the writing [divine decree] overtakes him and he does the deed of the people of hellfire and enters it.⁶¹

This wording is more general than to suggest that this last action was unbelief and hence led to eternal punishment, or a sinful act that causes one to enter the hellfire. For he did not say, “He apostatizes and leaves Islam,” but rather that he does a deed that causes him to enter the fire. In some of the traditions it says, “A servant acts in obedience of God for sixty years, but on his deathbed he is unjust in his will and enters hellfire.”⁶² An inauspicious end does not necessarily mean unbelief or sin, and all deeds are [judged by] by how they end.

It may be said that this logic means that good deeds are invalidated by one's bad deeds, which is the school of the Mu'tazila, whereas the Qur'an and the Sunna teach us that it is good deeds that void the evil ones and not vice versa, as the Almighty said, “Indeed, good deeds wipe out the bad ones” [11:114].

The Prophet, God grant him blessing and peace, said, to Mu'adh, “Fear God wherever you may be; and follow a bad deed with a good one, [for] it will erase it; and treat people in a good manner.”⁶³

It may also be said that the Qur'an and Sunna also suggest the balancing [of acts] and the cancelling out of good deeds by bad deeds, so we ought not to contradict one part of the Book of God with another nor reject a saying simply because the Mu'tazila said it, for that is the way of the partisans of desire and prejudice; that we moreover [must] accept the truth regardless of who said it and reject falsehood.

As for the balancing, it is mentioned in Sūra al-A'rāf, al-Anbiyā', al-Mu'minūn, and al-Qāri'a. As for the invalidation, God Almighty said,

O you who believe! Obey God and obey the Messenger and do not invalidate your deeds. [47:33]

The exegesis of “invalidating” here as meaning apostasy, [while correct,] only means that it is the greatest of invalidators, not that it is the only one. The Almighty said,

⁶¹ This is a part from the narration in Bukhārī #3332 and Muslim #2643.

قالوا: ويدل على هذا الحديث الصحيح، وهو قوله ﷺ: «إن العبد ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخلها». وهذا أعم من أن يكون هذا العمل الثاني كفراً موجباً للخلود، أو معصية موجبةً للدخول، فإنه لم يقل: «فيرتد، فيفارق الإسلام»، وإنما أخبر بأنه يعمل بعمل يوجب له النار، وفي بعض السنن: «إن العبد ليعمل بطاعة الله ستين سنة، فإذا كان عند الموت جار في وصيته فدخل النار». فالخاتمة السيئة أعم من أن تكون خاتمة بكفر أو بمعصية، والأعمال بالخواص.

فإن قيل: فهذا يلزم منه إحباط الحسنات بالسيئات، وهذا قول المعتزلة، والقرآن والسنة قد دلا على أن الحسنات هي التي تحبط السيئات لا العكس، كما قال تعالى: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود:114].

وقال النبي ﷺ لمعاذ: «اتق الله حيثما كنت، وأتبع السيئة الحسنة تحبها، وخالق الناس بخلق حسن». قيل: والقرآن والسنة أيضاً قد دلا على الموازنة، وإحباط الحسنات بالسيئات، فلا يضرب كتاب الله بعضه ببعض، ولا يرد القول بمجرد كون المعتزلة قالوه، فعل أهل الهوى والتعصب، بل نقبل الحق ممن قاله، وزد الباطل على من قاله.

فأما الموازنة فذكورة في سورة الأعراف والأنبياء والمؤمنين والقارعة. وأما الإحباط، فقد قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ [محمد:33]. وتفسير الإبطال هاهنا بالردة، لأنها أعظم المبطلات، لا لأن المبطّل منحصر

62 Tirmidhī 4:431.

63 Tirmidhī 4:355.

O you who believe! Do not invalidate your charity by reminders [of your generosity] or causing harm. [2:264]

These two causes appeared after the charity and invalidated it. The Exalted also likened the case of their invalidation by reminders and harm with the case of one who gives charity to show off; all invalidate charity.

God Almighty also said,

O you who believe! Raise not up your voices above the voice of the Prophet, nor shout when speaking to him as you shout one to another, lest your works be rendered vain while you perceive not. [49:2]

It is recorded in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, "Whoever neglects to offer the 'Aṣr prayer, his deeds are invalidated."⁶⁴ Āisha, God be pleased with her, said to the mother of the son of Zayd b. al-Arqam, who had engaged in a double-sale,⁶⁵

Inform Zayd that he has invalidated his jihad with the Messenger of God, God grant him blessing and peace, unless he repents.

Aḥmad also has a ruling concerning [the invalidation of acts], "A servant ought to get married if he fears for himself, even if he has to take a loan to get married and not fall into the forbidden, lest his deeds be invalidated."

If the principle of the divine law is not established that some evil deeds may invalidate good deeds by consensus, and others that do so by textual evidence, it is possible that the sin of returning to a sin may invalidate the good deed of repentance, such that the repentance [before one's relapse into sin] becomes as if he never repented, as if his two [evil] states meet with no barrier and their effect be cumulative.

They also argue that the Qur'an, the Sunna, and the consensus of the Predecessors all teach balancing [of good and bad deeds], and what matters then is the one that predominates, such that the greater in weight will have the effect rather than the lighter side. Ibn Mas'ūd, God be pleased with him, said,

64 Bukhārī #553.

65 On the concept of double-sale (*bay' al-ṭina*), see Frank Vogel, *Islamic Law and Finance: Religion, Risk, and Return* (Hague: Kluwer Law International, 1998), 39.

فيها. وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَى﴾ [البقرة: 264]. فهذان سببان عرضا بعد الصدقة فأبطلاها. وشبهه سبحانه حال إبطالها بالمن والأذى بحال المتصدق رياء في بطلان صدقة كل واحد منهما. وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾ [الحجرات: 2]. وفي الصحيح عن النبي ﷺ قال: «من ترك صلاة العصر فقط حبط عمله». وقالت عائشة رضي الله عنها لأم ولد زيد بن أرقم وقد باع بيع العينة: «أخبري زيدا أنه قد أبطل جهاده مع رسول الله ﷺ، إلا أن يتوب». وقد نص أحمد على هذا في رواية فقال: ينبغي للعبد أن يتزوج إذا خاف على نفسه، فيستدين ويتزوج، لا يقع في محذور فيحبط عمله.

فإذا استقرت قاعدة الشريعة أن من السيئات ما يحبط الحسنات بالإجماع، ومنها ما يحبطها بالنص، جاز أن تحبط سيئة المعاودة حسنة التوبة، فتصير التوبة كأنها لم تكن، فيلتقي العاملان ولا حاجز بينهما، فيكون التأثير لهما جميعا.

People will be reckoned on the Day of Resurrection: whoever will have more evil deeds than good deeds, even by a single one, will enter the hell-fire; and whoever will have more good deeds than bad ones, even by a single one, will enter paradise. Then he recited, "Those whose weights are heavy, such will be among the successful, and those whose weights are light, such are among those who have lost themselves" [7:8–9]. He then said, "The balance is weighed up or down by the weight of one seed." He [also] said, "Whoever's good and evil deeds are equal will be among the People of the Heights."

Based on this view, [another question emerges:] Are all deeds whether heavier or lighter [on the balance] invalidated, such that they become as if they did not exist, or only the portion that is comparable to it in the balance is invalidated and the excess on either side is still effective? On this, there are two views among those who uphold the balancing. [To be more specific:] Based on this view, if the good deeds were more than the evil deeds even by one, does the heavier side erase the lighter side altogether, such that one is rewarded for all his good deeds, or are his good deeds taken away by the measure of his bad deeds and he is not rewarded for them as he is not punished for those evil deeds, and only the excess that is remaining is then the basis of reward or punishment? On this, there are two schools. Similarly, if the evil deeds are greater by one deed, does he enter hellfire due to that one deed that remained after the cancellation, or by all the evil deeds on the scale? This too has two opinions. Both of these are based on the principle of those who believe in causality and wisdom.⁶⁶

As for the principles of the Jabrites who deny causality, wisdom, and reasons, and [these acts'] resulting into reward and punishment, the entire affair to them turns on pure divine will without any consideration of what has been mentioned. On their view, what God will do cannot be known; it is possible that God will punish one with more good deeds and reward one with more evil deeds. Two men may enter hellfire with equal deeds, one being at a rung below the other; Zayd may be forgiven and 'Umar punished despite their being identical in every way. He may reward someone who always disobeyed Him and punish someone who never disobeyed. There is no causality in their view, nor wisdom, nor reason, nor balancing, nor cancellation, nor mutual competition between good and bad deeds. The fear that befalls the righteous and the wicked

66 According to Qāḍī 'Abd al-Jabbār who recalled these two opinions in his *Sharḥ al-uṣūl al-khamsa*, Abū 'Alī denied it whereas Abū Hāshim affirmed it. He then provides evidence as to why Abū Hāshim's opinion is preferred. See *Madārij*(š), 735.

قالوا: وقد دل القرآن والسنة وإجماع السلف على الموازنة، وفائدتها اعتبار الراجح، فيكون التأثير والعمل له دون المرجوح. قال ابن مسعود رضي الله عنه: «يحاسب الناس يوم القيامة، فمن كانت سيئاته أكثر من حسناته بواحدة دخل النار، ومن كانت حسناته أكثر من سيئاته بواحدة دخل الجنة، ثم قرأ: ﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾ [المؤمنون: 102]، ثم قال: «إن الميزان يخف بمثقال حبة أو يرشح». قال: «ومن استوت حسناته وسيئاته كان من أصحاب الأعراف».

وعلى هذا فهل يحبط الراجح المرجوح حتى يجعله كأن لم يكن، أو يحبط ما قابله بالموازنة، ويبقى التأثير للقدر الزائد؟ فيه قولان للقائلين بالموازنة.

ينبغي عليهما: [أنه] إذا كانت الحسنات أرحم من السيئات بواحدة مثلاً، فهل يدفع الراجح المرجوح جملةً، فيثاب على الحسنات كلها، أو يسقط من الحسنات ما قابل السيئات فلا يثاب عليه، ولا يعاقب على تلك السيئات، فيبقى القدر الزائد لا مقابل له، فيثاب عليه وحده؟ وهذا الأصل فيه قولاً لأصحاب الموازنة.

وكذلك إذا رحمت السيئات بواحدة، هل يدخل النار بتلك الواحدة التي سلمت عن مقابل، أو بكل السيئات التي رحمت؟ على القولين، هذا كله على أصل أصحاب التعليل والحكم.

وأما على أصول الجبرية نفاة التعليل والحكم والأسباب، واقتضاءها للثواب والعقاب، فالأمر مردود عندهم إلى محض المشيئة، من غير اعتبار شيء من ذلك، ولا يدرى عندهم ما يفعل الله، بل يجوز عندهم أن يعاقب صاحب الحسنات الراجحة، ويثيب صاحب السيئات الراجحة، ويدخل الرجلين النار مع استوائهما في العمل، وأحدهما في الدرك تحت الآخر، ويغفر لزيد ويعاقب عمراً مع استوائهما من جميع الوجوه، وينعم من لم يطعه قط ويعذب من لم يعصه قط، فليس عندهم سبب ولا حكمة ولا علة ولا موازنة ولا إحباط، ولا تدافع بين الحسنات والسيئات. والخوف على المحسن

is the same, as their equal punishment is possible. Everything He is capable of doing, it is possible for Him, and its impossibility cannot be known except through the report from the Messenger that it will not occur. Its occurrence will be impossible in accordance with the report that furnishes knowledge of its non-occurrence.

The other group argues back saying that the effect of the sin that he has repented from will not come back to him if he relapses from his repentance, since that sin has been lifted up by the repentance and becomes like something he never did, as if it never was, and will never return to him. What comes to him is the sin that followed the repentance and not what preceded it.

They also say that the soundness of repentance does not require innocence until death, but rather when he felt regret, abjured it, and resolved to give it up, his sin is erased; if he returns to the sin so does its effect.

They further argue that unbelief that invalidates all acts is not a valid analogy, for unbelief is another matter altogether, which is why it erases all good deeds, but returning to a sin does not invalidate all good deeds that preceded it.

In addition, they say, repentance is the greatest of good deeds; if relapse into sin were to invalidate it, it would invalidate other good deeds as well, and this is evidently false, for that is similar to the school of the Khawārij who declare a sin to be a sufficient cause of unbelief, and the Muʿtazila who condemn to eternal hellfire based on a major sin even if it was preceded by thousands of good deeds. Both sides agree on the eternity of hellfire for those who commit major sins, but the Khawārij excommunicate them whereas the Muʿtazila declare them to be wicked sinners, and both schools are false in the religion of Islam and opposed to both reason and revelation as well as the requirement of justice:

God surely never wrongs in the slightest: if it is a good deed, [however,] he multiplies it and gives from His own presence an immense reward. [4:40]

They also say that Imam Aḥmad, God have mercy on him, has mentioned in his *Musnad* [a tradition] raised to the authority of the Prophet, God grant him blessing and peace: “God surely loves a servant who is frequently tested and who frequently repents.” I say in addition, such is a servant who whenever he is tested repents from it; were his return to the sin to invalidate his repentance he would not be beloved to the Lord, rather, that would invoke God’s wrath.

They also argue that God has linked the acceptance of repentance with begging for pardon and absence of persistence, but not relapsing. The Almighty said, “Those who when they commit a lewd deed or wrong themselves

والمسيء واحد، إذ من الجائز تعذيبهما، وكل مقدور له فجائز عليه، لا يعلم امتناعه إلا بإخبار الرسول أنه لا يكون، فيمتنع وقوعه لمطابقة خبره العلم بعدم وقوعه.

فصل

واحتج الفريق الآخر وهم القائلون بأنه لا يعود إليه إثم الذنب الذي تاب منه بنقض التوبة، بأن ذلك الإثم قد ارتفع بالتوبة وصار بمنزلة ما لم يعمل، وكأنه لم يكن، فلا يعود إليه بعد ذلك، وإنما العائد إثم المستأنف لا الماضي.

قالوا: ولا يشترط في صحة التوبة العصمة إلى الممات، بل إذا ندم وأقنع وعزم على الترك محي عنه إثم الذنب بمجرد ذلك، فإذا استأنفه استأنف إثم.

قالوا: وليس هذا كالكفر الذي يحبط الأعمال، فإن الكفر له شأن آخر، ولهذا يحبط جميع الحسنات، ومعاودة الذنب لا تحبط ما تقدمه من الحسنات.

قالوا: والتوبة من أكبر الحسنات، فلو أبطلتها معاودة الذنب لأبطلت غيرها من الحسنات، وهذا باطل قطعاً، وهو يشبه مذهب الخوارج المكفرين بالذنب، والمعتزلة المخلدين في النار بالكبيرة التي تقدمها الأولف من الحسنات، فإن الفريقين متفقان على خلود أرباب الكبار في النار، لكن الخوارج كفروهم، والمعتزلة فسقوهم، وكلا المذهبين باطل في دين الإسلام، مخالف للمنقول والمعقول وموجب العدل ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: 40].

قالوا: وقد ذكر الإمام أحمد رحمه الله في مسنده مرفوعاً إلى النبي ﷺ: «إن الله يحب العبد المفتن التواب». «.

قلت: وهو الذي كلما فتن بالذنب تاب منه، فلو كانت معاودته تبطل توبته لما كان محبوباً للرب، ولكن ذلك أدعى إلى مقتته.

قالوا: وقد علق الله سبحانه قبول التوبة بالاستغفار وعدم الإصرار دون المعاودة، فقال تعالى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَرَحٌ وَإِلَّا اللَّهُ

remember God and beg pardon for their sins—and who forgives sins except God?—and they do not knowingly insist on what they have done” [3:135]. Insistence here means the commitment of the heart to commit the sin again whenever the opportunity presents itself; this is what prevents his forgiveness.

They further argue that the persistence of repentance is indeed a requirement for its perfection and full benefit, but not a requirement for the soundness of the repentance in the past. [As for the other group’s argument about continuation of an action, and analogy with fasting,] it is not like the fasting for the day, or the number of cycles in prayer, for that is one [indivisible] unit of worship that is not accepted unless all of it is completed with all its pillars and parts. Repentance, on the other hand, comprises multifarious acts of worship corresponding to the variety of sins, for every sin has repentance particular to it, and if he performs one worship and leaves another, that does not invalidate the act of worship that he performed, as established in the foregoing. The proper example of this is that one fasts in Ramadan and also fails to fast without a valid reason; does this failure to fast invalidate the days that he did fast? Rather, this is like one who prays but fails to fast, pay alms, or perform the pilgrimage.

The point is that repentance that one once did is a good deed and relapse into sin a bad one; this relapse does not invalidate that good deed just as it does not invalidate any other good deeds.

They also argue that their stance is more evident from the principles of Ahl al-Sunna, who all agree that one person may possess attributes of an ally of God in one respect and attributes of His enemy in other respects; he may be beloved by God in one respect and disliked by Him in another. Indeed, one person can have aspects of faith and hypocrisy, and even faith and disbelief, and he may be closer to one of these than the other, and may count among the partisans of that side, as the Almighty said, “They were to unbelief that day closer than to faith” [2:167]. Also, “And most of them do not believe in God except that they also (at the same time) associate [partners]” [12:106]. He confirmed their faith despite its coexistence with associationism; if this association is accompanied by giving the lie to His messengers, their faith would not benefit them. If, however, it accompanied their affirmation of His messengers even as they associate with God in a variety of ways, that does not expel them from faith in the messengers and the Last Day, and they are deserving of a warning greater than those who commit major sins.

Their associationism is of two types, open and hidden.

The hidden one may be forgiven, but as for the open one, God will not forgive it except by repentance, for “God never forgives that a partner be ascribed to Him” [4:48].

وَلَمْ يَصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿[آل عمران:135]﴾. والإصرار عقد القلب على ارتكاب الذنب متى ظفربه، فهذا الذي يمنع مغفرته.

قالوا: وأما استمرار التوبة، فشرط في صحة كمالها ونفعها، لا شرط في صحة ما مضى منها، وليس كذلك كصيام اليوم، وعدد ركعات الصلاة، فإن تلك عبادة واحدة لا تكون مقبولة إلا بالإتيان بجميع أركانها وأجزائها. وأما التوبة فهي عبادات متعددة بتعدد الذنوب، فكل ذنب له توبة تخصه، فإذا أتى بعبادة وترك أخرى لم يكن مترك موجباً لبطلان ما فعل، كما تقدم تقريره.

بل نظير هذا أن يصوم من رمضان ويفطر منه بلا عذر، فهل يكون ما أفطره منه مبطلاً لأجر ما صامه منه؟

بل نظير من صلى ولم يصم، أو زكى ولم يحج.

ونكتة المسألة أن التوبة المتقدمة حسنة، ومعاودة الذنب سيئة، فلا تبطل معاودته هذه الحسنة كما لا تبطل ما قارنها من الحسنات.

قالوا: وهذا على أصول السنة أظهر، فإنهم متفقون على أن الشخص الواحد يكون فيه ولاية لله وعداوة من وجهين مختلفين، ويكون محبوباً لله مبغوضاً له من وجهين أيضاً، بل يكون فيه إيمان ونفاق، وإيمان وكفر، ويكون إلى أحدهما أقرب منه إلى الآخر، فيكون من أهله كما قال تعالى: ﴿هُمْ لِلْكَافِرِينَ مَثَدٌ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾ [آل عمران:167]، وقال: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف:106]. أثبت لهم الإيمان به مع مقارنة الشرك، فإن كان مع هذا الشرك تكذيب لرسله لم ينفعهم ما معهم من الإيمان بالله، وإن كان معه تصديق لرسله وهم مرتكبون لأنواع من الشرك لا تخرجهم عن الإيمان بالرسول وباليوم الآخر، فهؤلاء مستحقون للوعيد أعظم من استحقاق أرباب الكبار.

وشركهم قسمان: شرك خفي، وشرك جلي.

فالخفي قد يغفر، وأما الجلي فلا يغفره الله تعالى إلا بالتوبة منه، ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ [النساء:48].

By this principle, the Ahl al-Sunna affirm the entry of those with major sins into hellfire, followed by their exit from it and their entry into paradise, as reasons for both exist.

Now that that has been established, we conclude that the one relapsing into sin is disliked by God from the perspective of relapsing into sin, beloved to Him from the perspective of his repentance and prior good deeds. For every cause, God the Exalted brings an effect into being in justice and wisdom, and He wrongs not in the slightest: “And your Lord is not a transgressor against His servants” [41:46].

10.4 *Is All Well If It Ends Well?*

The recent sins of a person may outnumber and nullify his earlier good deeds; if, however, he repents sincerely, his earlier good deeds return to his account, and his case is not of one who has just restarted. Rather, it will be said to him: You have repented along with your earlier good deeds. For the good deeds that he did in Islam are greater than the good deeds that an unbeliever does in his unbelief, including such things as his ransoming of slaves, charity, and kindness to kin.

Hakīm b. Hizām, God be pleased with him, said, “O Messenger of God, Do you see my manumission of slaves in Ignorance, charity that I gave, and kindness to my kin: Do I have any reward from that?” He said, “You have embraced Islam along with whatever good you had earlier.”⁶⁷

That is because any evil that adulterated two acts of obedience has been lifted away by repentance, and became as if it did not exist, and the two acts of obedience thus meet and come together. God knows best.

10.5 *Repentance Due to Inability to Sin*

Among the rulings of repentance is whether the repentance of a sinner who loses the means of committing sins and is unable to do it, is valid. This is like a liar, slanderer, a false testifier, whose tongue is cut off, or a fornicator who is neutered, a thief whose four limbs are lost, a wrongdoer whose hands are severed, and one who reached a point that his drive to commit that sin has been exhausted. In this, people have two opinions.

67 Bukhārī #1436; Muslim #123.

وهذا الأصل أثبت أهل السنة دخول أهل الكبائر النار ثم خروجهم منها ودخولهم الجنة، لما قام بهم من السببين.

فإذا ثبت هذا، فمعاود الذنب مبغوض لله من جهة معاودة الذنب، محبوب له من جهة توبته وحسناته السابقة، فيرتب الله سبحانه على كل سبب أثره ومسببه بالعدل والحكمة، ولا يظلم مثقال ذرة ﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46].

فصل

وإذا استغرقت سيئاته الحديثات حسناته القديمات وأبطلتها، ثم تاب منها توبةً نصوحاً خالصةً، عادت إليه حسناته، ولم يكن حكمه حكم المستأنف لها، بل يقال له: تبت على ما أسلفت من خير، فإن الحسنات التي فعلها في الإسلام أعظم من الحسنات التي يفعلها الكافر في كفره من عتاقة وصدقة وصلة. وقد قال حكيم بن حزام رضي الله عنه: «يا رسول الله، أرأيت عتاقةً أعتقتها في الجاهلية، وصدقةً تصدقت بها، وصلةً وصلت بها رحي، هل لي فيها من أجر؟ فقال: أسلفت على ما أسلفت من خير». وذلك لأن الإساءة المتخللة بين الطاعتين قد ارتفعت بالتوبة، وصارت كأنها لم تكن، فتلاقت الطاعتان واجتمعتا، والله أعلم.

فصل

ومن أحكامها أن العاصي إذا حيل بينه وبين أسباب المعصية، وعجز عنها بحيث يتعذر وقوعها منه، هل تصح توبته؟ وهذا كالكاذب والقاذف وشاهد الزور إذا قطع لسانه، والزاني إذا جب، والسارق إذا أتى على أطرافه الأربعة، والمزور إذا قطعت يده. ومن وصل إلى حد بطلت معه دواعيه إلى معصية كان يرتكبها.

ففي هذا قولان للناس:

One group says that his repentance is not valid, for repentance is only meaningful from one who has the capacity to commit or omit a sin, hence repentance is from something that is possible, not something that is impossible. This is why one does not repent from moving mountains or drying the oceans or flying into the air and the like.

They further argue that repentance is the opposition of the drive of one's ego and responding to the drive of the Truth, and since in this case there is no drive of the ego as it is unable to carry out the act.

They add that such a person is like someone compelled to give it up, one who is made to do it, and repentance is not valid from such a person.

They also say that it is known to people by their instinctive nature and their intellects that the repentance of the destitute and victims of a calamity is of no worth, nor are they praised for it, which is why it is called the repentance of poverty and the repentance of disaster, as the poet said,

I went to ask of His repentance, asking
I found it the repentance of poverty

They also say that

Forgiveness is only incumbent on God toward those who do evil in ignorance, then repent to God from near (see below). These are they toward whom God relents. God is ever Knowing, Wise.

Forgiveness is not for those who do ill-deeds until, when death attends upon one of them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom. [4:17–18]

“Ignorance” here means ignorance of action even if he knew its prohibition in theory. Qatāda, God be pleased with him, said, “The Companions of the Messenger of God, God grant him blessing and peace, are in consensus that any means [or act] by which God is disobeyed is Ignorance, intentionally or unwittingly, and whoever disobeys God is ignorant.”

As for “repentance from near,” the majority of exegetes say that it is repentance before the seeing [of the angel of death]. ‘Ikrima said, “Before death.” Al-Ḍaḥḥāk said, “Before seeing the angel of death.” Al-Suddī and al-Kalbī said, “That he repents in his heart before the illness of his death.” It is recorded in *al-Musnad* [of Aḥmad] and elsewhere on the authority of Ibn ‘Umar, God be pleased with them both, that the Prophet, God grant him blessing and peace, said, “God accepts repentance of a servant so long as the gurgle [of death has

فقال طائفة: لا تصح توبته لأن التوبة إنما تكون ممن يمكنه الفعل والترك، فالتوبة من الممكن لا من المستحيل، ولهذا لا تتصور التوبة من نقل الجبال عن أماكنها وتنشيف البحار والطيران إلى السماء ونحوه.

قالوا: ولأن التوبة مخالفة داعي النفس، وإجابة داعي الحق، ولا داعي للنفس هنا، إذ يعلم استحالة الفعل منها.

قالوا: ولأن هذا كالمكره على الترك، المحمول عليه قهراً، ومثل هذا لا تصح توبته. قالوا: ومن المستقر في فطر الناس وعقولهم أن توبة المغاليس وأصحاب الجوائح توبة غير معتبرة، ولا يحدون عليها، ويل يسمونها توبة إفلاس وتوبة جائحة. قال الشاعر:

ورحت عن توبة سائلاً وجدها توبة إفلاس.

قالوا: ويدل على هذا أيضاً أن النصوص المتضافرة المتظاهرة قد دلت على أن التوبة عند المعاينة لا تنفع، لأنها توبة ضرورة لا اختيار. قال تعالى: ﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾ [النساء: 17-18]. والجهالة هاهنا جهالة العمل، وإن كان علماً بالتحريم. قال قتادة رضي الله عنه: «أجمع أصحاب رسول الله ﷺ على أن كل ما عصي الله به فهو جهالة، عمداً كان أو لم يكن، وكل من عصي الله فهو جاهل».

وأما التوبة من قريب، فجمهور المفسرين على أنها التوبة قبل المعاينة. قال عكرمة: قبل الموت. وقال الضحاك: قبل معاينة ملك الموت. وقال السدي والكلبي: أن يتوب في صحته قبل مرض موته. وفي المسند وغيره عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: «إن الله يقبل توبة العبد ما لم يغر».

not touched him].”⁶⁸ In the copy of Darrāj, on the authority of Abū l-Haytham, on the authority of Abū Saʿīd, raised [to the Prophet]: “Satan said, By Your majesty O Lord, I will not give up trying to mislead Your servants so long as their souls are in their bodies.” The Lord said, “By My majesty and honor and My Highness, I will continue to forgive them so long as they beg for My forgiveness.”⁶⁹

This is the case of one who repents from near; as for one who enters the stage in which his soul is being wrenched out, his repentance is not accepted, because that is a repentance of necessity, not choice. It is like repentance after when the sun comes out of the West on the Day of Resurrection, and upon seeing the punishment of God.

They also say that the reality of repentance is to hold one's ego back from doing that which is prohibited, and holding back pertains only to those things that are possible, and that repentance is parting from the sin, which cannot be imagined to take place unless he parts from the sin.

They also say that sin is solemn resolve to do that which is prohibited in addition to an action he is capable of doing, and repentance is solemn determination to desist from doing what one can do, in addition to the actual parting from it. To be resolved to do what one is incapable of doing is impossible, and parting from such a person is a necessity, not a choice. It is the same as his desisting from flying into the sky, carrying mountains, and the like.

The second opinion, which is the correct one, is that the repentance of such a person is sound and possible, but indeed it occurs. For the pillars of repentance are all present in it: what he is capable of doing is to feel regret. It occurs in *al-Musnad* raised [to the Prophet] that, “Repentance is regret.”⁷⁰ If his regret upon his sin and self-blame are actualized, this is repentance. How could it be that repentance is no longer available to him despite his severe regret upon his sin and self-blame? Especially with what follows from that, such as weeping, grief, fear, solemn resolve, and his intention that if he were to get better and the act became possible, he would not commit it.

The Lawgiver accorded one incapable of performing an act the status of one who does it if the former's intention is sound, as his words indicate in this sound tradition:

68 Aḥmad 10:300, 24:256.

69 Al-Baghawī, *Tafsīr*, 1:587; Aḥmad 17:337.

70 Aḥmad 7:113.

وفي نسخة دراج أبي الهيثم عن أبي سعيد مرفوعاً: «إن الشيطان قال: «وعزتك يا رب لا أبرح أغوي عبادك ما دامت أرواحهم في أجسادهم». فقال الرب عز وجل: «وعزتي وجلالي وارتفاع مكاني لا أزال أغفر لهم ما استغفروني».

فهذا شأن التائب من قريب، وأما إذا وقع في السياق فقال: «إني تبت الآن»، لم تقبل توبته، وذلك لأنها توبة اضطرار لا اختيار، فهي كالتوبة بعد طلوع الشمس من مغربها ويوم القيامة وعند معاناة بأس الله.

قالوا: ولأن حقيقة التوبة هي كف النفس عن الفعل الذي هو متعلق النهي. والكف إنما يكون عن أمر مقدور، وأما المحال فلا يعقل كف النفس عنه، ولأن التوبة هي الإقلاع عن الذنب، وهذا لا يتصور منه الإيقاع حتى يتأتى منه الإقلاع.

قالوا: ولأن الذنب عزم جازم على فعل المحرم، يقترب به فعله المقدور، والتوبة منه عزم جازم على ترك المقدور يقترب به الترك. والعزم على غير المقدور محال، والترك في حق هذا ضروري، لازم غير مقدور له، بل هو بمنزلة تركه الطيران إلى السماء، وحمل الجبال، ونحو ذلك.

والقول الثاني وهو الصواب، أن توبته صحيحة ممكنة، بل واقعة. فإن أركان التوبة مجتمعة فيه، والمقدور له منها الندم. وفي المسند مرفوعاً: «الندم توبة». فإذا تحقق ندمه على الذنب ولومه نفسه عليه، فهذه توبته. وكيف يصح أن تسلب التوبة عنه مع شدة ندمه على الذنب، ولومه نفسه عليه، ولا سيما ما يتبع ذلك من بكائه [وحزنه] وخوفه وعزمه الجازم ونيتته أنه لو كان صحيحاً، والفعل مقدور له لما فعله؟

وإذا كان الشارع قد نزل العاجز عن الطاعة منزلة الفاعل لها إذا صحت نيته، كقوله في الحديث الصحيح: «إذا مرض العبد أو سافر، كتب له ما كان يعمل صحيحاً مقيماً». وفي الصحيح أيضاً عنه:

When a servant gets ill or travels, all his deeds that he used to do when he was sound and at home continue to be written in his account.⁷¹

It is further recorded in the *Ṣaḥīḥ* [of al-Bukhārī] that he said, “In Medina there are people who have been with you for every path you walked and every vale you crossed.” They asked, “And they are in Medina?” He said, “And they are in Medina, detained by some [valid] reason.”⁷²

There is an analogy for [the question at hand] in this tradition, for according to one incapable of committing sin—who is compelled to abandon it but also has the intention to abjure it willingly if he became capable of it—the status of one who abjures it willingly is valid *a fortiori*. This [reasoning] is explained thus: the harm of the sin on which the warning is based results at times from one’s resolve to commit it and at times from doing it, and the source of the harm is absent in the case of an incapable person both in deed and in intention, and the punishment depends on the harm.

Furthermore, the person in question is incapable of committing the sin, not incapable of craving and loving it. If he desired and loved to fall into that sin again and his intention was that if he were healthy he would pounce at it, his repentance must be from this craving, desiring, and grief over missing it. Such a person can be imagined to persist in the sin, and therefore its opposite can also be imagined, which is repentance; indeed, it is evident that [repentance] is more likely in possibility as well as imagination than his desire to persist in it.

The difference between such a person on the one hand and one who sees [death] or is brought on the Day of Resurrection is that responsibility comes to an end with both the seeing and the coming of the Day of Resurrection, and repentance belongs only in the period of responsibility. The responsibility of the incapable person in question has not yet ended, and commands and prohibitions continue to attach to him, and it is imaginable that he can cease to crave and love [the sin] and the sorrow over missing it, and replace all that with regret and grief over doing it. God knows best.

10.6 *What if Abandoning Sin Requires Another Sin?*

Among the rulings of repentance is one that concerns one who decided to repent while in the middle of a sin, but he cannot part from the sin without committing some more of it. An example would be someone who is engaged in illicit intercourse and then resolves to repent, but cannot part from it without

⁷¹ Bukhārī #2996.

⁷² Bukhārī #4423; Muslim #1911.

«إن بالمدينة أقواماً ما سرتهم مسيراً ولا قطعتم وادياً إلا كانوا معكم». قالوا: وهم بالمدينة؟ قال: «وهم بالمدينة، حبسهم العذر»، وله نظائر في الحديث. فتنزىل العاجز عن المعصية التارك لها قهراً مع نيته تركها اختياراً لو أمكنه منزلة التارك المختار أولى.

يوضحه أن مفسدة الذنب التي يترتب عليها الوعيد، تنشأ من العزم عليه تارةً ومن فعله تارةً، ومنشأ المفسدة معدوم في حق هذا العاجز فعلاً وعزماً، والعقوبة تابعة للمفسدة.

وأيضاً، فإن هذا تعذر منه الفعل، لم يتعذر منه التمني والوداد، فإذا كان يتمنى ويود لو وقع الذنب، ومن نيته [أنه] لو كان سليماً لباشره، فتوبته بالإقلاع عن هذا الوداد والتمني والحزن على فوته، فإن الإصرار متصور في حقه قطعاً، فيتصور في حقه ضده، وهو التوبة، بل هي أولى بالإمكان والتصور من الإصرار، وهذا واضح.

والفرق بين هذا وبين المعاین ومن ورد القيامة أن التكليف قد انقطع بالمعينة وورود القيامة، والتوبة إنما تكون في زمن التكليف، وهذا العاجز لم ينقطع عنه التكليف، فالأوامر والنواهي لازمة له، والكف متصور منه عن التمني والوداد والأسف على فوته، وتبديل ذلك بالندم والحزن على فعله، والله أعلم.

فصل

ومن أحكامها أن من توغل ذنباً وعزم على التوبة منه، ولا يمكنه التوبة منه إلا بارتكاب بعضه، كمن أوجع في فرج حرام، ثم عزم على التوبة قبل النزاع الذي هو جزء الوطء، وكن توسط أرضاً مغضوبة،

the act of pulling out which is part of fornication. Or, one who decided to repent while sitting in the middle of land that he has usurped and cannot part from the act without walking through the land, which also counts as illicit use of the land. The question is, how can he repent from one illicit act by committing a similar illicit act? How can repentance from one prohibition by committing another prohibition be justified?

This matter has confused some people such that one has argued for the suspension of responsibility on that person with respect to this act until he can rid himself of the illicit. He argued that it is impossible that one can be commanded to do something that is illicit, and that that is the only and unavoidable way for him to rid himself of the illicit. Therefore, there can be no ruling on such an act at all, for such a person is in the class of people that are forgiven, who do not enter under legal responsibility.

One group said that this act is, rather, both illicit and an obligation at the same time, and it has two sides, commanded and prohibited; such a person is commanded to do it as it is his way out of the prohibition, and he is prohibited from it for its partaking in the prohibition, and is thus illicit: one deserves both reward and punishment of it.

They argue that nothing prevents an act from being of dual status in the law, like being occupied in something neutral that keeps one from committing an illicit act. If we look at the neutral act itself without looking at it as the cause of avoiding a prohibition, we would judge that it is neutral, but when we consider it from the perspective of being a means to avoid a prohibited act, it becomes an obligation.⁷³ One neutral act, they admit, cannot be obligated in place of another, for that would be like making something a duty yet also a choice.

They proffer as an example the case of prayer in a usurped land, which is impermissible but also an obligation; similarly, covering one's private parts with silk is both prohibited and obligated from two different perspectives.

The correct opinion is that one's pulling out or exiting from the land constitutes repentance that is not prohibited, for it is commanded categorically, and it is impossible that a prohibited thing would be commanded. The pulling out of one's sexual organ which is part of the act of fornication would be illicit only if delight and completion of the act of fornication are intended by it, whereas if it is for the sake of parting from the illicit and severance of the pleasure of sin, then there can be no argument for its prohibition, neither from scriptural texts nor from consensus, nor is there a sound analogy in which the original and the new cases are the same in the cause of the ruling.

73 See al-Rāzī, *al-Maḥṣūl* 1:476.

ثم عزم على التوبة ولا يمكنه إلا بالخروج الذي هو مشى فيها وتصرف، فكيف يتوب من الحرام بحرام مثله؟ وهل تعقل التوبة من الحرام بحرام؟

فهذا مما أشكل على بعض الناس حتى دعاه ذلك إلى أن قال بسقوط التكليف عنه في هذا الفعل الذي يتخلص به من الحرام.

قال: لأنه لا يمكن أن يكون مأموراً به، وهو حرام، وقد تعين في حقه طريقاً للخلاص من الحرام لا يمكنه التخلص بدونه، فلا حكم في هذا الفعل ألّبتة، وهو بمنزلة العفو الذي لا يدخل تحت التكليف. وقالت طائفة: بل هو حرام واجب، فهو ذو وجهين: مأموراً به من أحدهما، منهي عنه من الآخر. فيؤمر به من حيث تعينه طريقاً للخلاص من الحرام، وهو من هذا الوجه واجب، وينهى عنه من جهة كونه مباشرة للحرام، وهو من هذا الوجه محرم، فيستحق عليه الثواب والعقاب.

قالوا: ولا يمتنع كون الفعل في الشرع ذا وجهين مختلفين، كالاشتغال عن الحرام بالمباح، فإن المباح إذا نظرنا إلى ذاته مع قطع النظر عن ترك الحرام به قضينا بإباحته، وإذا اعتبرناه من جهة كونه تاركاً للحرام به كان واجباً.

نعم، غايته أنه لا يتعين مباح دون مباح، فيكون واجباً مخيراً.

قالوا: وكذلك الصلاة في الدار المغصوبة هي حرام، وهي واجبة، وستر العورة بثوب الحرير كذلك حرام واجب من وجهين مختلفين.

والصواب أن هذا النزاع والخروج من الأرض توبة ليس بحرام، إذ هو مأموراً به قطعاً، ومحال أن يؤمر بالحرام، وإنما كان النزاع الذي هو جزء الوطاء حراماً لقصد التلذذ به وتكميل الوطاء. وأما النزاع الذي يقصد به مفارقة الحرام وقطع لذة المعصية فلا دليل على تحريمه، لا من نص ولا إجماع، ولا قياس صحيح يستوي فيه الأصل والفرع في علة الحكم.

That this occurrence has no ruling from God is also impossible, for His ruling in this case is the categorical command to pull out; the only other possibility would be that continuing in the act is permissible, which is categorically not the case. The same is true of exiting the said land: it is [simply] commanded. The movement within or exploitation of another's land would be prohibited only if it were for the purpose of benefiting from it, which includes harming its owner. If, however, the purpose is to desist from exploiting [the land] and the removal of harm from the owner, neither God Almighty nor His Prophet have prohibited such an act, nor does correct reasoning or sound analogy suggest such a prohibition.

The analogizing of one's walking [to exit the land he had usurped] to the continuation of usurpation, or the pulling out of a repentant person to the pulling out of one who continues the act, is the most corrupt of analogies, one that is self-evidently invalid. We do not deny that a single act could have more than one aspect, but when its prohibition or obligation in the law is established, it is possible to take into consideration all of its aspects [and then come up with a single ruling]. For instance, the lawgiver has commanded to conceal private parts and prohibited the wearing of silk [for men], and one who conceals his privates with silk has committed two things, which is why his act has two sides.

As for the point of disagreement, the [claimed] prohibition by the Lawgiver of the act of pulling out or exiting the usurped land is not established at all, neither by His words nor by anything that could be understood by His words, except if one analogizes one thing with another, but the two things are entirely different in both senses, reason, nature, and law. As for categorizing one case with [God's] overlooking [of such a case], if by it is meant that one is not punished for such an act, then it is correct. If, however, by it is meant that the divine law has no ruling on this, and that such an act is like the acts of beasts or a sleeping person, one who errs on account of forgetting, or insanity, then this is incorrect. For anyone in any of these conditions is not addressed by the law at all, whereas the person in question is addressed [and commanded] to pull out or exit. The difference is clear and God alone guides to that which is right.

If it is said that this argument works for you since parting [from the state of sin] by pulling out or exiting did not cause harm, what would you say if it did include harm? Imagine one who is in the middle of a company of wounded persons in order to plunder their goods, and throws himself on one. If he stands on him, he would kill him by his weight, and if he moves to another, he must step over another wounded person whom he might kill by his weight. Having resolved to repent, how could he accomplish it?

ومحال خلو هذه الحادثة عن حكم الله فيها، وحكمه فيها الأمر بالنزع قطعاً، وإلا كانت الاستدامة مباحةً وذلك عين المحال، وكذلك الخروج من الأرض مأمور به، وإنما تكون الحركة والتصرف في ملك الغير حراماً إذا كان على وجه الانتفاع بها، المتضمن لإضرار مالكها، أما إذا كان القصد ترك الانتفاع وإزالة الضرر عن المالك، فلم يحرم الله تعالى ولا رسوله ذلك، ولا دل على تحريمه نظر صحيح، ولا قياس صحيح.

وقياسه على مثي مستديم الغصب، وقياس نزع الثائب على نزع المستديم من أفسد القياس وأبينه بطلائاً، ونحن لا ننكر كون الفعل الواحد يكون له وجهان، ولكن إذا تحقق النهي عنه والأمر به أمكن اعتبار وجهيه، فإن الشارع أمر بستر العورة، ونهى عن لبس الحرير، فهذا الساتر لها بالحرير قد ارتكب الأمرين، فصار فعله ذا وجهين.

وأما محل النزاع فلم يتحقق فيه النهي عن النزع والخروج عن الأرض المغصوبة من الشارع البتة، لا بقوله ولا بمعقول قوله إلا باعتبار هذا الفرد بفرد آخر بينهما أشد تباين وأعظم فرق في الحس والعقل والفطرة والشرع.

وأما إلحاق هذا الفرد بالعفو، فإن أريد به أنه معفوله عن المؤاخذه به فصحيح، وإن أريد أنه لا حكم لله فيه بل هو بمنزلة فعل البهيمة والثائم والناسي والمجنون فباطل، إذ هؤلاء غير مخاطبين، وهذا مخاطب بالنزع والخروج، فظهر الفرق. والله الموفق للصواب.

فإن قيل: هذا يتأتى لكم فيما إذا لم يكن في المفارقة بنزع أو خروج مفسدة، فما تصنعون فيما إذا تضمن مفسدة مثل مفسدة الإقامة، كمن توسط جماعة جرحى ليسلبهم، فطرح نفسه على واحد إن أقام عليه قتله بثقله، وإن انتقل عنه لم يجد بداً من انتقاله إلى مثله فيقتله بثقله، وقد عزم على التوبة، فكيف تكون توبته؟

It would be said, the repentance of such a person is accomplished by adhering to the lesser of the two harmful things by standing still on a particular sin or moving from it to another. If the two harms are equal in every way, such a person is commanded to carry out repentance to the extent possible, which is regret and solemn resolve to never return. As for the parting from the sin, he is excused in as far as he must choose one of the two like harms.

It could be said that God has no judgment in this incident due to the impossibility of establishing any one of the five judgments in this case. For his standing on the wounded causes the harm of killing him, which cannot be commanded, nor is he permitted to do so, and his moving over to another causes another death, which too can neither be commanded nor permitted. The judgment must be withheld in this incident and he is excused from repentance in this respect.

The correct view is that the repentance is not excused, and God does have a judgment on this, for there is no incident except that God has a judgment on it; some know it and others do not. It will be said that the judgment of God in this case is like His judgment in the case of a coerced person, for he is now compelled to kill one of two souls and finds no way out, and a coerced person has no act that can be attributed to him, for he becomes a tool. When one becomes like this coerced person, his ruling is that he is not in a position to issue a movement, an act, or a choice. He should, therefore, not move from one wounded person to another, for he has no movement permitted in this respect at all. The judgment on him is to be annihilated from movement and choice, and to think of himself like a rock thrown at the victim, especially if he is thrown there without his choice. He does not have the right to throw himself over a wounded person, to save one by killing another. The decree has thrown him where he is, and he is excused from that, but when he moves to another that would be by his own choice and will. Thus, if he throws himself onto him by his choice, then repents and regrets, we do not ask of him to repeat this, to save himself from one sin by committing another.

The repentance of such a person can be imagined through regret and resolve only; parting from the sin being impossible for him. He is like one who penetrated a prohibited genital and became tied to it, unable to pull out. His repentance is regret and resolve and parting in his heart from being pleased with this state, the same as the repentance of the person previously described, by parting from will and choice. God knows best.

قيل: توبة مثل هذا بالتزام أخف المفسدتين من الإقامة على الذنب المعين أو الانتقال عنه، فإن تساوت مفسدة الإقامة على الذنب ومفسدة الانتقال عنه من كل وجه، فهذا يؤمر من التوبة بالمقدور له منها، وهو الندم والعزم الجازم على ترك المعادة، وأما الإقلاع فقد تعذر في حقه إلا بالتزام مفسدة أخرى مثل مفسدته.

فقيل: إنه لا حكم لله في هذه الحادثة لاستحالة ثبوت شيء من الأحكام الخمسة فيها، إذ إقامته على الجريح تتضمن مفسدة قتله فلا يؤمر بها، ولا هو مأذون له فيها، وانتقاله عنه يتضمن مفسدة قتل الآخر، فلا يؤمر بالانتقال، ولا يؤذن له فيه، فيتعذر الحكم في هذه الحادثة، وعلى هذا فتعذر التوبة منها.

والصواب: أن التوبة غير متعذرة ولله فيها حكم، فإنه لا واقعة إلا ولله فيها حكم، علمه من علمه وجهله من جهله.

فيقال: حكم الله في هذه الواقعة حكمه في الملجأ، فإنه قد ألجىء قدراً إلى إتلاف أحد النفسين ولا بد، والملجأ ليس له فعل يضاف إليه، بل هو آلة، فإذا صار هذا كالملجأ فحكمه ألا يكون منه حركة ولا فعل ولا اختيار، فلا يعدل من واحد إلى واحد، بل يتخلى عن الحركة والاختيار، ويستسلم استسلام من هو عليه [من الجرحى]، إذ لا قدرة له على حركة مأذون له فيها البتة، فحكمه الفناء عن الحركة والاختيار، وشهود نفسه كالجرحى الملقى على هذا الجريح، ولا سيما إن كان قد ألقى عليه بغير اختياره، فليس له أن يلقي نفسه على جاره لينجيه بقتله والقدر ألقاه على الأول فهو معذور به، فإذا انتقل إلى الثاني انتقل بالاختيار والإرادة، فهكذا إذا ألقى نفسه عليه باختياره ثم تاب وندم، لا تأمره بإلقاء نفسه على جاره ليتخلص من الذنب بذنب مثله سواء.

وتوبة مثل هذا إنما تتصور بالندم والعزم فقط لا بالإقلاع، والإقلاع في حقه مستحيل، فهو كمن أوج في فرج حرام، ثم شد وربط في حال إيلاجه بحيث لا يمكنه النزاع البتة، فتوبته بالندم والعزم والتجافي بقلبه عن السكون إلى الاستدامة، وكذلك توبة الأول بذلك، وبالتجافي عن الإرادة والاختيار، والله أعلم.

10.7 *Repentance from Sins That Violate Other's Rights*

Among the rulings [of repentance there is one that] concerns the case when [repentance] requires that the right of another human being be restored either by repaying it, or informing the person wronged and legitimating it based on his permission if it was a monetary right or crime against his body or the body of someone whose blood-money he receives. It is reported authentically from the Prophet, God grant him blessing and peace, that he said,

If one has a wrong against his brother from wealth or honor, let him seek forgiveness for it [lit., let him make it licit] today before the day when there will be no dinar nor dirham except good and bad deeds.⁷⁴

If the wrong consisted of badmouthing the person, either by way of backbiting or slandering, is it a condition of repentance that he must inform [the victim] of the precise nature and seek his forgiveness? Or would it be sufficient to speak generally that he had violated his honor without specifying it? Or is it that neither is required, and it is sufficient for repentance to seek God's pardon without informing the victim of sins like slandering and backbiting?

There are three opinions on this. Two opinions are attributed to Aḥmad, God be pleased with him, on the question of the prescribed punishment for slandering concerning whether his repentance is contingent on informing the one slandered and seeking his forgiveness. The repentance of one who backbit or libeled is classified in the same category.

The well-known opinions in the schools of al-Shāfiʿī, Abū Ḥanīfā, and Mālik is that the victim is informed and sought forgiveness from; this is what has been mentioned by their companions in their books.

Those who make this a condition argue that the sin is against the right of a human being and cannot be erased without forgiveness and acquittal from him. Furthermore, acquittal from an unknown thing is incorrect, therefore, [the victim] must be informed of the specific details, especially if the one who violated the right was aware of the status of the victim, he must be informed of it, for he may not forgive the perpetrator if the latter knew better. They argue using the aforementioned tradition, which is the words, "If one has a wrong against his brother from wealth or honor, let him seek forgiveness for it [lit., let him make it licit] today." They also argue that in this crime there are two rights involved, the right of God and the right of the human being, and repentance from it can be obtained only by the forgiveness of the human being and regret between him and God Almighty for His right. They also say that this is why the repentance

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فصل

ومن أحكامها أنها إذا كانت متضمنةً لحق آدمي أن يخرج إليه منه، إما بأدائه وإما باستحلاله منه بعد إعلامه به إن كان حقاً مالياً، أو جنايةً على بدنه أو بدن موروثه، كما ثبت عن النبي ﷺ أنه قال: «من كالأخيه عنده مظلمة من مال أو عرض، فليتحلله اليوم قبل ألا يكون دينار ولا درهم إلا الحسنات والسيئات». وإن كانت المظلمة بقدحه فيه بغيبة أو قذف، فهل يشترط في توبته منها إعلامه بذلك بعينه والتحلل منه، أو إعلامه بأنه قد نال من عرضه ولا يشترط تعيينه أو لا يشترط لا هذا ولا هذا، بل يكفي في توبته أن يتوب بينه وبين الله تعالى من غير إعلام من قذفه واغتابه؟

على ثلاثة أقوال. وعن أحمد—رضي الله عنه—روايتان منصوصتان في حد القذف، هل يشترط في توبة القاذف إعلام المذدوف والتحلل منه أم لا؟ ويخرج عليهما توبة المغتاب والشاتم. والمعروف من مذهب الشافعي، وأبي حنيفة ومالك اشتراط الإعلام والتحلل، هكذا ذكره أصحابهم في كتبهم.

والذين اشتروا ذلك احتجوا بأن الذنب حق آدمي، فلا يسقط إلا بإحلاله منه وإبرائه، ثم من لم يصحح البراءة من الحق المجهول شرط إعلامه بعينه، لا سيما إذا كان من عليه الحق عارفاً بقدره، فلا بد من إعلام مستحقه به، لأنه قد لا تسمح نفسه بالإبراء منه إذا عرف قدره. واحتجوا بالحديث المذكور، وهو قوله: «من كالأخيه عنده مظلمة من مال أو عرض، فليتحلله اليوم».

قالوا: ولأن في هذه الجناية حقان: حق لله، وحق لآدمي، فالتوبة منها بتحلل آدمي لأجل حقه، والندم فيما بينه وبين الله تعالى لأجل حقه.

of a murderer is not complete except when the heir feels satisfied; if he wishes he could [demand] retribution and if he wills he could forgive. This is also true of the repentance of a brigand.

The other opinion is that informing [the victim] of the violation of his honor, slander, and backbiting is not a condition, rather, repentance is sufficient between him and God Almighty. Rather, he ought to mention the victim of his backbiting or slander in the companies where he backbit and slandered him in the opposite way, replacing backbiting with praise and acclaim, mentioning his virtues, chastity, and good character in case of slander, and seek forgiveness for him in the same way that he backbit him. This is the preference of our Shaykh Abū l-‘Abbās Ibn Taymiyya, may God sanctify his soul.

The holders of this second opinion argue that notifying [the victim of the precise nature of the offense] is categorically harmful and has no benefit, for it only causes more pain and hurt to someone who was perhaps at peace, and upon hearing it, could not control himself and caused harm to himself or his body, as the poet said,

That which hurts you the hearing of
If said behind your back, as it if wasn't said at all

And if the situation is this, the lawmaker has not permitted it let alone obligating and commanding it.

They further say that informing him may be a cause of hostility and battle between him and the offender, and he may never have a clean heart toward him, and his knowledge of his backbiting and slandering may cause a hostility and hatred that could lead to an evil greater than the evil of backbiting and slandering alone, and this is all opposed to the intention of the lawgiver, which is the uniting of the hearts, and mutual compassion, love, and harmony.

They also say that the difference between this case and that of monetary and corporal violation of rights are from two perspectives. First, [the victim] may benefit from them if they were returned to him, which is why hiding them from him is not legitimate, for that is his categorical right and restoring it to him is an obligation, as opposed to backbiting and slandering, for there is nothing that he gets out of it other than harm and provocation. Analogizing the one with the other, therefore, is invalid. Secondly, when he informs him of [his monetary right that was taken away from him], it does not hurt or provoke from him rage and hostility, but perhaps it pleases him and he becomes happy. This would be very different from informing him of how his honor was damaged day and night all his life from all kinds of slander, backbiting, and insults. This, therefore, is the correct opinion of the two and the one I adopt, and God knows best.

قالوا: ولهذا كانت توبة القاتل لا تتم إلا بتكفين ولي الدم من نفسه، إن شاء اقتص وإن شاء عفا، وكذلك توبة قاطع الطريق.

والقول الآخر أنه لا يشترط الإعلام بما نال من عرضه وقذفه واغتيابه، بل يكفي توبته بينه وبين الله تعالى، ويذكر المغتاب والمقذوف في مواضع غيبته وقذفه بضد ما ذكره به من الغيبة، فيبدل غيبته بمدحه والثناء عليه وذكر محاسنه، وقذفه بذكر عفته وإحصائه، ويستغفر له بقدر ما اغتابه، وهذا اختيار شيخنا [أبي العباس ابن تيمية]—قدس الله روحه—.

واحتمج أصحاب هذه المقالة بأن إعلامه مفسدة محضة لا تتضمن مصلحةً، فإنه لا يزيده إلا أذىً وحنقاً وغماً، وقد كان مستريحاً قبل سماعه، فإذا سمعه ربما لم يصبر على حمله، وأورثه ضرراً في نفسه أو بدنه، كما قال الشاعر:

فإن الذي يؤذيك منه سماعه وإن الذي قالوا وراءك لم يقل.

وما كان هكذا فإن الشارع لا يبيحه، فضلاً عن أن يوجبه ويأمر به.

قالوا: وربما كان إعلامه به سبباً للعداوة والحرب بينه وبين القاتل، فلا يصفو له أبداً، ويورثه علمه به عداوةً وبغضاءً مولدةً لشر أكبر من شر الغيبة والقذف، وهذا ضد مقصود الشارع من تأليف القلوب، والتراحم والتعاطف والتحاب.

قالوا: والفرق بين ذلك وبين الحقوق المالية وجنایات الأبدان من وجهين أحدهما: أنه قد ينتفع بها إذا رجعت إليه، فلا يجوز إخفاؤها عنه، فإنه محض حقه، فيجب عليه أدائه إليه، بخلاف الغيبة والقذف، فإنه ليس هناك شيء ينفعه يؤديه إليه إلا إضراره وتهيبه فقط، فقياس أحدهما على الآخر من أفسد القياس.

والثاني: أنه إذا علمه بها لم يؤذه ولم يهيج منه غضباً وعداوةً، بل ربما سره ذلك وفرح به، بخلاف إعلامه بما مزق به عرضه طول عمره ليلاً ونهاراً من أنواع القذف والغيبة والهجو، فاعتبار أحدهما بالآخر اعتبار فاسد، وهذا هو الصحيح في القولين كما رأيت، [والله أعلم].

10.8 *What is Lost by Sinning, May Be Regained by Repentance*

One of the rulings of repentance is whether a servant may regain by repentance the status (with God) that one had before sinning. There is a disagreement on this.

One group said that he does indeed return to his earlier status, for repentance erases the sin entirely, rendering it as if it never occurred; returning by repentance to the status required by his level of faith and righteous deeds. They argue that repentance is a great act of righteousness in its own right, therefore, if his sin degraded him, his repentance returns him to it. It is like someone who fell into a well, and his compassionate friend threw down a rope to him and pulled him up until he came back to his earlier level: repentance and good deed are like this good friend and compassionate brother.

The other group says that he does not return to his earlier status and state because he was not standing still to begin with. Rather, he was either on the rise or in decline; his sin set him off toward decline and fall, and when he repented, he remains deficient still to the extent that he failed to rise in that while.

They further argue that an example that illustrates the case of this man is that of two men together on the same journey. One of them is arrested by something that causes him to turn around and go back or keeps him from moving while his companion continued on. When he returns or his stop ends and he resumes the journey on the heels of his companion, he can never catch up to him, because for every step he takes his companion may also take the same step. They add that for the first one, the journey is by the strength of his deeds and faith and the more he journeys the stronger his [journey] becomes, whereas the one who stood still or returned has his faculties and faith enervated.

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, mention this disagreement and then comment: "The correct opinion in this matter is that some of those who repent never return to their original state, some do return, and some return to an even higher state and become better than how they were before the sin. David, for instance, was better after his repentance than he was before his error." He also said, "This depends on the state of the repentant one, his resolve, caution, effort, and motivation after his repentance. If those things are greater than they were before the sin, he returns to a state better and higher than his original rank; if it is the same, he returns to the same rank, and if it is less, he does not return to the same and is degraded."

This that he has mentioned is the correct resolution of this question.

This can be understood by means of two parables.

First, that of a traveler who is happily on his way, running and walking, stopping, resting, and sleeping. All of a sudden, he finds himself amidst a garden with tempting cool, relaxing water, shady trees, and beautiful flowers. Tempted,

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ومن أحكامها أن العبد إذا تاب من الذنب، فهل يرجع إلى ما كان عليه قبل الذنب من الدرجة التي حطه عنها الذنب، أو لا يرجع إليها؟ اختلف في ذلك.

فقال طائفة: يرجع إلى درجته، لأن التوبة تجب الذنب بالكلية وتصيره كأن لم يكن، والمقتضي لدرجته ما معه من الإيمان والعمل الصالح، فعاد إليها بالتوبة.

قالوا: ولأن التوبة حسنة عظيمة وعمل صالح، فإذا كان ذنبه قد حطه عن درجته، فحسنه بالتوبة ترقيه إليها، وهذا كمن سقط في بئر وله صاحب شقيق أدلى إليه حبلًا تمسك به حتى رقي منه إلى موضعه، فهكذا التوبة والعمل الصالح، مثل هذا القرن الصالح والأخ الشقيق.

وقالت طائفة: لا يعود إلى درجته وحاله، لأنه لم يكن في وقوف، وإنما كان في ترق وصعود، فبالذنب صار في نزول وهبوط، فإذا تاب نقص عليه ذلك القدر الذي كان مستعداً فيه للترقي.

قالوا: ومثل هذا مثل رجلين سائر على طريق سيراً واحداً، ثم عرض لأحدهما ما رده على عقبه أو أوقفه وصاحبه سائر، فإذا استقال هذا رجوعه ووقفته وسار بإثر صاحبه لم يلحقه أبداً، لأنه كلما سار مرحلة تقدم ذلك أخرى.

قالوا: والأول سيره بقوة أعماله [وإيمانه]، وكلما ازداد سيره ازدادت قوته، وذلك الواقف الذي رجع قد ضعفت قوة سيره [وإيمانه] بالوقوف والرجوع.

وسمعت شيخ الإسلام ابن تيمية—رحمه الله—يحيي هذا الخلاف ثم قال: والصحيح أن من التائبين من لا يعود إلى درجته، ومنهم من يعود إليها، ومنهم من يعود إلى أعلى منها، فيصير خيراً مما كان قبل الذنب، فكان داود بعد التوبة خيراً منه قبل الخطيئة.

قال: وهذا بحسب حال التائب بعد توبته وعزمه وحذره وجدته وتشميره، فإن كان ذلك أعظم مما كان له قبل الذنب عاد خيراً مما كان وأعلى درجةً، وإن كان مثله عاد إلى مثل حاله، وإن كان دونه لم يعد إلى درجته وكان منحطاً عنها، وهذا الذي ذكره هو فصل النزاع في هذه المسألة.

ويتبين هذا بمثلين مضروبين:

أحدهما: رجل مسافر سائر على الطريق بطمأنينة وأمن، فهو يعدو مرةً ويمشي أخرى، ويستريح تارةً وينام أخرى، فبينما هو كذلك إذ عرض له في سيره ظل ظليل وماء بارد ومقبل وروضة مزهرة،

he descends there when suddenly an enemy pounces and captures him, chains him, preventing him from his journey. He sees death, and believes that he is now food for wild beasts, that his ultimate goal has been lost to him; terrible thoughts bounce around in his head. All of a sudden he finds his affectionate father come to his rescue, undo his chains, and free him from the captivity. He says, "Get back on your journey and beware this enemy, for he is on the hunt for you on every station, and be sure that so long as you are cautious and awake, he cannot harm you. If you are careless, he will pounce. I am just ahead of you on the journey, so follow in my footsteps." If the traveler is clever and wise, has his wits about him, he starts on his journey at once with even greater resolve and caution than before, with alertness and preparation against the enemy. His resumed journey, therefore, becomes quicker and better than before and his approach to the destination faster. If, however, he remains careless toward the enemy and returns to his earlier state, neither better nor worse, without additional caution or preparation, he returns to how he was, liable to the same harm as he was before. And if that experience leaves him with weakness and fatigue, filled with thoughts of the sweetness of his resting place, the beauty of the meadow and sweetness of the water, the coolness of the gently moving shade, and his heart remains reclined on that, he not only fails to resume his journey as before, he is worse off than before.

The second parable is that of a servant in good health and body who is afflicted with an illness that causes him to take precaution, drink medicine, and avoid mixing with others, which removes the harmful matter that was nibbling away at his strength and health. His illness, therefore, leaves him stronger than ever. As it has been said,

Perhaps your affliction has a good aftermath
Perhaps bodies find health through maladies

If, however, that illness leaves him weaker and his healing compensates for it, he may return to exactly the same state of health as before. If his healing leaves him weaker, he is weaker afterward.

These two parables are sufficient for those who want to reflect.

Perhaps another parable could be given for it, that of a man who left his house for prayer in the first row, being distracted by nothing in the way. Another man accosts him and holds his robe [to chat], causing him a delay and wanting to keep him from his prayer. He has two options: one, he could stay with the man and lose his prayer, which is the state of one who fails to repent; two, to pull back and turn away from this man so that his prayer is not lost.

فدعته نفسه إلى النزول عليها، فنزل عليها فوثب عليه منها عدو فأخذه وقيده وكتفه ومنعه عن السير، فعان الملاك وظن أنه منقطع به، وأنه رزق الوحوش والسباع، وأنه قد حيل بينه وبين مقصده الذي يؤمه، فبينما هو على ذلك تتقاذفه الظنون، إذ وقف على رأسه والده الشفيق القادر، فحل كفافه وقيوده، وقال له: اركب الطريق واحذر هذا العدو، فإنه على منازل الطريق بالمرصاد، واعلم أنك ما دمت حاذراً منه متيقظاً له لا يقدر عليك، فإذا غفلت وثب عليك، وأنا متقدمك إلى المنزل، وفرط لك فاتبعني على الأثر.

فإن كان هذا السائر كيساً فطناً ليلاً حاضر الذهن والعقل، استقبل سيره استقبالا آخر [أقوى من الأول وأتم]، واشتد حذره، وتأهب لهذا العدو وأعد له عدته، فكان سيره الثاني أقوى من الأول وخيراً منه، ووصله إلى المنزل أسرع. وإن غفل عن عدوه وعاد إلى مثل حاله الأولى من غير زيادة ولا نقصان، ولا قوة حذر واستعداد، عاد كما كان، وهو معرض لما عرض له أولاً.

وإن أورثه ذلك توانياً في سيره وقتوراً وتذكراً لطيب مقيله، وحسن ذلك الروض وعدوبة مائه وتفيؤ ظلاله وسكوناً بقلبه إليه، لم يعد إلى مثل سيره ونقص عما كان.

المثل الثاني: عبد في صحة وعافية جسم، عرض له مرض أوجب له حميةً وشرب دواءً وتحفظاً من التخليط، ونقص بذلك مادةً رديئةً كانت منقصة لكمال قوته وصحته، فعاد بعد المرض أقوى مما كان قبله، [كما قيل]:

لعل عتبك محمود عواقبه وربما صحت الأجسام بالعلل.

وإن أوجب له ذلك المرض ضعفاً في القوة، وتداركه بمثل ما نقص من قوته، عاد إلى مثل ما كان. وإن تداركه بدون ما نقص من قوته، عاد إلى دون ما كان عليه من القوة.

وفي هذين المثلين كفاية لمن تدبرهما.

وقد ضرب لذلك مثل آخر رجل خرج من بيته يريد الصلاة في الصف الأول، لا يلوي على شيء في طريقه، فعرض له رجل من خلفه جذب ثوبه وأوقفه قليلاً، يريد تعويقه عن الصلاة، فله معه حالان: أحدهما: أن يشتغل به حتى تفوته الصلاة، فهذه حال غير التائب.

After his turning away, he has one of three possibilities. First, he could hurry and move faster in order to make up for what he lost in that interruption; he may therefore compensate for it and even overshoot it and get there faster. Second, he could return to his earlier speed. Third, that interruption could leave him distracted, fatigued, making him lose the reward of the first row, or the merit of the congregation and of early performance of the prayer.

This is the case with the one who repents as well.

10.9 *Who Is Better: One Who Repents or One Who Does Not Sin?*

The [foregoing] discussion sheds light on a noble issue, which is whether the obedient servant who has not sinned is better than the one who disobeys and then repents to God with sincerity, or vice versa? There is disagreement on this issue.

One group of scholars deems one who has not sinned superior to him who sins and then sincerely repents. They argue in a number of ways.

First, the most perfect and noble of God's servants are those who are most obedient to Him, and he who has not sinned is the more obedient and hence better.

Second, during the time one of the servants is sinning, the one who has avoided the sin is rising in his ranks with God. The most that can be said of the one who repents is that he can resume his journey to catch up to the former. But how can he ever catch up? These two are like two men who share their means of earning; when one of them earns a thing, so does another. In this state, it so happens that one of them loses some of his earning while the other continues uninterrupted, doing his best. When the other one regains his motivation to compete and returns to work, he finds that his companion has earned a lot during this period, and he cannot earn at a rate faster than that of his companion. How can they ever be equal?

Third, the most his repentance can do is erase his sins altogether, and become like someone who has not committed those sins, such that his journey during the period of sinfulness is neutral, neither for nor against him. How is this comparable to the effort of one who continues to earn and profit?

Fourth: God dislikes sins and defiance of His commands, and so, in the period before repentance, the sinner earned God's dislike, whereas the share of the obedient one was pleasure. Since God continues to be pleased with him, he is doubtless better than the one with whom God was pleased, then became displeased, and then became pleased again. Continued pleasure is better than that interrupted by displeasure.

الثاني: أن يجاذبه على نفسه ويتفلسف منه، لثلاث تفوته الصلاة. ثم له بعد هذا التفلسف ثلاثة أحوال: أحدها: أن يكون سيره جماً ووثوباً، ليستدرك ما فاتته بتلك الوقفة، فربما استدركه وزاد عليه. الثاني: أن يعود إلى مثل سيره. الثالث: أن تورثه تلك الوقفة فتوراً وتهاوناً، فيفوته فضيلة الصف الأول أو فضيلة الجماعة وأول الوقت، فهكذا التائب سواء.

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ويتبين هذا بمسألة شريفة، وهي أنه هل المطيع الذي لم يعص خيراً من العاصي الذي تاب إلى الله توبةً نصوحاً، أو هذا التائب أفضل منه؟ اختلف في ذلك.

فطائفة رجحت من لم يعص على من عصى وتاب [توبة نصوحاً]، واحتجوا بوجه: أحدها: أن أكل الخلق وأفضلهم، أطوعهم الله تعالى، وهذا الذي لم يعص أطوع، فيكون أفضل. الثاني: أن في زمن اشتغال العاصي بمعصيته يسبقه المطيع عدة مراحل إلى فوق، فتكون درجته أعلى من درجته، وغايته أنه إذا تاب استقبل سيره ليلحقه، وذلك في سير آخر، فأنى له بلحاظه؟ فهما بمنزلة رجلين مشتركين في الكسب، كلما كسب أحدهما شيئاً كسب الآخر مثله، فعمد أحدهما إلى كسبه فأضاعه وأمسك عن الكسب المستأنف، والآخر مجد في الكسب فإذا أدركته حمية المنافسة وعاد إلى الكسب، وجد صاحبه قد كسب في تلك المدة شيئاً كثيراً، فلا يكسب شيئاً إلا كسب صاحبه نظيره، فأنى له بمساواته؟

الثالث: أن غاية التوبة أن تحو عن هذا سيئاته، ويصير بمنزلة من لم يعملها، فيكون سعيه في مدة المعصية لا له ولا عليه، فأين هذا السعي من سعي من هو كاسب رابح؟

الرابع: أن الله يمقت على معاصيه ومخالفة أوامره، ففي مدة اشتغال هذا بالذنوب، كان حظه المقت، وحظ المطيع الرضا، فالله لم يزل عنه راضياً، ولا ريب أن هذا خير ممن كان الله راضياً عنه ففقتة ثم رضي عنه، فإن الرضا المستمر خير من الذي تخلله المقت.

Fifth, sinning is analogous to drinking poison, and repentance is its antidote and cure, and obedience is good health and protection. Continued health and protection is better than health interrupted by ailment and drinking of poison from which one then gets better; these may, alternatively, lead to death or chronic illness.

Sixth, a disobedient person has placed himself at a great risk. His fate revolves around three things. First, he could die by the poison; second, he may lose strength because of it, even if he is saved from death; and third, total recovery or improving one's health even beyond the previous state. Most common outcomes, however, are the first two; the third outcome is seldom. One is certain to be harmed by the poison, even as he hopes for getting better, unlike him who has not taken the poison to begin with.

Seventh, the obedient one has surrounded himself in the garden of obedience with a fortification, the enemy having no recourse to him; his fruit, flowers, freshness, and blossom is ever on the increase. The disobedient one, in contrast, has opened a hole into the wall of his fortress, thus allowing thieves and enemies to come, who have raided and destroyed the garden left and right, corrupting its branches, spoiling its walls, plucking its fruit, burning down its alleys, cutting off its water or reducing its flow. When can this one return to his earlier state? When its gardener catches up and fixes it back up, setting right what has been spoiled, restoring the waterways, repopulating what has been trampled, he can either return it to its original state or not quite the same, or perhaps better. He cannot, however, catch up to the garden that retained its full blossom and beauty, if not increased and redoubled its fruit and plants.

Eight, the enemy's hope to deceive a servant must have been due to the latter's lack of knowledge or weakness of determination, and that is why such a person is called "ignorant." Qatāda, God be pleased with him, said that the Companions of the Prophet, God grant him blessing and peace, said that whatever is used to disobey God is ignorance. Thus, God said of Adam when he committed a sin: "And We did not find resolve in him" [20:115], and said, "And persevere, as did the most resolute among the Messengers" [46:35]. The enemy does not hope to deceive a person whose resolve and faith are strong and knowledge sound, and he is, therefore, better.

Ninth: Sin cannot but leave an ill effect; it absolutely must, either by wholly destroying a person or causing him loss and chastisement before forgiveness and entry into paradise, or loss of rank, or cooling down of the fire of faith. Repentance works to remove these effects and atone for them, whereas the righteous practice of the obedient servant works to increase and raise his rank. This is why the nightly standing [in prayer] was an additional [obligation] for

الخامس: أن الذنب بمنزلة شرب السم، والتوبة ترياقه ودواؤه، والطاعة هي الصحة والعافية، وصحة وعافية مستمرة خير من صحة تخللها مرض وشرب سم أفاق منه، [وربما أديا به إلى التلف أو المرض أبداً].

السادس: أن العاصي على خطر شديد، فإنه دائر بين ثلاثة أشياء: أحدها: العطب والهلاك بشرب السم. الثاني: النقصان من القوة وضعفها إن سلم من الهلاك. والثالث: عود قوته إليه كما كانت أو خيراً منها.

والأكثر إنما هو القسمان الأولان، ولعل الثالث نادر جداً، فهو على يقين من ضرر السم، وعلى رجاء من حصول العافية بخلاف من لم يتناول ذلك.

السابع: أن المطيع قد أحاط على بستان طاعته حائطاً حصيناً لا يجد العدو إليه سبيلاً، فثمرته وزهرته ونضرتة وبهجته في زيادة ونمو أبداً، والعاصي قد فتح فيه ثغرة، [وثلم فيه ثلمة]، ويمكن منه السراق والأعداء، فدخلوا فعاثوا فيه [يميناً وشمالاً]، وأفسدوا [أغصانه]، وخرّبوا حيطانه، وقطعوا ثمرته، وأحرقوا في نواحيه، وقطعوا مائه، أو نقصوا سقيه، [فتى يرجع هذا إلى حاله الأول؟] فإذا تداركه قيمه ولم شعته وأصلح ما فسد منه وفتح طرق مائه وعمر ما خرب منه، فإنه إما أن يعود كما كان أو أنقص أو خيراً، ولكن لا يلحق بستان صاحبه الذي لم يزل على نضارته وحسنه، بل في زيادة ونمو، [وتضاعف ثمرة، وكثرة غرس].

الثامن: أن طمع العدو في هذا العاصي إنما كان لضعف علمه وضعف عزيمته، ولذلك يسمى جاهلاً. قال قتادة—رضي الله عنه—: «أجمع أصحاب رسول الله ﷺ على أن كل ما عصي الله به فهو جهالة»، فلذلك قال الله تعالى في حق آدم عليه السلام: ﴿وَلَوْ نَجِدْ لَهُ عَزْماً﴾ [طه: 115]، وقال في حق غيره: ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ [الأحقاف: 35] وأما من قويت عزيمته وكل علمه وقوي إيمانه لم يطمع فيه عدوه وكان أفضل.

التاسع: أن المعصية لا بد أن تؤثر أثراً سيئاً، ولا بد، إما هلاكاً كلياً وإما خسراناً وعقاباً يعقبه عفو ودخول الجنة، وإما نقص درجة، وإما محمود مصباح الإيمان. وعمل التائب في رفع هذه الآثار والتكفير، وعمل المطيع في الزيادة ورفع الدرجات.

the Prophet, God grant him blessing and peace, specifically, for he worked to raise his ranks, while others may do the same to atone for their sins. How different is one from the other!

Tenth, the journey of the one who remains directed toward God is enriched by the entirety of his deeds, and the more his acts of obedience accumulate, the more they grow and earn more. He is like a traveler [in trade] who earned ten times his original capital, and he traveled again with this capital and earned ten times that, and traveled a third time with all this wealth and returned with a similar profit, and so on. If he interrupted his travel even once, he lost all of his potential redoubling of the profit or more. This is the meaning of some of the knowers, "If a servant attends to God for so many years and then turns away from him for a moment, what he is lost in that is greater than all that he previously earned." This is correct in the meaning [just explained], for he lost during that period of being away the profit of all of those deeds, which is greater than the prior profit. If this is the case of him who turns away, how much more so is it true for him who disobeys and sins? This should suffice in explanation of this point.

Another group prefers the one who repents without denying that the first one has more good deeds than him. They offer a number of arguments.

First, the worship of repentance is the dearest to God, the most honored to Him, for the Exalted loves those who repent frequently. If repentance were not the dearest thing to Him, He would not test the most honored of creation with sin. It is because of His love for repentance that He afflicted His servant with sin, which causes His beloved [human being] to repent and for His love to increase for him. For He has special love for those who repent, explained in what follows.

Second, for repentance, God has a special rank that no other act of obedience can match. This is why the Exalted is delighted with his servant's repentance to Him with a delight greater than can be measured, as the Prophet, God grant him blessing and peace, likened it to the delight of one who finds his ride with his food and drink in a barren, ghastly land, after having lost it and with it the means and hope for his life. He did not find this delight in any other act of obedience except repentance, and it is known that this delight has a great effect in the state and the heart of the one who repents, a delight greater than can be expressed. It is among the secrets of decreeing sins for the servants, for a servant reaches through repentance the rank of beloved, becoming dear to God, for God loves those who repent frequently and loves a servant who is frequently tested and then repents. This is further explained in the following.

ولهذا كان قيام الليل نافلة للنبي ﷺ خاصةً، فإنه يعمل في زيادة الدرجات، وغيره يعمل في التكفير، وأين هذا من هذا؟

العاشر: أن المقبل على الله له سير بجملته أعماله، وكلها ازدادت طاعاته وأعماله ازداد كسبه بها وعظم، وهو بمنزلة من يسافر، فكسب عشرة أضعاف رأس ماله، فسافر ثانياً برأس ماله الأول وكسبه، فكسب عشرة أضعافه أيضاً، فسافر ثالثاً أيضاً بهذا المال كله وكان ربحه كذلك، وهلم جرا. فإذا قتر عن السفر في آخر أمره مرة واحدة فاته من الربح بقدر جميع ما ربح أو أكثر منه، وهذا معنى قول بعض العارفين: «لو أقبل عبد على الله كذا وكذا، ثم أعرض عنه لحظة واحدة كان ما فاته أكثر مما حصل له». وهو صحيح بهذا المعنى، فإنه قد فاته في مدة الإعراض ربح تلك الأعمال كلها، وهو أزيد من الربح المتقدم، فإذا كان هذا حال من أعرض فكيف من عصى وأذنب؟ وفي هذا الوجه كفاية.

فصل

وطائفة رحمت التائب وإن لم تتكرر كون الأول أكثر حسنات منه، واحتجت بوجه: أحدها: أن عبودية التوبة من أحب العبوديات إلى الله وأكرمها عليه فإنه سبحانه يحب التوابين، ولو لم تكن التوبة أحب الأشياء إليه لما ابتلى بالذنوب أكرم الخلق عليه، فلمحبته لتوبة عبده ابتلاه بالذنوب الذي يوجب وقوع محبوبه من التوبة، وزيادة محبته لعبده، فإن للتائبين عنده محبة خاصة. الوجه الثاني: أن للتوبة عنده سبحانه منزلةً ليست لغيرها من الطاعات، ولهذا يفرح سبحانه بتوبة عبده حين يتوب [إليه] أعظم فرح يقدر، كما مثله النبي ﷺ بفرح الواجد لراحته التي عليها طعامه وشرابه في الأرض الدوية المهلكة، بعدما فقدوها وأيس من أسباب الحياة، ولم يجيء هذا الفرح في شيء من الطاعات سوى التوبة، ومعلوم أن لهذا الفرح تأثيراً عظيماً في حال التائب وقلبه، ومزيده لا يعبر عنه، وهو من أسرار تقدير الذنوب على العباد، فالعبد ينال بالتوبة درجة المحبوبة، فيصير حبيباً لله، فإن الله يحب التوابين، ويحب العبد المفتن التواب.

Third, repentance contains the humility, meekness, and flattering praise for God that is dearer to God than many external acts of righteousness, even if in measure and weight such are greater. For humility and broken-heartedness are the heart and soul of worship. This is further explained by what follows.

Fourth, the attainment of humility and broken-heartedness for the one who repents are more perfect than in any other worship. [These attributes] are found also in the humility of neediness, worship, and love, yet, they are distinguished by the broken-heartedness that comes from having been disobedient. God is closest to His servant when the servant is humble and broken-hearted. As it appears in an Israelite report, "O Lord, where do I find You?" He said, "At the breaking of [my servants'] hearts because of Me." This is why, "the closest the servant is ever to God is in prostration."⁷⁵

Consider the words of the Prophet, God grant him blessing and peace, in what he narrates from his Lord Almighty,

He (God) said on the Day of Resurrection, "O son of Adam, I asked you for food and you did not feed Me." He said, "O Lord! How could I feed You, and You are the Sustainer of the worlds?" He said, "Such and such of my servant asked you for food, and you refused; had you fed him, you would have found that with Me. O son of Adam, I asked you for drink and you refused Me a drink." He said, "O Lord! How could I give You a drink, and You are the Sustainer of the worlds." He said, "Such and such of my servants asked you for a drink, and you refused. Had you given that to him, you would have found that with Me. O son of Adam, I was sick and you did not visit Me." He said, "O Lord! How could I visit You, and You are the Sustainer of the worlds?" He said, "Such and such of my servants was sick, but you did not visit him. Had you visited him, you would have found Me there."⁷⁶

Note that in the last case of the sick person, God said "You would have found Me there," while in the other two cases, he said "You would have found that with Me." The reason being that a sick person is in a miserable state, and if he is a believer, his heart is humbled before God, and God is with him.

This, and God knows best, is the secret of the acceptance of the supplication of the three, one who is oppressed, a traveler, and a fasting person; this is so because of the humility and broken-heartedness in each one of them. For

⁷⁵ Muslim #482.

⁷⁶ Bukhārī #178; Muslim #2569.

الوجه الثالث: أن عبودية التوبة فيها من الذل والانكسار والخضوع والتلق لله والتذلل له ما هو أحب إليه من كثير من الأعمال الظاهرة، وإن زادت في القدر والكمية على عبودية التوبة، فإن الذل والانكسار روح العبودية ومخها ولها.

الوجه الرابع: أن حصول مراتب الذل والانكسار للتائب أكل منها لغيره، فإنه قد شارك من لم يذنب في ذل الفقر والعبودية والمحبة، وامتناز عنه بانكسار المعصية، والله سبحانه أقرب ما يكون إلى عبده عند ذله وانكسار قلبه، كما في الأثر الإسرائيلي: «يا رب أين أجذك؟ قال: عند المنكسرة قلوبهم من أجلي». ولأجل هذا «أقرب ما يكون العبد من ربه وهو ساجد» لأنه مقام ذل وانكسار بين يدي ربه عز وجل.

وتأمل قول النبي ﷺ فيما يروي عن ربه عز وجل: «أنه يقول يوم القيامة: يا ابن آدم استطعمتك فلم تطعمني. قال: يا رب كيف أطعمتك وأنت رب العالمين؟ قال: استطعمتك عبي فلان فلم تطعمه، أما لو أطعمته، لوجدت ذلك عندي. ابن آدم استسقيتك فلم تسقني. قال: يا رب كيف أسقيتك وأنت رب العالمين؟ قال: استسقاك عبي فلان فلم تسقه، أما لو سقيته لوجدت ذلك عندي. ابن آدم مرضت فلم تعدني. قال: يا رب كيف أعودك وأنت رب العالمين؟ قال: أما إن عبي فلانا مرض فلم تعده، أما لو عدته لوجدتني عنده». فقال في عيادة المريض: «لوجدتني عنده» وقال في الإطعام والإسقاء: «لوجدت ذلك عندي»، ففرق بينهما، فإن المريض مكسور القلب ولو كان من كان، فلا بد أن يكسره المرض، فإذا كان مؤمناً قد انكسر قلبه بالمرض كان الله عنده.

وهذا والله أعلم هو السر في استجابة دعوة الثلاثة، المظلوم والمسافر والصائم، للكسرة التي في قلب كل واحد منهم، فإن غربة المسافر وكسرتة مما يجدها العبد في نفسه، وكذلك الصوم، فإنه يكسر سورة النفس السبعية الحيوانية ويذللها.

the homelessness and humility that a traveler finds in himself, just as in the case of a fasting person, break the animalistic, ferocious wall of the ego and makes one meek.

The point is that the candle of bounty, grace, and gifts is placed in the candleholder of broken-heartedness, and one who has been disobedient and then repents finds abundance of that. This is further explained by what follows.

Fifth, a sin when accompanied by repentance is better for a servant than many deeds of righteousness. This is the meaning of the saying of some of the Predecessors, "A person may commit a sin which may lead him to paradise, and one may act obediently but that may take him into hellfire." People asked them how that could be. They said, "If one commits a sin, but then regrets it, unable to forget it and rest in peace, he laments standing, walking, and lying down; he thus courts true humility, repenting and begging for forgiveness, and this leads him to paradise. On the other hand, one who does a good deed may become filled with it; walking, sitting, lying down he remembers it and feels elated, proud, and self-satisfied, until these lead him to destruction."⁷⁷

Thus, the sin leads to obedience and good deeds and states of the heart such as fear of God, shame before Him, throwing oneself before Him with the head lowered and humbled, weeping and lamenting, facing his Lord, and each of these effects are more beneficial from an act of obedience that causes him self-satisfaction, arrogance, and denigration of the people, seeing them as low and lacking. No doubt, this sinner is better before God, nearer to salvation and success, than such a self-righteous worshipper, satisfied with himself and boastful of his deeds and state toward God Almighty. He may even be hostile to people if they fail to honor and sanctify him and bow before him, his heart filled with hatred for those who do not do so. If he were to truly examine his ego he would see these tendencies hidden there, which is why you will find him angry with anyone who does not acknowledge his greatness and piety and right of recognition. He would find fault with him in the guise of protecting God's rights. If, however, someone who honors him and humbles himself before him does something far worse than the one who fails to honor him, he would open the door of excuses and hope for such a person, closing his eyes, ears, and tongue [from criticizing]. He would say, No one is infallible but prophets, God's peace be upon them. He perhaps thinks that [the sycophants'] sins are forgiven by their acknowledgment of his majesty, grandeur, and nobility. If God wishes well for such a servant, He causes him to fall into a sin that would break him and know his true worth by it, save God's servants from his evil, lower his head, and

77 Abū Nu'aym, *Hilya*, 3:242.

والقصد أن شمعة الخير والفضل والعطايا إنما يتنزل في شمعدان الانكسار، وللعاصي التائب من ذلك نصيب وافر.

الوجه الخامس: أن الذنب قد يكون أنفع للعبد إذا اقترنت به التوبة من كثير من الطاعات، وهذا معنى قول بعض السلف: قد يعمل العبد الذنب فيدخل به الجنة، ويعمل الطاعة فيدخل بها النار. قالوا: وكيف ذلك؟ قال: يعمل الذنب، فلا يزال نصب عينيه، إن قام وإن قعد وإن مشى، كلما ذكره أحدث له توبةً واستغفاراً وندماً، فيكون ذلك سبباً لنجاته، ويعمل الحسنة فلا تزال نصب عينيه إن قام وإن قعد وإن مشى، كلما ذكرها أورثته عجباً وكبراً ومنةً، فتكون سبباً لهلاكه. فيكون الذنب موجباً لترتب طاعات وحسنات ومعاملات قلبية من خوف من الله وحياء منه، والإطراق بين يديه منكساً رأسه نخلاً بائساً نادماً مستقبلاً ربه، وكل واحد من هذه الآثار أنفع للعبد من طاعة توجب له صولةً وكبراً وازدراءً بالناس، ورؤيتهم بعين الاحتقار. ولا ريب أن هذا المذنب خير عند الله وأقرب إلى النجاة والفوز من هذا المعجب بطاعته الصائل بها، المان بها وبحاله على الله عز وجل وعباده، وإن قال بلسانه خلاف ذلك، فالله شهيد على ما في قلبه، ويكاد يعادى الخلائق إذ لم يعظموه ويرفعوه ويخضعوا له، ويجد في قلبه بغضةً لمن لم يفعل به كذلك، ولو قتش نفسه حق التفتيش لرأى فيها ذلك كامناً، ولهذا تراه عاتباً على من لم يعظمه ويعرف له حقه، متطلباً لعيبه في قالب حمية الله وغضب له، وإذا قام بمن يعظمه ويحترمه ويخضع له من الذنوب أضعاف ما قام بهذا فتح له باب المعاذير والرجاء، وأغمض عينه وسمعه، وكف لسانه وقلبه، وقال: باب العصمة عن غير الأنبياء—عليهم السلام—مسدود. وربما ظن أن ذنوبه تكفر بإجلاله وتعظيمه وإكرامه. فإذا أراد الله بهذا العبد خيراً ألقاه في

cure him of the malady of conceit, pride, and haughtiness toward Him and His servants. Such a sin would be more beneficial to him than many acts of righteousness, like medicine that cures a stubborn disease. As this has been said to express the situation of Adam, upon him be peace, and his exit from paradise because of his sin:

O Adam, do not worry about the goblet that spilled, it has brought you wisdom by ridding you of a malady with which you were not suitable for Our company: through it, you have donned the cloak of servanthood: Perhaps your affliction has a good end /Perhaps bodies find health through maladies

O Adam, you used to enter upon Me like kings to kings, but today you enter like servants to kings.

O Adam, if I protected you and your offspring from sin, upon whom will I bestow My forbearance, forgiveness, pardon, and repentance, when I am the Most Oft-returning in repentance and mercy?

O Adam, do not grieve over my saying to you, "Get out of here," I created it for you, but go down to the abode of struggle, sow the seed of piety, rain on it with the clouds of tears, and when the crop of love is strong and deep, standing on its stem, come harvest it.

O Adam, I did not send you down from the garden except so that you can climb back to Me; I did not expel you to deny you, but so that you come back.

If grief has come between you and Us

Or the abode is far from you and Us

The love that you pledged still awaits

The slip that afflicts you will be set aright

O Adam, a sin by which you come humbly to Us is dearer to Us than an act of obedience by which you vaunt to Us.

The wailing of a sinner is dearer to Us than the litany of the vainglorious.

O son of Adam, so long as you call upon Me and hope for Me, I will forgive you regardless of what you have done, I do not care. O son of Adam, if your sins have reached the highest heavens, then you begged Me for pardon, I will pardon you. O son of Adam, if you meet Me with the entire earth's load of errors, but without having associated partners to Me, I will come to you with the same measure of forgiveness.⁷⁸

78 This is paraphrase based on a Hadith report; see Tirmidhī #3540.

ذنب كسره به وعرفه به قدره وكفي به عباده شره، ونكس به رأسه، واستخرج به منه داء العجب والكبر والمنة عليه وعلى عباده، فيكون هذا الذنب أنفع لهذا من طاعات كثيرة، ويكون بمنزلة شرب الدواء ليستخرج به الداء العضال، كما قيل بلسان الحال في قصة آدم عليه السلام وخروجه من الجنة بذنبه: يا آدم، لا تجزع من كأس زلل كانت سبب كيسك، فقد استخرج بها منك داء لا يصلح أن تجاورنا به، وألبست بها خلعة العبودية.

لعل عتبك محمود عواقبه وربما صحت الأجسام بالعلل.

«يا آدم، إنما ابتليتك بالذنب، لأنني أحب أن أظهر فضلي وجودي وكرمي على من عصاني»، «لو لم تذنبوا لذهب الله بكم، ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم».

«يا آدم، كنت تدخل على دخول الملوك على الملوك، واليوم تدخل على دخول العبيد على الملوك».

«يا آدم، إذا عصمتك وعصمت بنيك من الذنوب فعلى من أجود بحلمي؟ وعلى من أجود بعفوي ومغفرتي وتوبي، وأنا التواب الرحيم؟»

«يا آدم، لا تجزع من قولي لك: ﴿أَخْرِجْ مِنْهَا﴾ فلك خلقتها، ولكن اهبط إلى دار المجاهدة، وابدأ بذار التقوى، وأمطر عليه سخائب الجفون، فإذا اشتد الحب، واستغلظ، واستوى على سوقه، فتعال فاحصده».

«يا آدم، ما أهبطتك من الجنة إلا للتوسل إلي في الصعود، وما أخرجتك منها نفياً لك عنها، ما أخرجتك إلا للتعود».

إن جرى بيننا وبينك عتب أو تناءت منا ومنك الديار.
فالوداد الذي عهدت مقيم والعثار الذي أصبت جبار.

«يا آدم، ذنب تذلل به لدينا أحب إلينا من طاعة تذلل بها علينا».

«يا آدم، أنين المذنبين أحب إلينا من تسبيح المدلين».

«ويا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي. يا ابن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك. يا ابن آدم، لو لقيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً أتيتك بقرابها مغفرة».

It is reported that one of the worshippers used to circle [the Ka'ba] at night, asking his Lord during the circling to protect him from His disobedience. Once, he fell asleep and heard someone say, "You ask Me for protection from sin, and all My servants ask Me for protection from sin; but if I granted them it, upon whom shall I bestow My pardon and forgiveness? Whom shall I return to with repentance? How would My generosity, forgiveness, and grace show?" Or some words like that. [Now, to continue:]

O son of Adam, if you believe in Me without associating partners with Me, I would appoint the carriers of the Throne and those around it exalting My praise to seek forgiveness for you while you sleep in your bed.

In a great divine saying reported in the Hadith of Abū Dharr, God be pleased with him,

My servants, you err night and day, and I forgive your sins. Whoever knows that I am able to forgive, I will forgive him, I do not care.⁷⁹

And,

O My servants who have transgressed against your selves, do not lose hope in God's mercy. Surely God can forgive all sins. He is the Forgiving, the Merciful. [39:53]

O My servant, do not feel helpless. The supplication is your part, its response is Mine; begging for pardon is yours, granting it is Mine; seeking repentance is yours, replacing bad deeds with good deeds is Mine.

This is further explained by what follows.

Sixth, the saying of the Almighty,

Save him who repents and believes and does righteous work; as for such, God will replace their evil deeds with good deeds. God is ever Forgiving, Merciful. [25:70]

This is the greatest good news for the penitent if his repentance is accompanied by faith and good works, which is the reality of repentance. Ibn 'Abbās said, "I did not see the Prophet, God grant him blessing and peace, more delighted by

⁷⁹ This is a combination of narrations from Muslim #2577 and Tirmidhī #2495.

ويذكر عن بعض العباد أنه كان يطوف ليلة يسأل ربه في الطواف أن يعصمه من معصيته، ثم غلبته عيناه فنام، فسمع قائلاً يقول: «أنت تسألني العصمة، وكل عبادي يسألونني العصمة، فإذا عصمتهم فعلى من أجود بمغفرتي وعفوي؟ وعلى من أتوب؟ وأين كرمي وعفوي ومغفرتي وفضلي؟» أو نحو هذا من الكلام.

«ويا ابن آدم إذا آمنت بي ولم تشرك بي شيئاً، أقمت حملة العرش ومن حوله يسبحون بحمدي، ويستغفرون لك وأنت على فراشك». وفي الحديث العظيم الإلهي حديث أبي ذر رضي الله عنه: «عبادي إنكم تخطئون بالليل والنهار، وأنا أغفر الذنوب، فمن علم أنني ذو قدرة على المغفرة غفرت له ولا أبالي». ويا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعاً، إنه هو الغفور الرحيم.

ويا عبدي لا تعجز، فمك الدعاء وعلي الإجابة، ومنك الاستغفار وعلي المغفرة، ومنك التوبة وعلي تبديل سيئاتك حسنات.

الوجه السادس: وهو قوله تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [الفرقان: 70]. وهذا من أعظم البشارة للتائبين إذا اقترن بتوبتهم إيمان وعمل صالح، وهو حقيقة التوبة. قال ابن عباس رضي الله عنهما: «ما رأيت النبي ﷺ فرح

anything like his delight when this verse was revealed, 'Lo! We have given you a manifest victory, that God may forgive you of your sins that which is past and that which is to come, and may perfect His favor unto you, and may guide you on a right path'" [48:1-2].

There is disagreement on the nature of this replacement [of bad deeds with good deeds referred to in 25:70]; is it in this world or afterlife? There are two opinions. Ibn 'Abbās, God be pleased with him and his companions said that it is the replacement of their bad deeds with good deeds, replacing their polytheism with faith, fornication with chastity, lying with truthfulness, dishonesty with honesty. On this view, the meaning of the verse is that their bad characteristics and deeds have been replaced with beautiful characteristics and righteous deeds, like an ill person when he becomes well or one afflicted when he finds wholeness.

Sa'īd b. al-Musayyib⁸⁰ and other Successors said that it is the replacement by God of their evil deeds with good deeds on the Day of Resurrection, giving them a good deed for every bad one. Those who say this offer as proof a tradition narrated by al-Tirmidhī in his *Jāmi'*: al-Husayn b. Ḥarīth reported to us that Wakī' reported to us that al-A'mash reported to us on the authority of al-Ma'rūr b. Suwayd, on the authority of Abū Dharr, God be pleased with him said, that the Messenger of God, God grant him blessing and peace, said, "I know the last man to be saved from the fire. He will be brought on the Day of Resurrection and it will be said, 'Show him his minor sins, and conceal his big ones.' He will then be told, 'You did such and such, you did such and such.' He will acknowledge readily, fearing that the big ones will appear any time. Then it will be said, 'Give him a good deed for every bad deed he did.' So he will say, 'But I have many sins I do not see here!'" Abū Dharr, God be pleased with him, said, "I saw the Messenger of God, God grant him blessing and peace, laugh so much that his molars showed."⁸¹

This is a sound tradition, but the reasoning that they offer based on it requires deliberation. For this person has already been punished for his bad deeds and entered hellfire, and then was taken out of it and then given a good deed for every bad deed as God's charity to him, beginning with the number of his sins. This is not the same as the replacement of bad deeds with good deeds, for if that had happened, he would not have been taken to account as a repentant person is not taken to account. What we are talking about here is

80 Sa'īd b. al-Musayyib (d. 94/713), also known as Abū Muḥammad, was the highest-ranked Successor in knowledge, and one of the seven famous leading scholars of Medina. See *Ṣiḡar* 4:217.

81 Tirmidhī #2596; Muslim #190.

بشيء قط فرحه بهذه الآية لما أنزلت، وفرحه ب: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 1-2].

واختلفوا في صفة هذا التبديل، وهل هو في الدنيا أو في الآخرة على قولين:
فقال ابن عباس رضي الله عنه وأصحابه هو في تبديلهم بقبائح أعمالهم محاسنها، فبدلهم بالشرك إيماناً، وبالزنا عفة وإحصاناً، وبالكذب صدقاً، وبالخيانة أمانةً.
فعلى هذا معنى الآية أن صفاتهم القبيحة وأعمالهم السيئة بدلوا عوضها صفات جميلة وأعمالاً صالحة، كما يبدل المريض بالمرض صحةً، والمبتلى ببلائه عافيةً.
وقال سعيد بن المسيب وغيره من التابعين: هو تبديل الله سيئاتهم التي عملوها بحسنات يوم القيامة، فيعطيه مكان كل سيئة حسنة.

واحتج أصحاب هذا القول بما روى الترمذي في جامعه: «حدثنا الحسين بن حريث، حدثنا وكيع، حدثنا الأعمش، عن المعروور بن سويد، عن أبي ذر—رضي الله عنه—قال: قال رسول الله ﷺ: «إني لأعلم آخر رجل يخرج من النار، يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، ويخبأ عنه كبارها، فيقال: عملت يوم كذا وكذا وكذا، وهو مقر لا ينكر، وهو مشفق من كبارها، فيقال: أعطوه مكان كل سيئة عملها حسنة، فيقول: إن لي ذنباً ما أراها هاهنا». قال أبو ذر—رضي الله عنه—: «فلقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه».

وهذا حديث صحيح، ولكن في الاستدلال به على صحة هذا القول نظر، فإن هذا قد عذب بسيئاته ودخل بها النار، ثم بعد ذلك أخرج منها وأعطى مكان كل سيئة حسنة صدقة تصدق الله بها عليه ابتداءً بعدد ذنوبه، وليس في هذا تبديل تلك الذنوب بحسنات، ولو كان كذلك لما عوقب عليها كما

concerning one whose bad deeds are replaced with good deeds, so his good deeds increase. How does this Hadith support this?

People have turned to this tradition, arguing with it the aforementioned exegesis of the given verse, and you now know what is in it. The Predecessors, however, have deeper and more meticulous understanding that many later commentators have missed.

The argument by this tradition is in fact correct but after establishing a principle, which if known, the subtle argument by it can be known, which is that the sin must necessarily have an effect, which is removed in part by repentance, and in part by good deeds that erase it at other times, in part through calamities that atone for it, and in part through entering hellfire to be purified from its effect. This last occurs if the effect of the sin is great and the earlier factors do not suffice to erase it, and one must enter hellfire, for there cannot be the slightest impurity in paradise, and only he who is pure in every way may enter it. If anything remains in him of the impurity of sins, he must go through the fire of trials in order to purify the gold of his faith from impurities and thus become fit for the abode of the King.

If this is understood, then it is clear that the effect of sin can be removed in part by sincere repentance, which is the strongest of means, and in part by paying its due and purification in the fire, and once one is purified in the fire and the effect of the dirt and filth is removed, it is fitting that he will be given a good deed in place of every bad one. Given that the removing power of repentance is greater than that of hellfire and dearer to God, for it is the base, it is only fitting that [through repentance] the said replacement can be attained. This is explained further by what follows.

Seventh, the repentant servant replaces his every bad deed with good deeds by regretting it, for that is the repentance for that bad deed, as repentance is essential regret, and repentance from any sin is a good deed. Thus, every act that he did is removed by repentance that takes its place and being a good deed, he ends up with a good deed in place of every bad one in this respect. Contemplate it—it is the subtlest of perspectives.

Accordingly, this good deed [of repentance] becomes equal to his previous bad deeds, or they may be more or less than them depending on the sincerity of his repentance, the truthfulness of the penitent servant, and the actions of his heart that accompany [the act of repentance], all of which increase the benefit of that against the harm of the bad deed. This is among the finer points of repentance, further explained by the following.

Eighth, the sin of a knower of God Almighty and His command may lead to good deeds that are greater and better than it, more beneficial and beloved to God than protection from that sin. [These include] humility, broken-hearted-

لم يعاقب التائب. والكلام إنما هو في تائب أثبت له مكان كل سيئة حسنة، فزادت حسناته، فأين في هذا الحديث ما يدل على ذلك؟

والناس استقبلوا هذا الحديث مستدلين به في تفسير هذه الآية على هذا القول، وقد علمت ما فيه، لكن للسلف غور ودقة فهم لا يدركها كثير من المتأخرين.

فالاستدلال به صحيح بعد تمهيد قاعدة، إذا عرفت عرف لطف الاستدلال به ودقته، وهي أن الذنب لا بد له من أثر، وأثره يرتفع بالتوبة تارةً، وبالحسنات الماحية تارةً، وبالمصائب المكفرة تارةً، وبدخول النار ليتخلص من أثره تارةً، وذلك إذا اشتد أثره، ولم تقو تلك الأمور على محوه، فلا بد إذاً من دخول النار، لأن الجنة لا يكون فيها ذرة من الخبيث، ولا يدخلها إلا من طاب من كل وجه، فإذا بقي عليه شيء من خبث الذنوب أدخل كير الامتحان ليتخلص ذهب إيمانه من خبثه، فيصلح حينئذ لدار الملك. إذا علم هذا فزوال موجب الذنب وأثره تارةً يكون بالتوبة النصوح، وهي أقوى الأسباب، وتارةً يكون باستيفاء الحق منه وتطهيره في النار، فإذا تطهر بالنار وزال أثر الوسخ والخبث عنه، أعطي مكان كل سيئة حسنةً، فإذا تطهر بالتوبة النصوح وزال عنه بها أثر وسخ الذنوب وخبثها، كان أولى بأن يعطى مكان كل سيئة حسنةً، لأن إزالة التوبة لهذا الوسخ والخبث أعظم من إزالة النار، وأحب إلى الله تعالى، وإزالة النار بدل منها وهي الأصل، فهي أولى بالتبديل مما بعد الدخول. الوجه السابع: وهو أن التائب قد بدل كل سيئة [حسنةً] بندمه عليها، إذ هو توبة تلك السيئة، والندم توبة، والتوبة من كل ذنب حسنة، فصار كل ذنب عمله زائلاً بالتوبة التي حلت محله وهي حسنة، فصار له مكان كل سيئة حسنة بهذا الاعتبار، فتأمل له فإنه من ألطف الوجوه.

وعلى هذا فقد تكون هذه الحسنة مساويةً في القدر لتلك السيئة، وقد تكون دونها، وقد تكون فوقها، وهذا بحسب نصح هذه التوبة، وصدق التائب فيها، وما يقترب بها من عمل القلب الذي تزيد مصلحته ونفعه على مفسدة تلك السيئة، وهذا من أسرار مسائل التوبة ولطائفها.

الوجه الثامن: أن ذنب العارف بالله تعالى وأمره قد يترتب عليه حسنات أكبر منه وأكثر وأعظم نفعاً، وأحب إلى الله من عصمته من ذلك الذنب من ذل وانكسار وخشية وإنابة وندم، وتدارك

ness, fear, constant imploring, and compensation by flaunting the enemy [i.e., devil] by doing good deeds greater than its avoidance, so much so that Satan says, “I wish I did not make him do what I did,” and he regrets tempting him to do it in the same way that the one who did it regrets doing it. But how different are the two regrets! God loves his servants’ flaunting at and enraging his enemy as mentioned earlier, and this is part of worship and is attained through repenting and compensating [for the sin], and attainment of what God loves through repentance and increase in good deeds following it. It causes replacing every bad deed with a good one, rather, many good ones. Consider the saying of the Almighty in the verse, “God replaces their bad deeds with good deeds”: He did not say one for one, which means it is possible that He replaces one bad deed with a number of good deeds, according to the state of the one for whom it is being replaced.

As for the case mentioned in the tradition, the man who was punished for his sins did not have his sins replaced with good ones in this world due to sincere repentance and its effects, and he did not have what it takes to have each sin replaced with good deeds. He was given one good deed for every bad one, and the Prophet, God grant him blessing and peace, remained silent about his major sins, for when he got to it he laughed and did not clarify what was done with those. He taught that God replaces a good deed for every minor sin. But there is a fine allusion in the tradition that includes both major and minor sins in two ways. First, He says, “conceal from him his major sins,” and this suggests that when he said the replacement of the minor sins he mentioned them and sought to have them replaced as well, and their replacement was of greater import to him and he would be happier and more delighted by that. Second, the laugh of the Prophet, God grant him blessing and peace, when mentioning it, suggests his surprise at the favor bestowed on him, and how he confessed his sins, even those not mentioned to him or asked of him, for only the small ones were presented to him.

Blessed be God, the Lord of all worlds, the most Munificent of all, the Noblest of all, the Benevolent, the Gentle, the one who seeks the love of His servants through myriad favors, connecting Him to them through every path of every kind. There is no god but He, the Most Merciful, the Ever Merciful.

11 The Full Meaning of Repentance

Many people interpret repentance to mean resolve that one will never return to the sin, its immediate renunciation, regret over having committed it in the past, and, if the sin was against the rights of another human being, then a fourth condition must be added, which is to make it right with him.

بمراغمة العدو بحسنة أو حسنات أعظم منه حتى يقول الشيطان: يا ليتني لم أوقعه فيما أوقعته فيه، ويندم الشيطان على إيقاعه في الذنب، كندامة فاعله على ارتكابه، لكن شتان ما بين الندمين، والله تعالى يحب من عبده مراغمة عدوه وغيطه، كما تقدم أن هذا من العبودية، فيحصل من العبد [مراغمة العدو] بالتوبة والتدارك. وحصول محبوب الله تعالى من التوبة، وما يتبعها من زيادة الأعمال يوجب جعل مكان السيئة حسنة، بل حسنات.

وتأمل قوله في الآية: ﴿يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾ [الفرقان:70]، ولم يقل مكان كل واحدة واحدة، فهذا يجوز أن يبدل السيئة الواحدة بعدة حسنات بحسب حال المبدل.

وأما في الحديث، فإن الذي عذب على ذنوبه لم يبدلها في الدنيا بحسنات، من التوبة النصوح وتوابعها، فلم يكن له ما يجعل مكان السيئة حسنات، فأعطي مكان كل سيئة حسنة واحدة، وسكت النبي ﷺ عن كبار ذنوبه، ولما انتهى إليها ضحك، ولم يبين ما يفعل بها، وأخبر أن الله يبدل مكان كل صغيرة حسنة، ولكن في الحديث إشارة لطيفة إلى أن هذا التبديل يعم كبارها وصغارها من وجهين: أحدهما قوله: «أخبروا عنه كبارها». فهذا إشعار بأنه إذا رأى تبديل الصغائر ذكرها، وطمع في تبديلها، فيكون تبديلها أعظم موقعاً عنده [من تبديل الصغائر]، وهو به أشد فرحاً واعتباطاً.

والثاني: ضحك النبي ﷺ عند ذكر ذلك، وهذا الضحك مشعر بالتعجب مما يفعل به من الإحسان، وما يقر به على نفسه من الذنوب من غير أن يقرر عليها، ولا سئل عنها وإنما عرضت عليه الصغائر. فتبارك الله رب العالمين وأجود الأجودين وأكرم الأكرمين، البر اللطيف، المتوحد إلى عبادته بأنواع الإحسان، وإيصاله إليهم من كل طريق بكل نوع، لا إله إلا هو الرحمن الرحيم.

فصل

وكثير من الناس إنما يفسر التوبة بالعزم على ألا يعاود الذنب، وبالإقلاع عنه في الحال، وبالندم عليه في الماضي. وإن كان في حق آدمي فلا بد من أمر رابع، وهو التحلل منه.

What they have mentioned is one of the meanings of repentance, rather, its part, but in the words of God and His Messenger, God grant him blessing and peace, repentance means that, but equally also resolve to carry out and adhere to what one has been commanded. It cannot be completed with simply renouncing the sin, resolving to not do it, and regret, until one is solemnly resolved to do what he is commanded. This is the reality of repentance; it is the name of both things. When mentioned along with the command to do what one is commanded, its meaning is limited to what people have mentioned. However, when mentioned alone, it includes both things. It is like the word "*taqwā*," in the sense that when mentioned alone, it means doing all that God Almighty has commanded and desisting from all that He has prohibited; when mentioned along with a command, it means simply desisting from what is prohibited.

The essence of repentance is to return to God Almighty by adhering to what He loves and renouncing what He dislikes. It is, therefore, the return from the disliked to the liked. Return to what is loved is one part of its signification, and return from what is disliked is the other part.

This is why God has made the ultimate success contingent upon doing what is commanded and desisting from the prohibited, "Repent to God, O believers, so that you may be successful" [24:31]. Everyone who repents, hence, is successful, and one cannot be successful except one who performs what one has been commanded and desists from what one has been prohibited.

The Almighty said,

And those who do not repent, such indeed are the transgressors. [49:11]

One who fails to perform one's duty is a transgressor, just as someone who commits what is prohibited. To remove the signification of transgression through repentance includes both [i.e., performing what one is commanded and desisting from what is prohibited]. Human beings are of two kinds, the repentant and the transgressors, with no exception. The repentant are those who are

given to worship, frequent in praise (of God), travelers (in the way of God), who bow down and prostrate, who command right and forbid wrong, and who protect God's limits. [9:112]

This tells us that protecting the limits set by God is a part of repentance. Repentance, therefore, encompasses all of these matters. A repentant person is called repentant because he returns from God's prohibition to His command and from His disobedience to His obedience, as noted earlier.

وهذا الذي ذكره بعض مسمى التوبة، بل شرطها، وإلا فالتوبة في كلام الله ورسوله كما تتضمن ذلك، تتضمن العزم على فعل المأمور والتزامه، فلا يكون بمجرد الإقلاع والعزم والندم تائباً حتى يوجد منه العزم الجازم على فعل المأمور والإتيان به. هذا حقيقة التوبة، وهي اسم لمجموع الأمرين، لكنها إذا قرنت بفعل المأمور كانت عبارة عما ذكره، فإذا أفردت تضمنت الأمرين، وهي كلفظة التقوى التي عند إفرادها تقتضي فعل ما أمر الله تعالى به وترك ما نهى الله عنه، وعند اقترانها بفعل المأمور تقتضي الانتهاء عن المحذور.

فإن حقيقة التوبة الرجوع إلى الله تعالى بالتزام فعل ما يحب وترك ما يكره، فهي رجوع من مكروه إلى محبوب. فالرجوع إلى المحبوب جزء مسماهما، والرجوع عن المكروه الجزء الآخر، ولهذا علق سبحانه الفلاح المطلق على فعل المأمور وترك المحذور بها، فقال: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور:31]. فكل تائب مفلح، ولا يكون مفلحاً إلا من فعل ما أمر به وترك ما نهى عنه. وقال تعالى: ﴿وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات:11]. وتارك المأمور ظالم، كما أن فاعل المحذور ظالم، وزوال اسم الظلم عنه إنما يكون بالتوبة الجامعة للأمرين. فالتائب قسمان: تائب، وظالم ليس إلا. فالتائبون هم ﴿الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ﴾ [التوبة:112]. تحفظ حدوده جزء التوبة، والتوبة هي مجموع هذه الأمور، وإنما سمي تائباً لرجوعه إلى أمر الله من نهيه، وإلى طاعته من معصيته كما تقدم.

Repentance, then, is the essence of the religion of Islam; all of religion is included in the signification of repentance. This is why a repentant person is said to deserve being God's beloved, for God loves those who repent constantly; and God only loves those who do what they are commanded and desist from what they are forbidden.

Repentance is return from what God dislikes inwardly and outwardly to what He loves inwardly and outwardly. Its signification includes *Islām*, *Īmān*, and *Iḥsān*, and it encompasses all of the stations. This is why it is the ultimate goal of every believer; it is the beginning of the matter and its end, as mentioned earlier. It is the purpose for which the creation as well as command were brought into existence; affirmation of divine unicity is part of it, or rather, its greatest component on which it is built.

Most people fail to grasp the great worth of repentance as well as its reality, let alone establish it in knowledge, practice, and spiritual experience. God has not reserved His love for the repentant except because they are the elite of His creation.

Were the name repentance not inclusive of all of the laws of Islam and realities of faith, the Lord would not be delighted in the repentance of His servant with that great delight. Therefore, everything the people say of stations and states are nothing but details and effects of repentance.

11.1 *Repentance and Seeking Forgiveness*

As for seeking forgiveness, it is of two kinds: mentioned along with repentance and alone. It is mentioned alone in the saying of Noah, God be pleased with him, "Seek forgiveness of your Lord, He is Oft-forgiving: He sends the heavens over you raining;" [71:10–11] and the saying of [the prophet] Ṣāliḥ to his people, "If only you ask God for forgiveness, you may hope to receive mercy" [27:46]. God Almighty also says, "And seek forgiveness of God, for God is Forgiving, Merciful" [2:199]; "God is not One to punish them while they seek forgiveness" [8:33].

It is mentioned along with [repentance], as in the saying of the Almighty, "And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He gives His bounty unto every bountiful one" [11:3], and the saying of Ṣāliḥ to his people, "So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive" [11:61], and the saying of Shu'ayb, "Ask pardon of your Lord and then turn unto Him repentant. Lo! my Lord is Merciful, Loving" [11:90].

Therefore, seeking forgiveness when mentioned singly is like repentance; rather, it is repentance, as it includes the quest for forgiveness, which is the removal of sin and its effect and prevention of its evil.

فإذا التوبة هي حقيقة دين الإسلام، والدين كله داخل في مسمى التوبة، وبهذا استحق النائب أن يكون حبيب الله، فإن الله يحب التوابين، وإنما يحب الله من فعل ما أمر به، وترك ما نهى عنه. فإذا التوبة هي الرجوع مما يكرهه الله ظاهراً وباطناً إلى ما يحبه ظاهراً وباطناً، ويدخل في مسمائها الإسلام والإيمان والإحسان، وتتناول جميع المقامات. ولهذا كانت غاية كل مؤمن، وبداية الأمر وخاتمته كما تقدم. وهي الغاية التي وجد لأجلها الخلق والأمر، والتوحيد جزء منها، بل جزؤها الأعظم الذي عليه بناؤها.

وأكثر الناس لا يعرفون قدر التوبة ولا حقيقتها، فضلاً عن القيام بها علماً وعملاً وحالاً، ولم يجعل الله تعالى محبته للتوابين إلا وهم خواص الخلق لديه.

ولولا أن التوبة اسم جامع لشرائع الإسلام وحقائق الإيمان، لم يكن الرب تعالى يفرح بتوبة عبده ذلك الفرح العظيم، فجميع ما يتكلم فيه الناس من المقامات والأحوال هو تفاصيل التوبة وآثارها.

فصل

وأما الاستغفار فهو نوعان: مفرد، ومقرون بالتوبة. فالمفرد كقول نوح عليه السلام لقومه: ﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلَ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾ [نوح: 10-11]، وكقول صالح لقومه: ﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [النمل: 46]، وكقوله تعالى: ﴿وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 199]، وقوله: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: 33]. والمقرون كقوله تعالى: ﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يَتَّبِعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود: 3]، وقول صالح لقومه: ﴿فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾ [هود: 61]، وقول شعيب: ﴿وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾ [هود: 90]. فالاستغفار المفرد كالتوبة، بل هو التوبة نفسها مع تضمينه طلب المغفرة من الله، وهو محو الذنب وإزالة أثره ووقاية شره، لا كما

It is not merely the concealment of sin as some people think. For God indeed conceals the sins of those who seek forgiveness and those who do not. Concealment, however, is an implication of its signification or its part, and its reference to it is either by inclusion or by implication. The essence of [seeking forgiveness] is protection from its evil, and from the same root is [the word] *mighfar* [helmet], as it is what saves and covers the head from harm, and concealment is necessary to this meaning, else [other headdresses like] the turban or skull-cap are not called *mighfar*, even though they conceal the head. We conclude that something cannot be called *mighfar* unless it provides more than covering: it must also protect. It is seeking forgiveness that saves one from the punishment in His saying, “And God is not One to punish while they asked for forgiveness” [8:33], for God does not punish one who is asking for forgiveness. As for him who insists on sinning while demanding forgiveness from God, then this is not an unqualified asking for forgiveness, which is why it does not prevent the punishment. Seeking forgiveness, therefore, includes repenting, and repentance includes seeking forgiveness: each one is implied by the other when unqualified.

When the two words are used together, then seeking forgiveness means asking for protection from the evil and harm of what is in the past, and repentance is returning to God and begging for safety from the evil of what one fears in the future of more evil deeds.

There are two sins there. One is the sin that has already occurred, and seeking forgiveness is to seek protection from its evil effects. The other is the repetition of the same sin in the future. Repentance is the determination to not do it again. Return to God includes both of these, return to Him so He saves him from what has passed, and return to Him to save him from the evil and bad deeds that He fears from himself in the future.

[Another example is] that the sinner is like someone who has traversed a path that leads him to ruin and does not bring him to his destination. He is now commanded to turn his back on it and return to the path that does bring him to his destination and success.

There are two things here, parting from one thing and returning to the other. Repentance more specifically signifies the return, whereas seeking forgiveness signifies the parting. When mentioned alone, they both signify both meanings. This is why, and God knows best, the command came to do both in order in His saying,

Seek forgiveness of your Lord, then return to Him. [11:52]

The return to the path of Truth comes after parting from the path of falsehood.

ظنه بعض الناس أنها الستر، فإن الله يستر على من يغفر له ومن لا يغفر له، ولكن الستر لازم مسماها أو جزؤه، فدلتها عليه إما بالتضمن وإما باللزم. وحقيقتها وقاية شر الذنب، ومنه المغفر، لما بقي الرأس من الأذى، والستر لازم لهذا المعنى، وإلا فالعمامة لا تسمى مغفراً، ولا القبع ونحوه مع ستره، فلا بد في لفظ المغفر من الوقاية. وهذا الاستغفار هو الذي يمنع العذاب في قوله: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال:33]. فإن الله لا يعذب مستغفراً، وأما من أصر على الذنب وطلب من الله مغفرته، فهذا ليس باستغفار مطلق، ولهذا لا يمنع العذاب. فالاستغفار يتضمن التوبة، والتوبة تتضمن الاستغفار، وكل واحد منهما يدخل في مسمى الآخر عند الإطلاق.

وأما عند اقتران إحدى اللفظتين بالأخرى، فالاستغفار طلب وقاية شر ما مضى، والتوبة الرجوع وطلب وقاية شر ما يخافه في المستقبل من سيئات أعماله.

فها هنا ذنبان:

ذنب قد مضى، فالاستغفار طلب وقاية شره، وذنب يخاف وقوعه. فالتوبة العزم على ألا يفعله، والرجوع إلى الله يتناول النوعين: رجوع إليه ليقية شر ما مضى، ورجوع إليه ليقية شر ما يستقبل من شر نفسه وسيئات أعماله.

وأيضاً فإن المذنب بمنزلة من قد ارتكب طريقاً تؤديه إلى هلاكه ولا توصله إلى المقصود، فهو مأمور أن يوليها ظهره، ويرجع إلى الطريق التي توصله [إلى مقصوده]، وفيها فلاحه.

فها هنا أمران أحدهما: مفارقة شيء، والرجوع إلى غيره. فخصت التوبة بالرجوع، والاستغفار بالمفارقة. وعند أفراد أحدهما يتناول الأمرين، ولهذا أعلم جاء الأمر بهما مرتباً بقوله: ﴿اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾ [هود:52]، فإن الرجوع إلى طريق الحق بعد مفارقة الباطل.

Furthermore, seeking forgiveness is of the class of seeking to remove a harm, whereas repentance is seeking a benefit. Seeking forgiveness is to be saved from the evil of the sin and repentance is to attain after protection what one loves; both of them require each other when they are mentioned alone, and God knows best.

11.2 *Sincere Repentance*

[The mutual implication of seeking pardon and repentance] becomes clearer when one mentions sincere repentance and its reality. The Almighty said,

O believers! Turn unto God in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens of flowing rivers underneath ... [66:8]

Hence, He made the protection from the evil of bad deeds, which is their expiation, by removing what the servant hates, and entering him into the Gardens, which is the attainment of what the servant loves, contingent upon the attainment of sincere repentance. The word *naṣūḥ* is on the pattern *fāʿūl*, a form of *fāʿil* [subject] intended for exaggeration, like *shakūr* [exceptionally grateful] and *ṣabūr* [exceptionally patient]. The root is *n-ṣ-ḥ*, which is to remove a thing from deception and foreign impurities, and it meets in its larger derivation with *nuṣḥ* when it is pure; *nuṣḥ* in repentance, worship, and consultation all mean removing them from any deception, deficiency, and corruption, and performing them in the most perfect fashion. *Nuṣḥ* is the opposite of deception.

The expressions of the Predecessors have differed on this even as they go back to the same meaning. ʿUmar b. al-Khaṭṭāb and Ubayy b. Kaʿb,⁸² God be pleased with them both, said, “Sincere repentance is that one repents from the sin and then never returns to it, just like the milk does not return to the udder.” Al-Ḥasan of Basra said, “It is that the servant become regretful over what has passed, resolved to never return to it.” Al-Kalbī said, “That he seek pardon by the tongue, feel regret by the heart, and hold his limbs from it.” Saʿīd b. al-Musayyib said, “Sincere repentance is that by which you are sincere to yourself”; he thus gave it the meaning of sincere advisor to the repentant person, making the object into the subject. The first opinion gives it the meaning of the

82 Ubayy b. Kaʿb (d. 22/643) was among the select group of Companions given the task of compiling the Qurʾān during the lifetime of the Prophet; see *Sīyar* 1:389.

وأيضاً فلاستغفار من باب إزالة الضرر، والتوبة طلب جلب المنفعة. فالمغفرة أن يقبض شر الذنب، والتوبة أن يحصل له بعد الوقاية ما يحبه، فكل منهما يستلزم الآخر عند إفراده. والله أعلم.

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وهذا يتبين بذكر التوبة النصوح وحقيقتها. قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [التحریم:8]. فجعل وقاية شر السيئات وهو تكفيرها بزوال ما يكره العبد، ودخول الجنات وهو حصول ما يحب العبد منوطاً بحصول التوبة النصوح. والنصوح على وزن «فَعُول»، المعدول عن «فاعل» قصداً للمبالغة، كالشكور والصبور. وأصل مادة «ن ص ح» خلاص الشيء من الغش والشوائب الغريبة، وهو ملاق في الاشتقاق الأكبر لنصح إذا خلاص. فالنصح في التوبة والعبادة والمشورة تخليصها من كل غش ونقص وفساد، وإيقاعها على أكمل الوجوه، والنصح ضد الغش.

وقد اختلفت عبارات السلف عنها، ومرجعها إلى شيء واحد. فقال عمر بن الخطاب، وأبو بن كعب رضي الله عنهما: «التوبة النصوح أن يتوب من الذنب ثم لا يعود إليه، كما لا يعود اللبن إلى الضرع». وقال الحسن البصري: «هي أن يكون العبد نادماً على ما مضى، مجعاً على ألا يعود فيه». وقال الكلبي: «أن يستغفر باللسان، ويندم بالقلب، ويمسك بالبدن». وقال سعيد بن المسيب: «توبة نصوحاً تصحون بها أنفسكم». جعلها بمعنى ناصحة للتائب، كضروب المعدول عن ضارب.

object, that is, the repentance in which the repentant is sincere and did not mix it with deceit, thus it is either in the meaning of “that which was accomplished with sincerity,” as we use *rakūba* or *ḥalūba* in the meaning of *markūba* and *maḥlūba*. Alternatively, it could be given the meaning of the subject, that is, [the repentance] that is sincere, pure, and truthful [to the person who does it].

Muḥammad b. Kaʿb al-Qurazī, God have mercy on him, said, “Four things hold it together: seeking pardon by the tongue, renouncing it by the body, inner commitment to never return to the crime, and abjuring evil company.”

I say that sincerity in repentance comprises three things.

First, inclusion and encompassing of all sins in it, such that no sin is left out of its scope.

Second, confluence of all the resolve and truthfulness in it, such that there remains not the slightest hesitation, blaming [of someone else] or wait [to see what happens]; rather, he embraces it with all of his resolve and determination.

Third, its purity from impurities and defects that compromise it, its occurrence for the fear and trepidation of God Almighty alone, desire for what He has and fear of what He has,⁸³ not like someone who repents to protect his influence, honor, status, power, or to protect his spiritual state, or his strength and wealth, or seeking people’s praise or avoiding their blame, or so that fools may not overpower him, or to end his addiction to sin, or fearing poverty and helplessness, and other such defects that compromise its soundness and sincerity for God.

The first pertains to what one repents from, the third to Him to whom he repents, and the middle one pertains to the person and ego of the repentant one. Sincerity of repentance is truthfulness in it, purity, and all-inclusiveness, and doubtless such repentance requires and includes seeking pardon, and erases all sins. It is the most perfect kind of repentance. God alone is sought for help and reliance, there is no power to change or resist except through God.

12 Sins: The Object of Repentance

On the difference between expiation for bad deeds and forgiveness of sins. These two are mentioned alongside each other in the Book of God as well as separately. They are together in the saying of the Almighty reporting the words of His believing servants, “Our Lord, forgive our sins and expiate our bad deeds

83 Both *ladayhi* and *ʿindahu* mean what is ‘with’ God, but the former with greater intimacy than the latter; one uses *ladayya* to refer to one’s siblings, and *ʿindī* to one’s possessions.

وأصحاب القول الأول يجعلونها بمعنى المفعول، أي قد نصح فيها التائب ولم يشبها بغش. فهي إما بمعنى منصوح فيها، كركوبة وحلوبة، بمعنى مركوبة ومحلوبة، أو بمعنى الفاعل، أي ناصحة تكالصة وصادقة.

وقال محمد بن كعب القرظي رحمه الله: «يجمعها أربعة أشياء: الاستغفار باللسان، والإفلاع بالأبدان، وإضمار ترك العود بالجنان، ومهاجرة سيء الإخوان». قلت: النصح في التوبة يتضمن ثلاثة أشياء:

الأول: تعميم جميع الذنوب واستغراقها بها، بحيث لا تدع ذنباً إلا تناولته. والثاني: إجماع العزم والصدق بكليته عليها، بحيث لا يبقى عنده تردد ولا تلوم ولا انتظار، بل يجمع عليها كل إرادته وعزمته مبادراً بها.

الثالث: تخليصها من الشوائب والعلل القادحة في إخلاصها، ووقوعها لحض الخوف من الله تعالى وخشيته والرغبة فيما لديه والرهبة مما عنده، لا كمن يتوب لحفظ جاهه وحرمة ومنصبه ورياسته، أو لحفظ حاله أو حفظ قوته وماله، أو استدعاء حمد الناس، أو الهرب من ذهمهم، أو لئلا يتسلط عليه السفهاء، أو لقضاء نهمته من الدنيا، أو لإفلاسه وعجزه، ونحو ذلك من العلل التي تقدح في صحتها وخلوصها لله عز وجل.

فالأول يتعلق بما يتوب منه. والثالث [يتعلق] بمن يتوب إلي، والأوسط يتعلق بذات التائب ونفسه. فنصح التوبة الصدق فيها والإخلاص وتعميم الذنوب بها، ولا ريب أن هذه التوبة تستلزم الاستغفار وتتضمنه وتحو جميع الذنوب، وهي أكل ما يكون من التوبة. والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.

فصل

في الفرق بين تكفير السيئات، ومغفرة الذنوب.

وقد جاء في كتاب الله تعالى ذكرهما مقترنين، وذكر كل واحد منهما منفرداً عن الآخر. فالمقترنان كقوله تعالى حاكياً عن عباده المؤمنين: ﴿رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

and receive us [upon death] with the righteous" [3:193], and separately as in His words, "And those who believe and do good works and believe in that which is revealed unto Muhammad—and it is the truth from their Lord—He rids them of their ill-deeds and improves their state" [47:2]. His words concerning forgiveness, "... therein for them is every kind of fruit, with pardon from their Lord" [47:15], and His words, "Our Lord, forgive our sins and our transgression in our affair" [3:147], and the like.

There are four things here: sins, bad deeds, forgiveness, and expiation.

By sins is meant the major ones, and by bad deeds the minor sins in which expiation from error can suffice, and the like. And [because of their being minor] He allowed expiation for them; the term *kaffāra* is derived from expiation (*takfīr*), which is why expiation has no power or use in dealing with the major sins, in the more sound of the two opinions. It does not work, for instance, to atone for murder or false testimony in the majority opinion in the school of Aḥmad and Abū Ḥanīfa. The evidence that by bad deeds is meant minor sins and that expiation applied to them is found in the words of the Almighty, "If you avoid the major ones that you are forbidden We shall remove your minor ones and admit you to a noble entrance" [4:31]. In *Ṣaḥīḥ Muslim* from the tradition of Abū Hurayra, it is reported that the Messenger of God, God grant him blessing and peace, used to say, "The five daily prayers, one Friday prayer to the next, and from one Ramadan to the next, are expiations for what is between them if the major sins are avoided."⁸⁴

The word *maghfira* [granting of pardon] is more comprehensive than the word expiation (*takfīr*), for the former includes safety and protection as well, whereas the latter includes concealment and removal. When mentioned singly, each one is implied by the other, as mentioned earlier. His words, "He will remove from them their bad deeds" includes both minor and major ones, and both erasing them and protecting from their evil. When mentioned alone, expiation may include the worst of deeds, as the Almighty said, "So God may remove from them the worst of what they have done" [39:35].

When this is understood, the secret of the promise of expiation rather than forgiveness upon calamities, afflictions, grief, and exhaustion is understood, as in his saying in a sound tradition, "A believer does not suffer from sorrow, grief, or harm, even a thorn that pricks him, but that God removes through it some of his errors."⁸⁵ Afflictions cannot independently cause forgiveness of sins, and nothing brings forgiveness of all sins except repentance or good deeds that

84 Muslim #233.

85 Bukhārī #5641–5642; Muslim #2573.

[آل عمران:193]، والمنفرد كقوله: ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾ [محمد:2]، وقوله في المغفرة: ﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ﴾ [محمد:15]، وقوله: ﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾ [آل عمران:147] ونظائره.

فها هنا أربعة أمور: ذنوب وسيئات ومغفرة وتكفير.

فالذنوب المراد بها الكبائر، والمراد بالسيئات الصغائر، وما تعمل فيه الكفارة من الخطأ، وما جرى مجراه، ولهذا جعل لها التكفير، ومنه أخذت الكفارة، ولهذا لم يكن لها سلطان ولا عمل في الكبائر في أصح القولين. فلا تعمل في قتل العمد ولا في اليمين الغموس في ظاهر مذهب أحمد وأبي حنيفة. والدليل على أن السيئات هي الصغائر، والتكفير لها قوله تعالى: ﴿إِنْ تَحْتَبُوا كَبِيرًا مَا تَهْوَنَ عَنْهُ نَكْفَرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا﴾ [النساء:31]. وفي صحيح مسلم من حديث أبي هريرة أن رسول الله ﷺ كان يقول: «الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات لما بينهن إذا اجتنبت الكبائر».

ولفظ المغفرة أكل من لفظ التكفير ولهذا كان مع الكبائر والتكفير مع الصغائر، فإن لفظ المغفرة يتضمن الوقاية والحفظ، ولفظ التكفير يتضمن الستر والإزالة، وعند الأفراد يدخل كل منهما في الآخر كما تقدم. فقوله تعالى: ﴿كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ﴾ [محمد:2] يتناول صغائرهم وكبائرهم، ومحوها ووقايتها شرها، بل التكفير المفرد يتناول أسوأ الأعمال. كما قال تعالى: ﴿لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا﴾ [الزمر:35].

وإذا فهم هذا فهم السر في الوعد على المصائب والهموم والغموم والوصب والنصب بالتكفير دون المغفرة، كقوله في الحديث الصحيح: «ما يصيب المؤمن من هم ولا غم ولا أذى، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها». فإن المصائب لا تستقل بمغفرة الذنوب، ولا تغفر الذنوب

overwhelm and erase the sins; for [good deeds] that are like an ocean are not altered [in their purity] by carrion [lying in it]; when the water reaches two *qullahs* [volume],⁸⁶ it does not lose its purifying quality due to some dirt.

Those who have sinned have three rivers in which they can seek purification in this world; and if they are not sufficient to purify him, they are purified in the river of the Fire on the Day of Resurrection. These are the river of sincere repentance, the river of good deeds that drown out the burdens surrounding them, and the river of great afflictions that expiate. When God wishes well for a servant, He enters him into one of these three rivers so that he comes on the Day of Resurrection clean and pure and does not need the fourth river.

12.1 *One Return from the Servant, Two from God*

The repentance of a servant to God Almighty is surrounded by repentance from God before it and after it; his repentance, hence, is between two instances of repentance from God, before and after. For He turned to him in repentance by way of permission, granting of success, and inspiration, and then God turned to him again in acceptance and reward. The Almighty said,

God has turned in repentance to the Prophet, and to the Immigrants and the Helpers who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in repentance. Lo! He is Full of Pity, Mercy for them.

And to the three also who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from God save toward Him. Then turned He unto them in repentance that they (too) might turn (repentant unto Him). Lo! God! He is the Relenting, the Merciful. [9:117–118]

The Exalted declares that His turning to them in repentance preceded their repentance to Him, for that is what made them penitent, and was the cause of their repentance, which shows that they did not repent until He came to them in repentance, for a thing cannot be found without its cause.

An example of this is His guidance of the servant before he finds guidance, for he finds guidance through His guiding him. The servant's finding of guidance brings about another kind of guidance by which God establishes him in his guidance. Among the rewards of guidance is God's guiding of a person, just

86 Vessel or container used for drinking water.

جميعها إلا بالتوبة، أو بحسنات تتضاءل وثلاثى فيها الذنوب، فهي كالبحر لا يتغير بالجيف، وإذا بلغ الماء قلتين لم يحمل الخبث.

فلأهل الذنوب ثلاثة أنهار عظام يتطهرون بها في الدنيا، فإن لم تف بطهرهم طهروا في نهر الحميم يوم القيامة: نهر التوبة النصوح، ونهر الحسنات المستغرقة للأوزار المحيطة بها، ونهر المصائب العظيمة المكفرة. فإذا أراد الله بعبده خيراً أدخله أحد هذه الأنهار الثلاثة، فورد القيامة طيباً طاهراً، فلم يحتاج إلى النهر الرابع.

فصل

وتوبة العبد إلى ربه مخوفة بتوبة من الله عليه قبلها، وتوبة منه بعدها، فتوبته بين توبتين من الله، سابقة ولاحقه، فإنه تاب عليه أولاً إذناً وتوفيقاً وإلهاماً، فتاب العبد، فتاب الله عليه ثانياً قبولاً وإثابة. قال الله سبحانه وتعالى: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [التوبة: 117-118]. فأخبر سبحانه أن توبته عليهم سبقت توبتهم، وإنما هي التي جعلتهم تائبين، فكانت سبباً مقتضياً لتوبتهم، فدل على أنهم ما تابوا حتى تاب الله تعالى عليهم، والحكم ينتفي لا تنفء علته. ونظير هذا هدايته لعبده قبل الاهتداء، فيهتدي بهدايته، فتوجب له تلك الهداية هداية أخرى يثبتها الله بها على هدايته. فإن من ثواب الهدى، الهدى بعده، كما أن

as a punishment of misguidance is misguidance that follows it. God Almighty said, “And those who are guided He increases them in guidance” [47:17]. God guided them first so they found guidance, then He increased them in guidance. The opposite is true of the people of error, as the Almighty said, “When they went astray, God sent their hearts astray” [61:5]. This second straying is a punishment for their misguidance.

This kind of decree is the secret of His name, “the First and the Last,” for He is the one who prepares and extends [His help], from Him is the cause and the effect, He is the one who gives refuge from Himself, offers protection from Himself, as the most knowledgeable of creation to Him said, “I seek Your refuge from You.” The servant repents constantly, and God responds to it constantly; the repentance of the servant is to turn to his Master after rebellion, and the repentance from the Lord is of two kinds, granting of permission and the granting of success, acceptance, and preparation.

12.2 *The Beginning and the End of Repentance*

Repentance has a beginning and an end. Its beginning is to return to God by walking to His straight path that He has installed for His servants that brings them to His pleasure. He commanded them to adhere to it in His words, “And this is My path that is straight, so follow it” [6:153], and in His words, “And you surely guide to a straight path, the path of God to whom belong all that is in the heavens and that is in the earth” [42:52–53], and in His words, “And they were guided to the best of the words and to the path of the Praiseworthy” [22:24].

Its end is the return to Him in the hereafter, passing through His path that He has installed, leading to paradise. Whoever returns to God in this world through repentance, returns in the hereafter with reward. This is one of the interpretations of His words, “And he who repents and does righteous work, he surely returns to God with a good return” [25:71]. Al-Baghawī and others said, “He returns to God with a good return means he returns to Him after death a goodly return, raised above others.” The first repentance, referred to in His words, “And he who repents,” is return from ascribing partners to God, and the second one is return to God Almighty for reward and compensation.

The second interpretation is that the reward includes the essence of the command, and the meaning is, whoever resolves and wills to repent, let him make his repentance to God, to His being alone, and none else.

The third interpretation is that the intended meaning is what is implied by this meaning, which is to make him aware and alert to the One to whom he is turning in repentance, hence, the verse means: Let him pay heed to who it is that he repents and returns to, it is to God and none else.

من عقوبة الضلالة، الضلالة بعدها. قال الله تعالى: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ [محمد:17]. فهداهم أولاً فاهتدوا، فزادهم هدى ثانياً، وعكسه في أهل الزيغ كقوله تعالى: ﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾ [الصف:5]. فهذه الإزاغة الثانية عقوبة [لهم] على زيغهم.

وهذا القدر من سر اسمه «الأول والآخر»، فهو المعد، وهو الممد، ومنه السبب والمسبب، وهو الذي يعيد من نفسه بنفسه ويحير من نفسه بنفسه كما قال أعرف الخلق به: «وأعوذ بك منك». والعبد تواب، والله تواب. فتوبة العبد رجوعه إلى سيده بعد الإباق، وتوبة الرب نوعان: إذن وتوفيق، وقبول واعتداد.

فصل

والتوبة لها مبدأ ومنتى، فبدؤها الرجوع إلى الله بسلوك صراطه المستقيم الذي نصبه لعباده، موصلاً إلى رضوانه، وأمرهم بسلوكه بقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾ [الأنعام:153]، وبقوله: ﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [الشورى:52-53]، وبقوله: ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ﴾ [الحجر:24]. ونهايتها الرجوع إليه في المعاد، وسلوك صراطه الذي نصبه موصلاً إلى جنته، فمن رجع إلى الله في هذه الدار بالتوبة رجع إليه في المعاد بالثواب، وهذا هو أحد التأويلات في قوله تعالى: ﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾ [الفرقان:71]. قال البغوي وغيره: يتوب إلى الله متاباً، يعود إليه بعد الموت متاباً حسناً يفضل على غيره، فالتوبة الأولى وهي قوله: «ومن تاب» رجوع عن الشرك، والثانية رجوع إلى الله للجزاء والمكافأة.

والتأويل الثاني أن الجزاء متضمن معنى الأمر. والمعنى: ومن عزم على التوبة وأرادها فليجعل توبته إلى الله ولوجهه خالصاً لا لغيره.

والتأويل الثالث أن المراد لازم هذا المعنى، وهو إشعاره وإعلامه بمن تاب إليه ورجع إليه. والمعنى: فليعلم توبته إلى من ورجوعه إلى من، فإنها إلى الله لا إلى غيره.

This is similar to one of the interpretations of His words, “O Messenger, convey what has been sent down to you from your Lord, and if you do not, you have not conveyed His message” [5:67], that is, beware what results for one who disobeyed His command and failed to convey the message.

The fourth interpretation is that the repentance is first attained through intention and resolve; when the resolve is strengthened and consolidated, the act of repentance is born of it. The first repentance is through determination and intention to do it, and the second one is through the actual repentance. The meaning would be, Whoever repents to God with will, intention, and resolve, only his repentance is to God in reality. This is similar to his words, God grant him blessing and peace, “Whoever’s migration is toward God and His messenger, his migration is toward God and His messenger; and whoever’s migration is toward a worldly thing he seeks or a woman to marry, his migration is toward whatever he intended to do.”⁸⁷

12.3 *Minor Sins*

Sins are classified into major and minor based on clear texts of the Qur’an, the Sunna, and the consensus of the Predecessors, as well as rational consideration. God says,

If you shun the major ones that you are forbidden, We will do away with your minor sins. [4:31]

Also,

Those who shun the major sins and shameful deeds, save the *lamam*. [53:32]

It is reported authentically from the Prophet, God grant him blessing and peace, that he said, “The five daily prayers, one Friday to the next, one Ramadan to the next erase what is between them if the major ones are avoided.”

As for what is reported from Abū Ishāq al-Isfarā’īnī, God have mercy on him, that he said, “All sins are major, there is nothing minor about them,” his meaning was not that they are all equal in their burden, such that the sin of the prohibited looking [with lewdness at a prohibited member of the opposite sex] is the same as the sin of fornication. Rather, his meaning is that with regard to

⁸⁷ Bukhārī #1; Muslim #1907.

ونظير هذا على أحد التأويلين قوله تعالى: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ [المائدة: 67]، أي اعلم ما يترتب على من عصى أمره ولم يبلغ رسالته. والتأويل الرابع أن التوبة تكون أولاً بالقصد والعزم على فعلها، ثم إذا قوي العزم وصار جازماً وجد به فعل التوبة. فالتوبة الأولى بالعزم والقصد لفعلها، والثانية بنفس إيقاع التوبة وإيجادها. والمعنى: من تاب إلى الله قصداً ونيةً وعزماً، فتوبته إلى الله عملاً وفعلاً، وهذا نظير قوله ﷺ: «فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته إلى دنيا يصيبها، أو امرأة يتزوجها، فهجرته إلى ما هاجر إليه».

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الذنوب: صغائر وكبائر.

و«الذنوب» تنقسم إلى صغائر وكبائر بنص القرآن والسنة، وإجماع السلف والاعتبار. قال تعالى: ﴿إِنْ يَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾ [النساء: 31]، وقال تعالى: ﴿الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾ [النجم: 32]، وفي الصحيح عن النبي ﷺ أنه قال: «الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات لما بينهن، إذا اجتنب الكبائر».

وأما ما يحكى عن أبي إسحاق الإسفراييني — رحمه الله — أنه قال: الذنوب كلها كبائر وليس فيها صغائر. فليس مراده أنها مستوية في الإثم، بحيث يكون إثم النظر المحرم كإثم الوطء في الحرام، وإنما

the greatness of Him who is being disobeyed, all sins are major. Yet, some are bigger than others. The disagreement here is merely semantic and does not affect the meaning.

What has been given by the Lawgiver has been called *lamam* and *muḥaqqir-rāt*, as in the tradition, “Beware the *muḥaqqirāt* (underestimated) of the sins.” It has been said that the *lamam* that is mentioned in the verse is among the major sins, as related by al-Baghawī and others. They say that the intention of the exception is one who *comes in contact* with the major sin just once and then repents; he falls into it and then never again, rather than taking it as a habit. On this view, the exception of *al-lamam* from the general command of avoidance would be that it does not occur: major sins are not committed by them at all, but only minor ones.

The majority, however, holds that the meaning is a categorical exception from the major sins; namely, they never commit the major ones, yet *lamam* may happen. The placement of categorical exception after an affirmative statement is deemed beautiful; it means that the majority of the case is the opposite [of what is stated in the exception], and it occurs when the exception becomes true. Thus, in this affirmation the meaning is a clear negation. That is, they do not engage in the major sins and shameful deeds whatsoever; it is good, therefore, to make an exception of accidents.

Perhaps this is what encouraged Abū Ishāq [al-Isfarāʾīnī] to say, “Sins are all major,” since the essence of exception is to eliminate it entirely, especially if it is the cause [of major sins]. However, the texts as well as the consensus of the Predecessors rest on the division of sins into minor and major.

They disagree in two respects, first, what is *al-lamam*, and second, concerning the major sins: is there a limited number of them, or any limit to them? We shall mention something concerning both.

12.4 The Meaning of Lamam

A group of Predecessors have said that *al-lamam* refers to momentary indulgence in the sin once, without returning to it; even if the sin is major.

According to al-Baghawī, this is the position of Abū Hurayra, Mujāhid, al-Ḥasan and the narration of ‘Aṭā’ from Ibn ‘Abbās that he said, as did ‘Abdallāh b. ‘Amr b. al-Āṣ, “The *lamam* is anything short of ascribing partners to God.” Al-Suddī said that Abū Šāliḥ said, “I was asked concerning the saying of God Almighty ‘save *al-lamam*,’ so I said, ‘It is a man who falls into a sin then never returns to it.’ I mentioned this to Ibn ‘Abbās, who said, ‘Surely, a noble angel aided you [in this response].’”

The majority of scholars, however, hold that *al-lamam* are sins that are short of the major ones. This is also the more authentic of opinions reported from

المراد أنها بالنسبة إلى عظمة من عصي بها كلها كبائر، وعلى هذا فبعضها أكبر من بعض، ومع هذا فالأمر في ذلك لفظي لا يرجع إلى معنى.

والذي جاء في لفظ الشارع تسمية ذلك «لمماً»، و«محقرات» كما في الحديث: «إياكم ومحقرات الذنوب». وقد قيل: إن «اللمم» المذكور في الآية من الكبائر. حكاها البغوي وغيره. قالوا: ومعنى الاستثناء أن يلم بالكبيرة مرة ثم يتوب منها، ويقع فيها ثم ينتهي عنها لا يتخذها دأبه، وعلى هذا يكون استثناء «اللمم» من الاجتناب، إذ معناه لا يصدر منهم، ولا تقع منهم الكبائر إلا لمماً.

والجمهور على أنه استثناء من الكبائر وهو منقطع. أي لكن يقع منهم اللمم. وحسن وقوع الانقطاع بعد الإيجاب—والغالب خلافه—أنه إنما يقع حيث يقع التفرع، إذ في الإيجاب هذا معنى النفي صريحاً، فالمعنى: لا يأتون ولا يفعلون كبائر الإثم والفواحش، فحسن استثناء اللمم.

ولعل هذا الذي شجع أبا إسحاق على أن قال: «الذنوب كلها كبائر»، إذ الأصل في الاستثناء الاتصال، ولا سيما وهو من موجب، ولكن النصوص وإجماع السلف على انقسام الذنوب إلى صغائر وكبائر.

ثم اختلفوا في فصلين: أحدهما: في «اللمم» ما هو؟ والثاني في «الكبائر» وهل لها عدد يحصرها أو حد يحدّها؟ فلنذكر شيئاً يتعلق بالفصلين.

فصل

فأما «اللمم»، فقد روي عن جماعة من السلف أنه الإلمام بالذنب مرة ثم لا يعود إليه، وإن كان كبيراً. قال البغوي: هذا قول أبي هريرة، ومجاهد، والحسن، ورواية عطاء عن ابن عباس قال: وقال عبد الله بن عمرو بن العاص: «اللمم ما دون الشرك». قال السدي: قال أبو صالح: سئلت عن قول الله عز وجل: «إلا اللمم» فقلت: «هو الرجل يلم بالذنب، ثم لا يعاوده»، فذكرت ذلك لابن عباس فقال: «لقد أعانك عليها ملك كريم».

والجمهور على أن «اللمم» ما دون الكبائر، وهو أصح الروایتين عن ابن عباس، كما في صحيح البخاري من حديث طاووس عنه قال: ما رأيت أشبه باللمم مما قال أبو هريرة عن النبي ﷺ:

Ibn ‘Abbās, as narrated in *Saḥīḥ al-Bukhārī* from the tradition of Ṭāwūs on the authority of [Ibn ‘Abbās] who said,

I have not seen a better example of *lamam* than what Abū Hurayra reports from the Prophet, God grant him blessing and peace: God has designated a portion of fornication for every son of Adam that must inevitably reach him. So, the fornication of the eye is seeing, the fornication of the tongue is speaking, and the ego wishes and desires, and the genitalia either confirm or deny it.⁸⁸

Muslim also narrated it from the tradition of Suhayl b. Abī Šāliḥ from his father from Abū Hurayra, and it says,

And the fornication of the two eyes is seeing, the fornication of the two ears is listening, the fornication of the tongue is talking, the fornication of the hand is touching, and the fornication of the leg is walking [to the place of sin].⁸⁹

Al-Kalbī said, “*Al-lamam* has two interpretations. [The first interpretation is] all sins for which God has not explicitly prescribed a punishment for in this world or in the hereafter. Such are the sins that are erased by the five prayers so long as the major sins and lewdness are avoided. The other interpretation is that *al-lamam* is a major sin that a Muslim may indulge in time after time, but then repents.”

Saʿīd b. Al-Musayyib said, “It is what occurred to the heart.” That is, passed by it.

Al-Ḥusayn b. al-Faḍl said, “*Al-lamam* is like looking without intention, which is forgiven. If he looks again, it is no longer *lamam*; it is a sin.”

‘Aṭā’ narrates that Ibn ‘Abbās said that the Messenger of God, God grant him blessing and peace, said,

If you forgive, O God, forgive all
Which servant of Yours is free of slip-ups?⁹⁰

88 Bukhārī #6343.

89 Muslim #2657.

90 Tirmidhī #3284.

«إن الله كتب على ابن آدم حفظه من الزنا أدرك ذلك لا محالة، فزنا العين النظر، وزنا اللسان النطق، والنفس تمني وتشتهي، والفرج يصدق ذلك ويكذبه».

ورواه مسلم من حديث سهيل بن أبي صالح عن أبيه عن أبي هريرة، وفيه: «والعينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطى».

وقال الكلبي: «الهم» على وجهين: كل ذنب لم يذكر الله عليه حداً في الدني، ولا عذاباً في الآخرة، فذلك الذي تكفره الصلوات الخمس، ما لم يبلغ الكبائر والفواحش. والوجه الآخر هو الذنب العظيم، يلم به المسلم المرة بعد المرة، فيتوب منه.

قال سعيد بن المسيب: هو ما ألم بالقلب، أي ما خطر عليه.

قال الحسين بن الفضل: «الهم» النظر من غير تعمد، فهو مغفور، فإن أعاد النظر فليس بهم، وهو ذنب.

وقد روى عطاء عن ابن عباس قال: قال رسول الله ﷺ: «إن تغفر اللهم تغفر جمًّا، وأي عبد لك لا ألماً».

A third group opines that the *lamam* refers to those sins that were committed in the days of Ignorance before their Islam, for God will not hold the believers accountable for those. That is because the polytheists said to the Muslims, "Just yesterday you partook in what we do!" God then revealed this verse. This is the saying of Zayd b. Thābit and Zayd b. Aslam.

The correct opinion is that of the majority, which is that *lamam* means minor sins such as [to use sexual acts as an example] a look, a touch, a kiss, and the like. This is the saying of the majority of the Companions and their followers. It is the opinion of Abū Hurayra, 'Abdallāh b. Mas'ūd, Ibn 'Abbās, Masrūq, and al-Sha'bī. This is not contradicted by the saying of Abū Hurayra and Ibn 'Abbās in another narration, "It is that he falls into a major sin then never returns to it," for *al-lamam* either means both, as stated by al-Kalbī, or as Abū Hurayra and Ibn 'Abbās count one who commits a major sin once without insisting on it, rather just a slip-up once in his life, as a minor sin [*al-lamam*]. They perhaps thought that because it is big for the one who commits it many times. This is part of the understanding of the Companions, God be pleased with them, and the depth of their knowledge. Doubtless God forgives His servant once, twice, or thrice; the fear of adversity is for him who takes the sin as his habit and commits it repeatedly. There are many reports of the Predecessors that reiterate this lesson and the consideration of the reality confirms it.

It is reported concerning 'Alī, God be pleased with him, that a thief was brought to him and he sentenced him to amputation of the hand. He said, "O Chief of the Believers, by God I have never stolen except this once." He said, "You lie." When his hand was amputated he asked him, "Tell me the truth, how many times have you done this?" He said, "This many times." He said, "You are telling the truth now. God does not take His servant to account the first time" or something like that. For the first sin, even if it is not a minor sin, it is of the same class. Therefore, the two opinions reported of Abū Hurayra and Ibn 'Abbās are in agreement rather than contradictory. God knows best.

This word [*al-lamam*] has the meaning of "getting near and turning back from" an act time after time. It is said, *alamma bi-kadhā*, that is, he got close to it without completely getting on top of it. This is why the kiss and the touch are called *lamam* because they get one close to what comes next. It is said, So-and-so does not visit us except *limāman*, that is, time after time. Therefore, the meaning of the word is established in the two ways in which the Companions interpreted the verse.

وذهبت طائفة ثالثة إلى أن «اللمم» ما فعلوه في الجاهلية قبل إسلامهم، فالله لا يؤاخذهم به، وذلك أن المشركين قالوا للمسلمين: «أنتم بالأئس كنتم تعملون معنا»، فأُنزل الله هذه الآية، وهذا قول زيد بن ثابت، وزيد بن أسلم.

والصحيح قول الجمهور أن اللمم صغائر الذنوب، كالنظرة والغمزة والقبلة ونحو ذلك. هذا قول جمهور الصحابة ومن بعدهم. وهو قول أبي هريرة، وعبد الله بن مسعود، وابن عباس، ومسروق، والشعبي، ولا ينافي هذا قول أبي هريرة، وابن عباس في الرواية الأخرى: «إنه يلم بالكبيرة ثم لا يعود إليها». فإن اللمم إما أنه يتناول هذا وهذا، ويكون على وجهين كما قال الكلبي، أو أن أبا هريرة، وابن عباس ألحقا من ارتكب الكبيرة مرة واحدة—ولم يصّر عليها، بل حصلت منه فلتة في عمره—باللمم، ورأيا أنها إنما تتغلظ وتكبر وتعظم في حق من تكررت منه مرارا عديدة، وهذا من فقه الصحابة رضي الله عنهم وغور علومهم. ولا ريب أن الله يسامح عبده المرة والمرة، والثلاث، وإنما يخاف العنت على من اتخذ الذنب عادته، وتكرر منه مرارا كثيرة، وفي ذلك آثار سلفية، والاعتبار بالواقع يدل على هذا. ويذكر عن علي رضي الله عنه أنه «رفع إليه سارق، فأمر بقطع يده، فقال: يا أمير المؤمنين، والله ما سرقت غير هذه المرة. فقال: كذبت. فلما قطعت يده قال: اصدقني كم لك بهذه؟ فقال: كذا وكذا مرة، فقال: صدقت، إن الله لا يؤاخذ عبده بأول ذنب». أو كما قال. فأول ذنب إن لم يكن هو اللمم، فهو من جنسه ونظيره. فالقولان عن أبي هريرة، وابن عباس متفقان غير مختلفين والله أعلم.

وهذه اللفظة فيها معنى المقاربة والإعتاب بالفعل حيناً بعد حين، فإنه يقال: ألم بكذا إذا قاربه ولم يغشه، ومن هذا سميت القبلة والغمزة لمماً، لأنها تلم بما بعدها.

ويقال: فلاؤا يزورنا إلا لماماً، أي حيناً بعد حين. فمعنى اللفظة ثابت في الوجهين اللذين فسرت الصحابة بهما الآية.

12.5 *Interlude: The Principle of Linguistic Exception in the Qur'an*

The verse, "Those who avoid the major sins and lewd deeds *except* the slip-ups," does not mean that they do not avoid [sin], for that would mean it is praise for them for not avoiding the slip-ups, which is an unacceptable meaning. Rather, this exception is only understood from the context and meaning of the speech, which is to classify human beings into righteous and unrighteous, and that God will recompense one kind for their evil and the other for their good. He then mentions the righteous and characterizes them as those who avoid the major sins and lewd acts. Its meaning is that one cannot be righteous, rewarded for his goodness, and saved from the punishment of God except if he avoids major sins and lewd deeds. It is appropriate [linguistically] to mention the slip-ups alongside the major sins, even if the former are not counter in the latter, yet they are mentioned alongside as they are of the same class as [major] sin and lewdness.

The principle of exception is that what is excepted must be of the class from which it is being excepted, even if it is not the same thing and does not share its label. As the saying of the Almighty, "They shall not hear any nonsense there in; only greeting of peace" [19:62]; for the greeting of peace is a kind of speech that is the class containing both nonsense and greeting. Similarly, His words, "They shall not taste therein neither cool nor drink, except scalding water and purulence" [78:24–25]. Scalding water and purulence are both part of the sense of taste. In the first case what is being said is, They shall not hear anything but greetings of peace, and in the second, They shall not taste in it except scalding water and purulence. The mention of one member of the class is by way of elucidation so that its negation is lucid and clear, not general that accepts the exception of this single instance. The same is true for the saying of the Almighty, "They have no knowledge except the following of conjecture" [4:157]. Conjecture is part of the feeling that is the class of knowledge and conjecture.

A finer point is that the inclusion of exception imparts an understanding through implication, as the saying of the Almighty, "And marry not those your fathers married from women except what has passed" [4:22]. Its meaning is that marrying the women of the fathers is a cause for punishment except what happened in the past of this kind of behavior, for that is forgiven. Similarly, "And that you gather two sisters except for what has passed" [4:23]. Its meaning could also be that such a thing may have been permitted in prior Laws [of God], and that is an exception to the prohibition and blame being stated here. It is linguistically beautiful to say, "except what has passed." Consider it well, for this is the finer point of the Arabic language.

As for His saying, "They shall not taste therein death, except the first death" [44:56], this exception is to underscore the eternity of life and nonexistence of the taste of death. [The exception] makes the negation [in the main clause]

وليس معنى الآية: ﴿الَّذِينَ يَحْتَبُونَ كِبَاءَ الإِثْمِ وَالْفَوَاحِشَ إِلَّا اللّٰهُمَّ﴾ [النجم:32]، فإنهم لا يحتنبونه، فإن هذا يكون ثناءً عليهم بترك اجتناب اللهم وهذا محال. وإنما هذا استثناء من مضمون الكلام ومعناه، فإن سياق الكلام في تقسيم الناس إلى محسن ومسيء، وأن الله يجزي هذا بإساءته وهذا بإحسانه، ثم ذكر المحسنين ووصفهم بأنهم يحتنبون كباء الإثم والفواحش. ومضمون هذا أنه لا يكون محسناً مجزياً بإحسانه ناجياً من عذاب الله، إلا من اجتنب كباء الإثم والفواحش، فحسن حينئذ استثناء اللهم وإن لم يدخل في الكباء، فإنه داخل في جنس الإثم والفواحش.

وضابط الانقطاع أن يكون له دخول في جنس المستثنى منه، وإن لم يدخل في نفسه ولم يتناوله لفظه، كقوله تعالى: ﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾ [مریم:62]، فإن السلام داخل في الكلام الذي هو جنس اللغو والسلام. وكذلك قوله: ﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَاقًا﴾ [النبا:24-25]. فإن الحميم والغساق داخل في جنس الذوق المنقسم. فكأنه قيل في الأول: لا يسمعون فيها شيئاً إلا سلاماً. وفي الثاني: لا يذوقون فيها شيئاً إلا حميماً وغساقاً. ونص على فرد من أفراد الجنس تصريحاً، ليكون نفيه بطريق التصريح والتنصيص، لا بطريق العموم الذي يتطرق إليه تخصيص هذا الفرد، وكذلك قوله: ﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ﴾ [النساء:157]. فإن الظن داخل في الشعور الذي هو جنس للعلم والظن.

وأدق من هذا دخول الانقطاع فيما يفهمه الكلام بلازمه، كقوله تعالى: ﴿وَلَا تَتَكْبَرُوا مَا نَكَحَّ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء:22]. إذ مفهوم هذا: أن نكاح منكوحات الآباء سبب للعقوبة إلا ما قد سلف منه قبل التحريم، فإنه عفو. وكذلك: ﴿وَأَنْ تَجْعَلُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء:23]. وإن كان المراد به ما كان في شرع من تقد، فهو استثناء من القبح المفهوم من ذلك التحريم والذم لمن فعله، فحسن أن يقال: «إلا ما قد سلف». فتأمل هذا، فإنه من فقه العربية. وأما قوله: ﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى﴾ [الدخان:56]. فهذا الاستثناء هو لتحقيق دوام الحياة، وعدم ذوق الموت، وهو يجعل النفي الأول العام بمنزلة النص الذي لا يتطرق إليه

more general which does not accept any exception. For if there were an exception, that would have been the one to mention as an exception. This exception, then, is in fact the same as reconfirmation and elucidation to protect the generality [of the main clause]. This is true for every categorical exception. Think about it, as it is one of the secrets of the Arabic language.

[The poet's] saying, "There was no one on the premises/Except the remains of a stable ..." ⁹¹ By it is understood that if there were someone else there, I would have excepted him rather than mentioning the remains of a stable where there is no one.

Close to this is the word *aw* [or], in the saying of the Almighty, "Then after that their hearts became hardened: they are like rocks, or even harder" [2:74], and His saying, "And we sent him to a hundred thousand or more" [37:147]. This is like clarification of the intention that the meaning of the main clause is real, not an exaggeration. That is, if their hearts are not more than rocks in hardness they are at least as hard, and if their number was not more than a hundred thousand, it was not less than it. Thus, He mentioned *aw* here for clarification to protect the meaning of a hundred thousand [in the main clause], and that that number has not been used as an exaggeration. And God knows best.

12.6 *Major Sins*

There are several opinions among the Predecessors about the major sins, all of which converge to the same or similar basic meanings.

It is reported in the two *Ṣaḥīḥs* [of al-Bukhārī and Muslim] among the reports of al-Shu'bī from 'Abdallāh b. 'Amr from the Prophet, God grant him blessing and peace, who said,

The major ones are: ascribing partners to God, abuse of parents, murder, and false testimony. ⁹²

Both [al-Bukhārī and Muslim] also record from 'Abd al-Raḥmān b. Abī Bakra from his father from the Prophet, God grant him blessing and peace, who said, "Shall I not warn you of the greatest of the great [sins]?" three times. They said, "Of course, O Messenger of God." He said, "Ascribing partners to God and abusing one's parents," and then he sat up from reclining and said, "and beware the false testimony," and he kept repeating it until we said, "We wish he stopped." ⁹³

⁹¹ Part of the verse of the last pre-Islamic poet, al-Nābigha al-Dhubyānī.

⁹² Bukhārī #6675; Muslim #88.

⁹³ Bukhārī #2654; Muslim #87.

استثناء البتة، إذ لو تطرق إليه استثناء فرد من أفرادهِ لكان أولى بذكرهِ من العدول عنه إلى الاستثناء المنقطع، فجرى هذا الاستثناء مجرى التأكيد والتنصيص على حفظ العموم، وهذا جارٍ في كل منقطع، فتأملهُ فإنه من أسرار العربية.

فقلوه: «وما بالربع من أحد الأواري»، يفهم منه لو وجدت فيها أحداً لاستثنيتها ولم أعدل إلى الأواري التي ليست بأحد.

وقريب من هذا لفظة «أو» في قوله تعالى: ﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ [البقرة: 74]، وقوله: ﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ [الصافات: 147]، هو كالتنصيص على أن المراد بالأول الحقيقة لا المبالغة. فإنها إن لم تزد قسوتها على الحجارة فهي كالحجارة في القسوة لا دونها، وإن لم يزد عددهم على مئة ألف لم تنقص عنها، فذكر «أو» هاهنا كالتنصيص على حفظ مئة الألف، وأنها ليست مما أريد بها المبالغة. والله أعلم.

وأما الجائر، فاختلف السلف فيها اختلافاً لا يرجع إلى تباين وتضاد، وأقوالهم متقاربة. وفي الصحيحين من حديث الشعبي عن عبد الله بن عمرو عن النبي ﷺ قال: «الجائر الإشراف بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس». وفيهما عن عبد الرحمن بن أبي بكر عن أبيه عن النبي ﷺ: «ألا أنبئكم بأكبر الجائر؟» —ثلاثاً— . قالوا: بلى يا رسول الله. قال: «الإشراف بالله، وعقوق الوالدين —وجلس وكان متكئاً— فقال: ألا وقول الزور»، فما زال يكررها حتى قلنا: ليته سكت.

It is also recorded in the *Ṣaḥīḥ* in the tradition of Abū Wā'il, from 'Amr b. Shurāḥbīl, from 'Abdallāh b. Mas'ūd, who said,

I said, "O Messenger of God, which sin is the greatest?" He said, "That you ascribe partners to God when He is the one who created you." I said, "Then what?" He said, "That you kill your child fearing that he or she will share your food." I said, "Then what?" He said, "That you commit adultery with the wife of your neighbor."⁹⁴ God then revealed as a confirmation of the words of the Prophet, God grant him blessing and peace: "And [good believers are] those who do not call upon any other than God, nor kill a soul that God has forbidden except justly, nor commit fornication." [25:68]

It is recorded in the two *Ṣaḥīḥs* that the Prophet, God grant him blessing and peace, said: "Shun the seven destroyers." They said, "What are they?" He said, "Ascribing partners to God, sorcery, killing a soul that God has forbidden except justly, consuming usury, consuming an orphan's property, fleeing from the battlefield, and slandering chaste, innocent believing women."⁹⁵

Shu'ba narrated from Sa'd b. Ibrāhīm, who said that he heard Ḥumayd b. 'Abd al-Raḥmān narrate from 'Abdallāh b. 'Amr, God be pleased with them, from the Prophet, God grant him blessing and peace, who said, "Among the greatest of major sins is that a man swears at his parents." The said, "How could a man swear at his parents?" He said, "He swears at the father of another man so he swears back at his father, and he swears at his mother, so he swears back at his mother."⁹⁶

It is recorded in the tradition of Abū Hurayra, God be pleased with him from the Prophet, God grant him blessing and peace, who said, "Among the greatest sins is that a man call into question the honor of his brother without right."⁹⁷

'Abdallāh b. Mas'ūd said: "The greatest of sins is associating partners with God, feeling safe against the power of God, and despair in the mercy of God."

Sa'īd b. Jubayr said that a man asked Ibn 'Abbās, God be pleased with them both, concerning the major sins, "Are they seven in number?" He said, "Rather, they are closer to seven hundred, except that no sin is major with repentance and no sin is minor with persistence."

He also said, "Every means to disobedience is a major sin; whosoever commits one of these should beg God for pardon, for God does not punish with

94 Bukhārī #4761; Muslim #86.

95 Bukhārī #2766; Muslim #89.

96 Bukhārī #5973; Muslim #90.

97 Abū Dāwūd #4877.

وفي الصحيح من حديث أبي وائل عن عمرو بن شراحبيل عن عبد الله بن مسعود قال: قلت: يا رسول الله أي الذنب أعظم؟ قال: «أن تجعل لله ندا وهو خلقك». قال: قلت: ثم أي؟ قال: «أن تقتل ولدك مخافة أن يطعم معك». قلت: ثم أي؟ قال: «أن تزاني بحليلة جارك». فأ نزل الله تعالى تصديق قول النبي ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: 68].

وفي الصحيحين من حديث أبي هريرة رضي الله عنه عن النبي ﷺ قال: «اجتنبوا السبع الموبقات». قالوا: يا رسول الله وما هن؟ قال: «الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات».

وروى شعبة عن سعد بن إبراهيم سمعت حميد بن عبد الرحمن يحدث عن عبد الله بن عمرو رضي الله عنهما عن النبي ﷺ قال: «من أكبر الكبائر أن يسب الرجل والديه». قالوا: وكيف يسب الرجل والديه؟ قال: «يسب أبا الرجل، فيسب أباه ويسب أمه، فيسب أمه».

وفي حديث أبي هريرة رضي الله عنه عن النبي ﷺ قال: «إن من أكبر الكبائر استطالة الرجل في عرض أخيه المسلم بغير حق».

وقال عبد الله بن مسعود رضي الله عنه: «أكبر الكبائر الشرك بالله، [والأمن من] مكر الله، [والقنوط من رحمة الله]، واليأس من روح الله».

قال سعيد بن جبيرة: سألت رجل ابن عباس—رضي الله عنهما—عن الكبائر: «أسع هي؟ قال: هي إلى السبعمئة أقرب، إلا أنه لا كبيرة مع الاستغفار، ولا صغيرة مع الإصرار». وقال:

eternity in hellfire from the community except him who turns back from Islam, or argues against a duty, or denies predestination.”

‘Abdallāh b. Mas‘ūd said, “A major sin is whatever is forbidden by God in Sūra al-Nisā’ from its beginning until the verse, ‘If you shun the major sins that you are forbidden, We shall erase your minor sins’ [4:31], that is a major sin.”

‘Alī b. Abī Ṭalḥa said, “A major sin is whatever God has threatened [the doer of] with the Fire, wrath, curse, or chastisement.”

Al-Ḍaḥḥāk said, “A major sin is what God has threatened the doer of with a limit (*ḥadd*) in this world or chastisement in the Hereafter.” Al-Ḥusayn b. al-Faḍl said, “Whatever God has called a ‘major’ or ‘great’ sin in the Qur’an, as in His saying, ‘It is a great offense’ [4:2], ‘Their murder is a major error’ [17:31], ‘Associating partners to God is surely a great wrong’ [31:13], ‘Truly, your deception was an enormous one’ [12:28], ‘Glory to you! This is a great slander’ [24:16], and ‘Truly, that was an enormous thing before God’ [33:53].”

Sufyān al-Thawrī said, “The major sins are those in which there is injustice between you and the servants [of God], and the minor ones are those that are between you and God, for God is the Munificent, He overlooks.” He cited as proof the tradition of Yazīd b. Hārūn, from Ḥumayd al-Ṭawīl, from Anas b. Mālīk, who said, the Messenger of God, God grant him blessing and peace, said,

A caller calls from inside the Throne on the Day of Resurrection, “O community of Muhammad, God the Exalted and Almighty has forgiven you everything, believing men and believing women, except mutual wrong, so enter paradise by My mercy.”⁹⁸

I say that the meaning of Sufyān is that the sins that are between the servant and God are easier than the wrongs among the servants, for the former are removed by seeking forgiveness, [divine] amnesty, [Prophet’s] intercession, and the like. As for wrongs among the servants, they must be set right. It is recorded in al-Ṭabarānī’s *al-Muʿjam*,

Injustice on the Day of Resurrection is in three registers with God: one register from which God will not forgive anything, which is associating partners to God. Then he recited, “God never forgives that a partner be ascribed to Him” [4:116; 4:48]; one register from which God leaves nothing, which is the wrongs of the servants against each other; and one register about which God does not care, which is the wrongs of a servant that are between him and his Lord.

⁹⁸ al-Baghawī, *Tafsīr* 1:607; al-Ṭabarānī, *al-Awsaṭ* 5:222.

« كل شيء عصي الله به فهو كبيرة. من عمل شيئاً منها فليستغفر الله، فإن الله لا يخلد في النار من الأمة إلا من كان راجعاً عن الإسلام، أو جاحداً فريضة، أو مكذباً بالقدر. »

وقال عبد الله بن مسعود رضي الله عنه: « ما نهى الله عنه في سورة النساء من أولها إلى قوله: ﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾ [النساء:31] فهو كبيرة. » وقال علي بن أبي طلحة: هي كل ذنب ختمه الله بنار أو غضب أو لعنة أو عذاب.

وقال الضحاك: هي ما أوعده الله عليه حداً في الدنيا، أو عذاباً في الآخرة.

وقال الحسين بن الفضل: ما سماه الله في القرآن كبيراً أو عظيماً، نحو قوله: ﴿إِنَّهُ كَانَ حُوباً كَبِيرًا﴾ [النساء:2]، ﴿إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾ [الإسراء:31]، ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان:13]، ﴿إِنَّ كَيْدَكُمْ عَظِيمٌ﴾ [يوسف:28]، ﴿سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾ [النور:16]، ﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [الأحزاب:53].

وقال سفيان الثوري: الكبائر ما كان فيه من المظالم بينك وبين العباد، والصغائر ما كان بينك وبين الله، لأن الله كريم يعفو. واحتج بحديث يزيد بن هارون عن حميد الطويل عن أنس بن مالك قال: قال رسول الله ﷺ: «ينادي مناد من قبل [بطنان] العرش [يوم القيامة]: يا أمة محمد، إن الله عز وجل قد عفا عنكم جميعاً، المؤمنين والمؤمنات، تواهبوا المظالم، وادخلوا الجنة برحمتي.»

قلت: مراد سفيان أن الذنوب التي بين العبد وبين الله أسهل من أمر من مظالم العباد، فإنها تزول بالاستغفار والعفو والشفاعة وغيرها، وأما مظالم العباد فلا بد من استيفائها. وفي المعجم للطبراني: «الظلم عند الله يوم القيامة ثلاثة دواوين: ديوان لا يغفر الله منه شيئاً، وهو الشرك بالله. ثم قرأ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ [النساء:48]، وديوان لا يترك الله منه شيئاً وهو مظالم العباد بعضهم بعضاً، وديوان لا يعبأ الله به شيئاً، وهو ظلم العبد نفسه بينه وبين ربه.»

It is known that this [third] register consists of both major and minor sins, but they concern the rights of the Most Generous of all. What He forgives and overlooks of His rights is many, many times what He takes into reckoning, and so it is easier than the register from which nothing is left [unaccounted for] due to His justice and conveying of all rights to their owners.

12.7 *Incorrect Opinions concerning Major and Minor Sins*

Mālik b. Maghūl [d. 159] said, “The major sins are the sins of the people of innovation, whereas minor sins are the sins of the people of Sunna.”

I say what he means is that heretical innovation is one of the major sins, and it is greater than the major sins of the people of Sunna, or the major sins of the people of Sunna are minor compared to heretical innovation. This is the meaning of the saying of one of the Predecessors, “Heretical innovation is dearer to Iblīs than disobedience, for innovation is something one does not repent from, whereas disobedience one repents from.”

It has also been said that “The major sins are those committed intentionally, whereas the bad deeds are those committed in error, forgetfulness, coercion, or [evil] thoughts passing through one’s mind, that are forgiven for this community.”

I say that this is the weakest of opinions on the matter any way you look at it. For error, forgetfulness, and coercion are not counted as disobedience or sin to begin with. As for intentional acts, they are of two types, major and minor. Perhaps the author of this saying thinks that all sins are major, and that the minor ones are those that God has forgiven for this community and therefore they do not form a part of the required acts. This is incorrect, for major and minor sins are of two types under the class of disobedience, and it is impossible for a class to exist if it has no member.

It has also been said that the major sins are the sins of those who consider them permissible, like the sin of Iblīs, and minor sins are the sins of those who ask for forgiveness, like the sin of Adam, peace be upon him.

I say that deeming sins permissible can be attributed either to unbelief or interpretation; if he was aware of the ground of prohibition and denies it, such a one is an unbeliever, and if he does not know he is either one who offers an interpretation or blindly follows someone else. As for one who asks for forgiveness, all his sins major and minor are forgiven; there can be no major sin if one asks for forgiveness. This distinction, then, is also a weak one, except if the meaning of its author is that when a person who deems a prohibited thing permissible commits it deserves a bigger punishment than one who accepts the prohibition, regrets it, and seeks forgiveness for it. This would be correct.

ومعلوم أن هذا الديوان مشتمل على الكبائر والصغائر، لكن مستحقه أكرم الأكرمين، وما يعفو عنه من حقه ويهبه أضعاف أضعاف ما يستوفيه، فأمره أسهل من الديوان الذي لا يترك منه شيئاً، لعدله وإيصال كل حق إلى صاحبه.

وقال مالك بن مغول: الكبائر ذنوب أهل البدع، والسيئات ذنوب أهل السنة. قلت: يريد أن البدعة من الكبائر، وأنها أكبر من كجائر أهل السنة. فكجائر أهل السنة صغائر بالنسبة إلى البدع. وهذا معنى قول بعض السلف: البدعة أحب إلى إبليس من المعصية، لأن البدعة لا يتاب منها، والمعصية يتاب منها.

وقيل: الكبائر ذنوب العمد، والسيئات الخطأ والنسيان وما أكره عليه، وحديث النفس المرفوعة عن هذه الأمة.

قلت: هذا من أضعف الأقوال طرداً وعكساً، فإن الخطأ والنسيان والإكراه لا يدخل تحت جنس المعاصي حتى يكون أحد قسميها.

والعمد نوعان: نوع بكائر، ونوع صغائر. ولعل صاحب هذا القول يرى أن الذنوب كلها بكائر، وأن الصغائر بما عفا الله لهذه الأمة عنه ولم يدخل تحت التكليف، وهذا غير صحيح، فإن الكبائر والصغائر نوعان] تحت جنس المعصية، ويستحيل وجود النوع بدون جنسه.

وقيل: الكبائر ذنوب المستحلين مثل ذنب إبليس، والصغائر ذنوب المستغفرين مثل ذنب آدم عليه السلام.

قلت: أما المستحل فذنبه دائر بين الكفر والتأويل، فإنه إن كان عالماً بالتحريم فكافر، وإن لم يكن عالماً به فتأول أو مقلد، وأما المستغفر فإن استغفاره الكامل يحو كجائره وصغائره، فلا كبيرة مع الاستغفار.

فهذا الفرق ضعيف أيضاً، إلا أن يكون مراد صاحبه أن ما يفعله المستحل من الذنب أعظم عقوبة مما يفعله المعتزف بالتحريم، النادم على الذنب، المستغفر منه. وهذا صحيح.

Al-Suddī said, “The major sins are those God has prohibited from among the big sins, and the bad deeds are those that lead to the major ones or follow from them in which both the righteous and the wicked partake, like the look, the touch, the kiss, and the like.” He offered as proof the saying of the Prophet, God grant him blessing and peace, “The two eyes commit fornication, the two hands commit fornication, the two legs commit fornication, and the genitalia either confirm or deny it.”⁹⁹

It has also been said that the major sins are those that are deemed small by the servants and the minor ones are those that are considered great by them and fear falling into them. Those who hold this opinion offer as proof what al-Bukhārī has narrated in his *Ṣaḥīḥ* from Anas, God be pleased with him, who said, “You do deeds that are lighter in your eyes than hair that we used to consider in the time of the Messenger of God, God grant him blessing and peace, among the destroyers.”¹⁰⁰

I say concerning the saying of al-Suddī that “The major sins are those God has forbidden from among the major sins,” this constitutes defining a thing by itself. His meaning is only that what is prohibited is of two types. First, what constitutes a corruption in itself, where doing it in itself is the source of evil, and this is a major sin, such as murder, theft, slander, and fornication. Second, what precedes and leads to these sins, such as the look, the touch, the talking, and the kissing, that are prelude to fornication, are among the minor sins. The minor sins are from the class of means whereas the major sins are from the class of objectives and ends.

As for him who says, “What people deem minor is major and what they deem major is minor,” if he meant by it that the distinction comes down to people’s consideration of a sin as major or minor, then it is false. For people think that a look is small and the act of lewdness is major. If, however, he meant that [servants’] deeming of a sin as small makes it major with God and their deeming of a sin as big makes it minor with God, then this is correct. For when his sins become small in the eyes of a servant, they become major with God, and whenever they become major in his eyes, they become small with God, and the cited tradition only refers to this meaning. The Companions, with their lofty status and perfect faith, used to consider those deeds disastrous, whereas those who came later due to their deficient status and the great difference in their ranks, those deeds became lighter than hair.

99 Aḥmad 7:28.

100 Bukhārī #6492.

وقال السدي: الكجائر ما نهى الله عنه من الذنوب الكبار والسيئات مقدماتها، وتوابعها مما يجتمع فيه الصالح والفاسق، مثل النظرة واللمسة والقبلة وأشباهها، واحتج بقول النبي ﷺ «العينان تزنيان، والرجلان تزنيان، ويصدق ذلك كله الفرج أو يكذبه».

وقيل: الكجائر ما يستصغره العباد، والصغائر ما يستعظمونه فيخافون مواقعتها، واحتج أرباب هذه المقالة بما روى البخاري في صحيحه عن أنس رضي الله عنه قال: «إنكم لتعملون أعمالاً هي أدق في أعينكم من الشعر، كنا نعدها على عهد رسول الله ﷺ من الموبقات».

قلت: أما قول السدي: «الكجائر ما نهى الله عنه من الذنوب الكبار»، فبيان للشيء بنفسه. فإن الذنوب الكبار هي الكجائر. وإنما مراده أن المنهي عنه قسمانك أحدهما ما هو مشتمل على المفسدة بنفسه، ففس فعله منشأ المفسدة، فهذا كبيرة كقتل النفس والسرقه والقذف والزنا.

الثاني ما كان من مقدمات ذلك ومباده، كالنظر واللمس والحديث والقبلة الذي هو مقدمة الزنا، فهو من الصغائر، فالصغائر من جنس المقدمات. والكجائر من جنس المقاصد والغايات.

وأما من قال: «ما يستصغره العباد فهو كجائر وما يستكبرونه فهو صغائر»، فإن أراد أن الفرق راجع إلى استكبارهم واستصغارهم فهو باطل، فإن العبد يستصغر النظرة ويستكبر الفاحشة.

وإن أراد أن استصغارهم للذنوب يكبره عند الله، واستعظامه له يصغره عند الله تعالى، فهذا صحيح. فإن العبد كلما صغرت ذنوبه عنده كبرت عند الله، وكلما كبرت عنده صغرت ذنوبه عند الله، والحديث إنما يدل على هذا المعنى. فإن الصحابة—لعلو مرتبتهم عند الله وكما لهم—كانوا يعدون تلك الأعمال موبقات، ومن بعدهم—لنقصان مرتبتهم عندهم، وتفاوت ما بينهم—، صارت تلك الأعمال في أعينهم أدق من الشعر.

If you wish to understand this, just think if there was anyone among the Companions who, upon hearing a clear teaching of the Messenger of God, God grant him blessing and peace, opposed it with his analogy, experiential taste, spiritual discovery, intellect, or wise policy?

Was there anyone among them at all who stepped ahead of the command of the Messenger of God, God grant him blessing and peace, by using his intellect, analogy, taste, politics, or following of another? God ennobled their eyes and protected them from even having to look at the face of someone with these claims and share their age with them. ‘Umar b. al-Khaṭṭāb, God be pleased with him, judged him who preferred his own judgment to a clear command of the Messenger, God grant him blessing and peace, with the sword, saying, “This is my judgment in this.”¹⁰¹ By God, what if he saw what we have seen and experienced what we have been afflicted with, when the opinion of every so-and-so is preferred to the saying of the protected one, God grant him blessing and peace, and hostility toward whoever rejects their opinions and prefers the words of the protected one? God alone we ask for succor and He is the destination.

It has been said that the major sins are associating partners to God and whatever leads to it and the minor ones are all that is other than associationism, from the sins of those who affirm divine unicity. They offer as proof the words of the Almighty, “God does not forgive that a partner be ascribed to Him but forgives all else for whomever He wishes” [4:116].

They also offer his words, God grant him blessing and peace, in what he reports from His Lord, Blessed and Almighty, “O son of Adam, if you come to Me carrying an entire earth’s load of sins, but without ascribing partners to Me, I would come to you with an equal amount of forgiveness.”¹⁰²

They offer as further proof the tradition that has been related both raised [to the Prophet] and stopped [at a Companion],

Injustice on the Day of Resurrection is in three registers. One register from which God will not forgive anything, which is associating partners to God. One register from which God leaves nothing [without reckoning], which is the wrongs of the servants against each other. And one register about which God does not care, which is the wrongs of a servant that are between him and his Lord.

101 The reference here is to a tradition concerning the Qur’anic verse 4:65 in which ‘Umar allegedly kills the man who questioned the Prophet’s judgment. The report is of questionable authenticity. A critical discussion of the relevant reports can be found, for instance, in Ibn Kathīr’s exegesis of the verse.

وإذا أردت فهم هذا، فانظر هل كان في الصحابة من إذا سمع نص رسول الله ﷺ عارضه بقياسه أو ذوقه أو وجدته أو عقله أو سياسته؟ وهل كان قط أحد منهم يقدم على نص رسول الله ﷺ عقلاً أو قياساً أو ذوقاً أو سياسةً أو تقليد مقلد؟ ولقد أكرم الله أعيانهم وصانها أن تنظر إلى وجهه من هذا حاله، أو يكون في زمانهم. ولقد حكم عمر بن الخطاب رضي الله عنه على من قدم حكمه على نص الرسول ﷺ بالسيف، وقال: «هذا حكمي فيه». فيا لله كيف لو رأى ما رأينا وشاهد ما بلينا به من تقديم رأي كل فلان وفلان على قول المعصوم ﷺ ومعاداة من اطرح آراءهم، وقدم عليها قول المعصوم؟ فالله المستعان، وهو الموعد.

وقيل: الكبائر الشرك، وما يؤدي إليه. والصغائر ما عدا الشرك من ذنوب أهل التوحيد. واحتج أرباب هذه المقالة بقوله تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 48].

واحتجوا بقوله ﷺ—فيما يروي عن ربه تبارك وتعالى:—«ابن آدم، لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً، لأيتك بقرابها مغفرة». واحتجوا أيضاً بالحديث الذي روي مرفوعاً وموقوفاً: «الظلم ثلاثة دواوين: ديوان لا يغفر الله منه شيئاً وهو الشرك، وديوان لا يترك الله منه شيئاً وهو ظلم العباد بعضهم بعضاً، وديوان لا يعبأ به الله شيئاً وهو ظلم العبد نفسه بينه وبين ربه».

This is sum total of what they offer as proof, and they have no valid proof in any of this.

As for the verse, the most that can be said about it is that it distinguishes between associationism and other sins, since that is a sin that is not forgiven except by repentance from Him. Whatever else that is short of associationism, its forgiveness depends on God's wish, and this proves that all sins are less than associationism, and this is true. If the authors of this opinion mean to say this, there is no disagreement. If, however, they mean that every sin other than associationism is a minor sin, this is false.

If a question is raised about what the real difference is between associationism and other sins: do these judgments pertain to one who repents or one who does not, or is one for the one and the other for the other? And what is the difference between this verse and God's saying, "O My servants who have transgressed against your selves, do not lose hope in God's mercy. Surely God can forgive all sins. He is the Forgiving, the Merciful" [39:53]?

The response is that the two verses apply to a different group. The verse in *al-Nisā'*—"God will never forgive that a partner is ascribed to Him but forgives what is other than that for whomever He wills" [4:48]—applies to those who have not repented for both types [of sins; i.e. associationism and all others]. The evidence is that He differentiated between associationism and other sins with respect to the granting of pardon, and it is known by necessity in the religion of Islam that associationism is a sin that is forgiven by repentance, or else no unbeliever could ever become Muslim. Furthermore, he limited the pardoning of all other than associationism to whomever He wishes, but the pardon of sins of those who repent is unqualified. This qualification suggests that it refers to those who do not specifically repent.

As for the verse in *al-Zumar*, "God forgives all sins," it applies to those who repent, because it is general and unqualified; it does not exclude anyone or any sin, and it is known by necessity that He does not forgive unbelief as well as many other sins. This demonstrates that this inclusiveness and generalization are for him who repents. Anyone who repents from any sin, no matter what it was, is forgiven.

As for the other tradition—"If you meet Me with the earth's load of sins without having associated partners with Me, I will come to you with the same weight of pardon"—does not mean that all sins other than associationism are minor, but that whoever does not associate partners with God his sins can be forgiven no matter what they are, but he must know the connection between the acts of the heart with the acts of the body, or else he would not have understood the meaning of the Messenger, God grant him blessing and peace, and a great confusion would have occurred.

فهذا جملة ما احتج به أرباب هذه المقالة، ولا حجة لهم في شيء منه.

أما الآية فإن غايتها التفريق بين الشرك وغيره، وأن الشرك لا يغفر إلا بالتوبة منه، وأما ما دون الشرك فهو مردود إلى مشيئة الله، وهذا يدل على أن المعاصي دون الشرك، وهذا حق. فإن أراد أرباب هذا القول هذا فلا نزاع فيه، وإن أرادوا أن كل ما دون الشرك فهو صغيرة في نفسه فباطل. فإن قيل: فإذا كان الشرك وغيره مما تأتي عليه التوبة، فما وجه الفرق بين الشرك وما دونه؟ وهل هما في حق التائب أم غير التائب؟ أم أحدهما في حق التائب والآخر لغيره؟ وما الفرق بين هذه الآية وبين قوله تعالى: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ [الزمر: 53].

فالجواب أن كل واحدة من الآيتين لطائفة، فأية النساء: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾ [النساء: 48] هي لغير التائبين في القسمين.

والدليل عليه أنه فرق بين الشرك وغيره في المغفرة. ومن المعلوم بالاضطرار من دين الإسلام أن الشرك يغفر بالتوبة، وإلا لم يصح إسلام كافر أبداً. وأيضاً فإنه خصص مغفرة ما دون الشرك بمن يشاء، ومغفرة الذنوب للتائبين عامة لا تخصيص فيها، فتخصص وتقيد، وهذا يدل على أنه حكم غير التائب.

وأما آية الزمر: ﴿إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾ [فهي في حق التائب، لأنه أطلق وعمم، فلم يخصها بأحد، ولم يقيد بها بذنب. ومن المعلوم بالضرورة أن الكفر لا يغفره، وكثير من الذنوب لا يغفرها، فعلم أن هذا الإطلاق والتعميم في حق التائب، فكل من تاب من أي ذنب كان غفر له. وأما الحديث الآخر: «لو لقيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً أتيتك بقرابها مغفرة»، فلا يدل على أن ما عدا الشرك كله صغائر، بل يدل على أن من لم يشرك بالله شيئاً فذنوبه مغفورة كائناً ما كانت. ولكن ينبغي أن يعلم ارتباط أعمال القلوب بأعمال الجوارح وتعلقها بها، وإلا لم يفهم مراد الرسول ﷺ، ويقع الخلط والتخبط.

Know, then, that this general avoidance of associationism, that one must never associate anything with God ever, cannot ever be attained by one who persists in disobedience, and it is not possible that one who is addicted to major sins and persistent in the minor sins possesses pure testimony of divine unicity, such that he will be deemed as being free of associationism. This is the greatest impossibility. My argument will not persuade him who has no share of the actions of the heart, whose heart is like a rock or harder, who says, What is to prevent me [from sins]? Why should I stop? [All this while testifying to divine unicity.] If it can be supposed that such a thing happens, perhaps it is not impossible for him.

Leave alone this heart, tempted and snared by his argumentativeness and ignorance, and know that persistence in sin cultivates in the heart the fear from other than God, its attachment in hope, love for, meekness before, and reliance on other than God, that drag him down into the oceans of associationism. The judge on this matter is what man knows of himself if he possesses reason. For the ignominy of disobedience inevitably takes charge of the heart, leaving it with fear from other than God, which is associationism. It plants in it the love of other than God, begging for help in things that satisfy its goals. Such a one's deeds are neither through God nor for Him. This is the essence of associationism.

True, he possesses the testimony to divine unicity that Abū Jahl possessed, as do the worshippers of idols, and that is the affirmation of the unicity of His Lordship alone. It is the acknowledgment that there is no creator other than God, and if such expression of monotheism saved anyone, it would have saved idol-worshippers. What counts is the testimony of the unicity of divinity; that is the real difference between the associationists and the monotheists.

The point is that it is impossible for one who does not ascribe partners to meet God with the earth's load of sins on which he is persistent and from which he is unrepentant while possessing sound monotheism, which consists in ultimate love and humility, fear and hope, all for God Almighty.

As for the tradition of the registers, it only says that the rights of the Lord, Blessed and Almighty, are not beyond God's forgiveness and free gift, and He does not care about them as He does about the rights of His servants. That does not mean that there is altogether no reckoning for them or that they are like minor sins, but rather than that there is tolerance, latitude, waivers, and gifts in their respect that do not exist in the rights of the human beings.

It is clear that they have no proof in what they offer, and God knows best.

Another group says that all those sins that are between the two limits are minor, the major ones being those associated with one of the debts.

فاعلم أن هذا النفي العام للشرك—ألا يشرك بالله شيئاً البتة—لا يصدر من مصر على معصية أبداً، ولا يمكن مدمن الكبيرة والمصر على الصغيرة أن يصفوه التوحيد حتى لا يشرك بالله شيئاً، هذا من أعظم المحال. ولا يلتفت إلى جدلي لا حظ له في أعمال القلوب، بل قلبه كالخجر أو أقسى يقول: وما المانع؟ وما وجه الإحالة؟ ولو فرض ذلك واقعاً لم يلزم منه محال لذاته.

فدع هذا القلب المفتون بجدله وجهله، واعلم أن الإصرار على المعصية يوجب من خوف القلب من غير الله ورجائه لغير الله، وحبه لغير الله، وذله لغير الله، وتوكله على غير الله ما يصير به منغمساً في بحار الشرك، والحاكم في هذا ما يعلمه الإنسان من نفسه إن كان له عقل. فإن ذل المعصية لا بد أن يقوم بالقلب فيورثه خوفاً من غير الله تعالى وذلك شرك، ويورثه محبةً لغير الله، واستعانةً بغيره في الأسباب التي توصله إلى غرضه، فيكون عمله لا بالله، ولا لله، وهذا حقيقة الشرك.

نعم، يكون معه توحيد أبي جهل وعباد الأصنام وهو توحيد الربوبية، وهو الاعتراف بأنه لا خالق إلا الله، ولو أنجى هذا التوحيد وحده لأنجى عباد الأصنام، والشأن في توحيد الإلهية الذي هو الفارق بين المشركين والموحدين.

والمقصود: أن من لم يشرك بالله شيئاً يستحيل أن يلتقي الله بقراب الأرض خطايا مصرأً عليها، غير تأتب منها، مع كمال توحيده الذي هو غاية الحب والخضوع والذل والرجاء للرب تعالى.

وأما حديث الدواوين فإنما فيه أن حق الرب تعالى لا يؤوده أن يهبه ويسقطه، ولا يحتفل به، ويعتني به كحقوق عبادته. وليس معناه أنه لا يؤاخذ به البتة أو أنه كله صغائر، وإنما معناه أنه يقع فيه من المسامحة والمساهلة والإسقاط والهبة ما لا يقع مثله في حقوق الآدميين.

فظهر أنه لا حجة لهم في شيء مما احتجوا به. والله أعلم.

وقالت فرقة الصغائر ما دون الحدين، والكبائر ما تعلق به أحد الحدين.

They mean by the two limits the chastisement in the world and in the after-life. Every sin threatened with a legislated penal limit in this world—such as fornication, drinking, theft, and slander—or warned of for the afterlife—such as consuming an orphan's property, drinking in silver and gold utensils, suicide, violation of trust, and the like—are the major sins. Ibn 'Abbās spoke the truth that "They are closer to seven hundred than seven."

12.8 *Sins of Lovers*

One must heed a matter here, which is that a major sin may be accompanied by conditions such as shame, fear, and a sense of its enormity that render it minor. Similarly, a minor one may be accompanied by shamelessness, lack of care and fear, and sense of its insignificance, which render it major if not the most heinous. This matter depends on that which resides in the heart, something more than the mere act, and a man knows of it in himself and in others.

Furthermore, a lover is forgiven, as is one who has beautiful acts of righteousness to his credit, for what others may not be; the tolerance that is granted them is not granted others.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say,

Look at Moses, peace and blessings of God be upon him, who threw down the tablets on which God had written with His hand and broke them, and pulled at the beard and face of a prophet like himself, namely, Aaron, and struck the eye of the angel of death and blinded him, and complained to his Lord on the Night of Ascension concerning Muhammad, God grant him blessing and peace, for raising the latter above him, but the Lord Blessed and Almighty tolerates all that, and loves and honors him and indulges him. For he accomplished great feats for God against the greatest of His enemies, proclaimed His mission, and dealt with the Copts and the Children of Israel in the strictest of ways. These few things were like a hair in the ocean in comparison. Look now at Jonah son of Mattā who did not have the same feats as Moses, God grant him blessing and peace, who became frustrated with his Lord once for which He took him to account and imprisoned him in the hollow of the whale, not tolerating from him what He tolerated of Moses. There is a difference, therefore, between one who commits a sin without having righteous deeds and virtues that intercede on his behalf and one who commits a sin yet his righteous deeds bring all kinds of intercession on his behalf into play. As it is said,

When the beloved brought one sin

His beauties brought along a thousand intercessors

ومرادهم بالحدين عقوبة الدنيا والآخرة، فكل ذنب عليه عقوبة مشروعة محدودة في الدنيا، كالزنا والشرب والسرقة والقتل، أو عليه وعيد في الآخرة، كأكل مال اليتيم والشرب في آتية الفضة والذهب، وقتل الإنسان نفسه وخيانة أمانته ونحو ذلك، فهو من الكبائر. وصدق ابن عباس رضي الله عنهما في قوله: «هي إلى السبعمئة أقرب منها إلى السبع».

فصل

وها هنا أمر ينبغي التفطن له، وهو أن «الكبيرة» قد يقترن بها—من الحياء والخوف والاستعظام لها—ما يلحقها بالصغائر، وقد يقترن بالصغيرة—من قلة الحياء، وعدم المبالاة، وترك الخوف، والاستهانة بها—ما يلحقها بالكبائر، بل يجعلها في أعلى رتبها. وهذا أمر مرجعه إلى ما يقوم بالقلب، وهو قدر زائد على مجرد الفعل، والإنسان يعرف ذلك من نفسه وغيره.

وأيضاً فإنه يعنى للمحب ولصاحب الإحسان العظيم ما لا يعنى لغيره، ويسمح بما لا يسمح به غيره. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: انظر إلى موسى صلوات الله وسلامه عليه رمى الألواح التي فيها كلام الله الذي كتبه بيده فكسرها، وجر بلحية نبي مثله ورأسه وهو هارون، ولطم عين ملك الموت ففققأها، وعاتب ربه ليلة الإسراء في محمد ﷺ ورفع عليه، وربّه تعالى يحتمل له ذلك كله، ويحبه ويكرمه ويدلله، لأنه قام لله تلك المقامات العظيمة في مقابلة أعدى عدو له، وصدع بأمره، وعالج أمة القبط وأمة بني إسرائيل أشد المعالجة، فكانت هذه الأمور كالشعرة في البحر.

وانظر إلى يونس بن متى حيث لم يكن له هذه المقامات التي لموسى ﷺ غاضب ربه مرةً، فأخذه وسجنه في بطن الحوت، ولم يحتمل له ما احتمل لموسى. وفرق بين من إذا أتى بذنب واحد ولم يكن له من الإحسان والمحاسن ما يشفع له، وبين من إذا أتى بذنب جاءت محاسنه بكل شفيع كما قيل:

وإذا الحبيب أتى بذنب واحد جاءت محاسنه بألف شفيع.

One's deeds intercede on his behalf before God, and remember him when he falls on hard times. The Almighty said concerning Dhū al-Nūn (Jonah), "Had he not been among those who sing divine glory, he would have stayed in his hollow until the day they are all resurrected" [37:143–144]. But Pharaoh, who had no good deed to intercede for him, when he said, "I now believe that there is no god but the one in which the Israelites believe," Gabriel retorted, "Is it now? You, who disobeyed before and were among the wicked!" [10:90–91].

In the *Musnad* [of Aḥmad] on his authority, God grant him blessing and peace,

The means by which you remember the glory of God, saying 'Glory be to God', 'God is great', 'Praise be God's', all go around the Throne with a hum like the hum of the bee, mentioning the name of one who uttered them. Does one of you not wish that he had someone who mentioned him?¹⁰³

This is why whoever has more good deeds than bad ones is successful and is not punished, and his bad deeds are forgiven for him in charity because of his good deeds. This is why the monotheist is forgiven for things for which an associationist is not, for he has upheld what God loves and what He has decreed that He will forgive, and He forgives for him what He does not forgive for the associationist.

The greater a servant's affirmation of divine unicity, the more complete God's forgiveness for him, and whoever meets Him without having ascribed any equals to Him at all, He forgives all of his sins whatever they may be and does not punish on their account.

We do not say that none of the monotheists will enter hellfire. Many of them indeed will, and they will be chastised in accordance with their crimes, and then be released from it. These two things are not contradictory to anyone who understood what we have said in the foregoing.

We add in the following some further clarification due to the greatness of this station and the dire need for it.

Know that the ray of "There is no god but God" pierces through the fog and clouds of sins in proportion to its strength, and the strength of that light can vary so greatly from one person to another that only God knows. Among men there are those whose heart is like the sun shining with its light, others whose heart's light is like a pearl-lit star, others whose light is like a bright candle, and yet others like a bright lamp and others like a flickering lamp. This is why these

¹⁰³ Aḥmad 30:312.

فالأعمال تشفع لصاحبها عند الله، وتذكر به إذا وقع في الشدائد. قال تعالى عن ذي النون: ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾ [الصافات: 143-144]. [وفرعون لما] لم تكن له سابقة خير تشفع له، ولهذا لما وقال: ﴿آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ﴾ [يونس: 90]، قال له جبريل: ﴿الآن وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾ [يونس: 91].

وفي المسند عنه عليه السلام: «إن ما تذكرون من جلال الله—من التسبيح والتكبير والتحميد—يتعاطفن حول العرش، لمن دوي كدوي النحل، يذكرن بصاحبهن. أفلا يحب أحدكم أن يكون له من يذكر به؟».

ولهذا من رجحت حسناته على سيئاته أفلح ولم يعذب، ووهبت له سيئاته لأجل حسناته، ولأجل هذا يغفر لصاحب التوحيد ما لا يغفر لصاحب الإشراك، لأنه قد قام به مما يحبه الله ما اقتضى أن يغفر له، ويسامحه ما لا يسامح به المشرك. وكلما كان توحيد العبد أعظم كانت مغفرة الله له أتم، فمن لقيه لا يشرك به شيئاً البتة، غفر له ذنوبه كلها، كائناً ما كانت، ولم يعذب بها.

ولسنا نقول: إنه لا يدخل النار أحد من أهل التوحيد، بل كثير منهم يدخل بذنوبه ويعذب على مقدار جرمه، ثم يخرج منها، ولا تنافي بين الأمرين [لمن أحاط علماً بما قدمناه].

ونزيد هاهنا إيضاحاً لعظم هذا المقام وشدة الحاجة إليه.

اعلم أن أشعة «لا إله إلا الله» تبدد من ضباب الذنوب وغيومها بقدر قوة ذلك الشعاع وضعفه، فلها نور. وتفاوت أهلها في ذلك النور—قوة وضعفاً—لا يحصيه إلا الله تعالى.

فمن الناس من نور هذه الكلمة في قلبه كالشمس.

ومنها من نورها في قلبه كالكوكب الدري.

ومنها من نورها في قلبه كالشمع العظيم.

وآخر كالسراج المضيء، وآخر كالسراج الضعيف.

lights will appear to their right and in front of them on the Day of Resurrection in accordance with this luminosity, that is, in accordance with the brightness of this statement in their heart in knowledge, practice, gnosis, and experience. The greater and more intense its light, the more it burns away the doubts and desires by its strength and intensity, so much so that one may reach a state that no doubt nor desire nor sin is encountered by it but that it consumes it. This is the state of him who is truthful in his affirmation of unicity, who associates nothing with God whatsoever. Any sin, desire, or doubt that nears this light burns it. The firmament of his faith is protected by numerous stars against any thief of his righteous deeds. The thief can steal nothing from it except by way of heedlessness and deception that are unavoidable for a human being. But as soon as he awakens and knows what he has stolen from him he recovers it from the thief or earns many times the original by his effort. This is how he deals with the thieves of both jinn and men, unlike the one who opens up his treasure to their ravages and turns his back.

Affirmation of unicity is not mere affirmation by a servant that there is no creator other than God, and that God is his Sustainer and King, as even the idol-worshippers would acknowledge despite their polytheism. Rather, it includes love, humility, and meekness to God as well as total adherence to his obedience, purifying his worship for Him, and the determination to attain the highest [rank of that obedience] in all of one's words and deeds, withholding and largesse, love and hatred. Such [determination] stands between him and those things that call him to disobedience and persistence in it. Whoever knows this, knows the saying of the Prophet, God grant him blessing and peace,

God has prohibited hellfire upon him who says, "There is no god but God," seeking by that God's pleasure alone.¹⁰⁴

As well as his saying,

One who says, "There is no god but God" shall not enter hellfire.¹⁰⁵

These and other such traditions have caused much confusion among many, so much so that some think that they have been abrogated and that they were relevant to the period before commands and prohibitions were revealed and the divine law became established. Some interpret the hellfire mentioned here to

¹⁰⁴ Bukhārī #425; Muslim #263.

¹⁰⁵ Muslim #33.

ولهذا تظهر الأنوار يوم القيامة بإيمانهم وبين أيديهم على هذا المقدار، بحسب ما هو في قلوبهم من نور هذه الكلمة، علماً وعملاً ومعرفةً وحالاً.

وكلما عظم نور هذه الكلمة واشتد أحرق من الشبهات والشهوات بحسب قوته [وشدته، حتى إنه ربما وصل إلى حال لا يصادف معها شبهة ولا شهوة ولا ذنباً إلا أحرقه. وهذا حال الصادق في توحيده، الذي لم يشرك بالله شيئاً، فأى ذنب أو شهوة أو شبهة دنت من هذا النور أحرقتها، فسماء إيمانه قد حرست بالنجوم من كل سارق لحسناته، فلا ينال منها السارق إلا على غرة وغفلة لا بد منها للبشر. فإذا استيقظ وعلم ما سرق منه استنقذه من سارقه، أو حصل أضعافه بكسبه. فهو هكذا أبداً مع لصوص الجن والإنس، ليس كمن فتح لهم خزائنه وولى الباب ظهره].

وليس التوحيد مجرد إقرار العبد بأنه لا خالق إلا الله وأن الله رب كل شيء ومليكه، كما كان عباد الأصنام مقرين بذلك وهم مشركون، بل التوحيد يتضمن—من محبة الله، والخضوع له، والذل، وكال الانقياد لطاعته، وإخلاص العبادة له، وإرادة وجهه الأعلى بجميع الأقوال والأعمال، والمنع والعطاء، والحب والبغض، ما يحول بين صاحبه وبين الأسباب الداعية إلى المعاصي والإصرار عليها. ومن عرف هذا عرف قول النبي ﷺ: «إن الله حرم على النار من قال: لا إله إلا الله، يبتغي بذلك وجه الله». وقوله: «لا يدخل النار من قال: لا إله إلا الله»، وما جاء من هذا الضرب من الأحاديث التي أشكلت على كثير من الناس حتى ظنوا بعضهم منسوخة، وظنوا بعضهم قبل ورود الأوامر والنواهي

refer to a special fire for the polytheists and unbelievers. Yet others interpret the entrance as meaning eternity, and said, "The meaning of no one entering is that he shall not enter for eternity," and other such disagreeable interpretations.

The lawgiver, God grant him blessing and peace, did not make [the promise of not entering hellfire] dependent on mere saying of the tongue alone, for the opposite of this is known by necessity in the religion of Islam. For the hypocrites do say it with their tongues and yet they are even beneath those who openly deny it in the lowest rungs of hellfire. It must therefore be the saying of the heart and the tongue. The saying of the heart includes knowing it, affirming it, knowing the reality of what it demands and excludes, and awareness of the negation of divinity to anyone other than God, devoted exclusively to Him alone, and its impossibility for anyone else, and the enactment of this meaning with the heart in knowledge, awareness, certitude, and spiritual experience. It is this [kind of saying it] that causes hellfire to become forbidden upon one; every statement upon which the lawgiver has promised whatever reward is the only kind of statement that is perfected in this manner. This is like his saying, God grant him blessing and peace,

Whoever says in a day "Glory and praise belong to God" a hundred times, his mistakes are removed or sins are forgiven even if they were as many as foam on the seas.¹⁰⁶

This does not occur with merely the saying of the tongue. True, he who says with his tongue heedless of its meaning and fails to reflect on it, and his heart fails to coincide with his tongue, not knowing its worth or reality, yet hoping for reward, his errors are forgiven in accordance with what is in his heart. For practices are not different in their form and number but rather in accordance with the variance of what is in the hearts. Two deeds might be identical in form but they are as different as the heavens and the earth; two men may stand in one row in prayer, but their prayers are as different as the heavens and the earth.

Contemplate the tradition of the ticket that will be placed in one pan and against it will be placed ninety-nine registers each one as large as the eye can see [filled with the man's sins], yet the single ticket [inscribed with the statement, "There is no god but God and Muhammad is His servant and messenger"] will outweigh them all and he shall not be punished.¹⁰⁷

¹⁰⁶ Bukhārī #6405; Muslim #2691.

¹⁰⁷ Tirmidhī #2639.

واستقرار الشرع، وحملها بعضهم على نار المشركين والكفار، وأول بعضهم الدخول بالخلود وقال: المعنى لا يدخلها خالداً، [ونحو ذلك من التأويلات المستكرهة].

والشارع—صلوات الله وسلامه عليه—لم يجعل ذلك حاصلاً بمجرد قول اللسان فقط. فإن هذا خلاف المعلوم بالاضطرار من دين الإسلام. فإن المنافقين يقولونها بألسنتهم وهم تحت الجاحدين لها في الدرك الأسفل من النار. فلا بد من قول القلب وقول اللسان. وقول القلب يتضمن من معرفتها والتصديق بها ومعرفة حقيقة ما تضمنته—من النفي والإثبات، ومعرفة حقيقة الإلهية المنفية عن غير الله المختصة به، التي يستحيل ثبوتها لغيره، وقيام هذا المعنى بالقلب علماً ومعرفةً ويقيناً وحالاً، ما يوجب تحريم قائلها على النار. وكل قول رتب الشارع ما رتب [عليه] من الثواب، فإنما هو القول التام كقوله ﷺ: «من قال في يوم: سبحان الله وبحمده مائة مرة حطت عنه خطاياه،—أو غفرت ذنوبه—، ولو كانت مثل زبد البحر». وليس هذا مرتباً على مجرد القول اللساني.

نعم، من قالها بلسانه غافلاً عن معناها معرضاً عن تدبرها، ولم يواظب على قلبه لسانه ولا عرف قدرها وحقيقتها، راجياً مع ذلك ثوابها، حطت من خطاياه بحسب ما في قلبه، فإن الأعمال [لا تتفاضل بصورها وعددها]، وإنما تتفاضل بتفاضل ما في القلوب، فتكون صورة العاملين واحدة. وبينهما في التفاضل كما بين السماء والأرض، والرجلان يكون مقامهما في الصف واحداً، وبين صلاتيهما كما بين السماء والأرض.

وتأمل حديث البطاقة التي توضع في كفة، ويقابلها تسعة وتسعون سجلاً، كل سجل منها مد البصر، فتثقل البطاقة وتطيش السجلات فلا يعذب.

It is known that every monotheist has this ticket, yet many will enter hellfire due to their sins, but the secret that caused that man's ticket to outweigh them all and erase all the registers, something that does not happen to others, is due to the weight and gravity of his ticket.

If you wish to understand this better consider when you mention someone whose heart is filled with love for you versus someone who avoids you and does not care about you and prefers others to you, whose heart is attracted to another's love. Is remembering them the same for you? Suppose you have two sons, or two slaves, or two wives, like this: would they be equal in your eyes?

Consider also how the heart of the one who murdered a hundred souls was transformed by the realities of faith, such that even when dying he set off for the journey to the town [of righteous people as part of his repentance], hardly able to breathe, facing the pangs of death.¹⁰⁸ This, then, is one thing and faith another. He was not deprived and attached to the righteous town and raised as if among its residents.

Something similar happened to the heart of the prostitute who saw that dog parched with thirst, eating dirt for any moisture.¹⁰⁹ What occurred in her heart at the moment, despite there being no means, helper, or anyone to see her, made her descend into the well, fill her shoe with water, clinching it with her teeth so she could climb down [and back up] the well, but not allow that [dog] to be wasted. [Look also at] her self-sacrifice for this creature that people are used to hitting and keeping at bay, to whom she held her quench for his thirst, without asking him for any reward or gratitude. The lights of this proportion [of faith in God] razed down her [evil deeds of the] past of prostitution and she was forgiven.

Such is the case of deeds and their doers with God, and the doer who is heedless of this Alchemical Elixir that, if the slightest morsel of it is placed on deeds like mountains of coal, it turns them into gold. It is God we ask for help.

If it is said that you say that a lover is forgiven for what others are not forgiven, and an ally is tolerated for what others are not tolerated, as well as a scholar who is forgiven what others are not forgiven. As al-Ṭabarānī related with a good [*ḥasan*] chain [of narrators] raised to the Prophet, God grant him blessing and peace,

108 In reference to the tradition in Bukhārī #3470 and Muslim #2766.

109 In reference to the tradition in Bukhārī #3467 and Muslim #2245.

ومعلوم أن كل موحد له مثل هذه البطاقة، وكثير منهم يدخل النار بذنوبه، ولكن السر الذي ثقل بطاقة ذلك الرجل وطاشت لأجله السجلات، لما لم يحصل لغيره من أرباب البطاقات، انفردت بطاقته بالثقل والرزانة.

وإذا أردت زيادة الإيضاح لهذا المعنى فانظر إلى ذكر من قلبه ملاّن بحبّتك، وذكر من هو معرض عنك غافل ساه، مشغول بغيرك، قد انجذبت دواعي قلبه إلى محبة غيرك وإيثاره عليك. هل يكون ذكرهما واحداً أم هل يكون لهما اللذان هما بهذه المثابة، أو عبدك أو زوجتك عندك سواء؟

وتأمل ما قام بقلب قاتل المائة من حقائق الإيمان التي لم تشغله عند السياق عن السير إلى القرية، وحملته—وهو في تلك الحال—على أن جعل ينوء بصدّره ويعالج سكرات الموت، فهذا أمر آخر، وإيمان آخر، ولا جرم، ألحق بالقرية الصالحة، وجعل من أهلها.

وقريب من هذا ما قام بقلب البغي التي رأت ذلك الكلب، [وقد اشتد به العطش يأكل الثرى—فقام بقلبها ذلك الوقت] مع عدم الآلة، وعدم المعين وعدم من ترائيه—بعملها ما حملها على أن غررت بنفسها في نزول البئر وملء الماء في خفها، ولم تعباً بتعرضه للتلف، وحملها له بفيها وهو ملاّن، حتى أمكنها الرقي في البئر، ثم تواضعها لهذا المخلوق الذي جرت عادة الناس بضربه وطرده، فأمسكت له الخلف بيدها حتى شرب من غير أن ترجو منه جزاءً ولا شكوراً، فأحرقت أنوار هذا القدر ما تقدم منها من البغاء، فغُفّر لها،

فهكذا حال الأعمال والعمال عند الله، والغافل في غفلة من هذا الإكسير الكيماوي الذي إذا وضع منه مثقال على قناطر من نحاس الأعمال قلبها ذهباً. والله المستعان.

فصل

فإن قيل: قد ذكرتم أن الحب يسامح بما لا يسامح به غيره، ويعفى للولي عما لا يعفى لسواه، وكذلك العالم أيضاً يغفر له ما لا يغفر للجاهل، كما روى الطبراني بإسناد جيد—مرفوعاً إلى النبي ﷺ: «إن الله

God gathered people on the Day of Resurrection in one field and then separated the scholars and said, "I used to be worshipped through your verdicts, and I know that you used to be mixed just as people are mixed [in respect of deeds], and I did not bestow my knowledge on you to punish you. Go, I have pardoned you."

This is the meaning of the hadith, and it has been reported fully linked [in its chain of narrators] as well as with a missing link [i.e., Companion].

[But if it is said that,] What you mentioned is correct, and is required by wisdom, munificence, and bounty; what do you say, then, about the redoubled punishment that has been warned for such [righteous ones] if something undesirable occurs from them?

As in His saying, "O women of the Prophet, if any of you commit clear lewdness, her punishment will be twice" [33:30]; and His saying, "Were it not that We made you firm, you would have almost leaned toward them a little: We would then have made you taste double [punishment] in life and double [punishment] in death, then you would not have found anyone to help you" [17:74–75]. That is, had We not made you firm you would have leaned toward them in some matters, and had you done that, we would have multiplied the punishment for you [compared to that of others'] in this world and the next. The Almighty also said, "And if he had invented false sayings concerning Us, We would have assuredly taken him by the right hand, and then severed his life-artery" [69:46]. That is, if he fabricated anything on Our behalf, We would have grabbed him by his right hand, cut off his artery and destroyed him. God had indeed protected him from reclining toward His enemies even in the slightest and fabricating anything about Him the Exalted. Yet, how many supporters of His enemies and liars against Him He allows to prosper and does not care [to punish] them, like all those who innovate heresies and lies against His Names, Attributes, and religion.

What you have mentioned of the story of Jonah, upon him be peace, is from this category, for he was not forgiven for his anger and was imprisoned because of that in the hollow of the whale. Suffice it to point out the case of the father of all humans who was not forgiven for one bite, which became the cause of his expulsion from paradise.

The response is that this is also true and the two things are not mutually contradictory, for whoever has received God's blessing in perfection, and God has chosen him in some respect over others, has given him what he has not given others, bestowing him with gifts, singling him out for honor and special nearness, and according him the status of a dear friend and ally, his status requires protecting the rank of alliance, nearness, and election. He should protect his

سبحانه إذا جمع الناس يوم القيامة في صعيد واحد قال للعلماء: إني كنت أعبد بفتواكم. وقد علمت أنكم كنتم تخطئون كما يخطئ الناس، وإني لم أضع علمي فيكم، وأنا أريد أن أعذبكم. اذهبوا فقد غفرت لكم». هذا معنى الحديث. وقد روي مسنداً ومرسلاً.

فهذا الذي ذكرتم صحيح، وهو مقتضى الحكمة والجود والإحسان، ولكن ماذا تصنعون بالعقوبة المضاعفة التي ورد التهديد بها في حق أولئك إن وقع منهم ما يكره؟ كقوله تعالى: ﴿يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾ [الأحزاب: 30]، وقوله تعالى: ﴿وَلَوْلَا أَن تُبَيِّنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَأَذْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾ [الإسراء: 74-75]، أي لولا تثبيتنا لك كدت تتركن إليهم بعض الشيء، ولو فعلت لأذقناك ضعف عذاب الحياة وضعف عذاب الممات، أي أضعفنا لك العذاب في الدنيا والآخرة. وقال تعالى: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴾ [الحاقة: 44-46]، أي لو أتى بشيء من عند نفسه لأخذنا يمينه، وقطعنا نياط قلبه وأهلكناه. وقد أعاذه الله من الركون إلى أعدائه بذرة من قلبه ومن التقول عليه سبحانه. وكمن راكن إلى أعدائه ومتقول عليه من قبل نفسه قد أقره ولم يعأ به، كأرباب البدع كلهم، المتقولين على أسمائه وصفاته ودينه.

وما ذكرتم في قصة يونس —عليه السلام— هو من هذا الباب، فإنه لم يسأح بغضبه، وسجن لأجلها في بطن الحوت، ويكفي حال أبي البشر حيث لم يسأح بلقمة، وكانت سبب إخراجه من الجنة. والجواب أن هذا أيضاً حق ولا تنافي بين الأمرين، فإن من كملت عليه نعمة الله، واختصه منها بما لم يختص به غيره، وأعطاه منها ما حرمه غيره فحبي بالإنعام وخص بالإكرام، وخص بمزيد التقريب، وجعل في منزلة الولي الحبيب، اقتضت حاله من حفظ مرتبة الولاية والقرب والاختصاص بأن

status from the slightest compromise and obstruction. Due to His special concern for him, and nearness and election that is granted him, the rights of his Patron and Master are all the greater and more perfect, and what is demanded of him is greater than what is demanded of others. When he becomes negligent or fails to live by his rank, He alerts him in a way that He does not alert those who are far away. Yet also, He forgives [His chosen servants] in ways that He does not forgive others. Both things come together for such a one.

If you wish to understand how the two things come together without contradiction, know that experience shows this. For a king tolerates from his courtiers and clients what he does not tolerate from others, yet also he takes them to account and disciplines them in ways that he does not discipline others. We have mentioned proofs for both and there is no contradiction between them.

If you had two slaves, sons, or wives, one of whom is dearer and nearer than the other, you find both of these things in your treatment of them. Your treatment of one of them depends on your nearness, love, and regard for him. Considering your benevolence and bounty toward him, you feel more caution and care for him than for the others. When you look at his goodness and love for you, and obedience and service to you, and servitude and sincerity, you forgive him and tolerate from him and overlook from him things that you do not for others. The two dealings depend on what is from you and from him.

Such a consideration appears in the divine law as well. God has made the prescribed limit for one whom he has blessed with marriage, if he transgresses to illicit sexual intercourse, which amounts to lapidation, whereas the prescribed limit of him who has not been given this bounty is lashes. Similarly, the prescribed limit for the free person, who has the bounty of not being owned by another, is twice that of a slave whose status is lower because of his or her bond and who does not have this bounty.

Glory to Him whose wisdom surpasses the intellects of all the worlds in creation, command, and reward and testifies that He is the Wisest of the Wise.

God has a secret beneath every difficult point known
Only to the discerning one who takes the plunge

يراعي مرتبته من أدنى مسوس وقاطع. فلشدة الاعتناء به ومزيد تقريبه واتخاذة لنفسه، واصطفائه على غيره، تكون حقوق وليه وسيده عليه أتم، ونعمه عليه أكمل، والمطلوب منه فوق المطلوب من غيره. فهو إذا غفل أو أخل بمقتضى مرتبته نبه بما لم ينبه عليه البعيد البراني، مع كونه يسامح بما لم يسامح به ذلك أيضاً، فيجتمع في حقه الأمران.

وإذا أردت معرفة اجتماعهما وعدم تناقضهما، فالواقع شاهد به، فإن الملك يسامح خاصته وأولياءه بما لم يسامح به من ليس في منزلتهم، ويؤاخذهم ويؤدبهم بما لم يؤاخذ به غيرهم، وقد ذكرنا شواهد هذا وهذا. ولا تناقض بين الأمرين.

وأنت إذا كان لك عبدان أو ولدان أو زوجتان، أحدهما أحب إليك من الآخر، وأقرب إلى قلبك، وأعز عليك، عاملته بهذين الأمرين، فاجتمع في حقه المعاملتان بحسب قربه منك وحبك له، وعزته عليك. فإذا نظرت إلى كمال إحسانك إليه وإتمام نعمتك عليه، اقتضت معاملته بما لا يعامل به من دونه من التنبيه وعدم الإهمال. وإذا نظرت إلى إحسانه ومحبته لك، وطاعته وخدمته، وكال عبوديته ونصحته، وهبت له وساحته وعفوت عنه بما لا تفعله مع غيره، فالمعاملتان بحسب ما منك وما منه.

وقد ظهر اعتبار هذا المعنى في الشرع، حيث—جعل حد من—أنعم عليه بالتزوج إذا تعداه إلى الزنا الرجم، وحد من لم يعطه هذه النعمة الجلد، وكذلك ضاعف الحد على الحر الذي قد ملكه نفسه وأتم عليه نعمته، ولم يجعله مملوكاً لغيره، وجعل حد العبد المنقوص بالرق الذي لم تحصل له هذه النعمة نصف ذلك.

فسبحان من بهرت حكمته في خلقه وأمره وجزائه عقول العالمين، وشهدت بأنه أحكم الحاكمين.

لله سر تحت كل لطيفة فأخو البصائر غائص يتعقل.

13 Twelve Kinds of Sins in the Qur'an

On the kinds of sin, and that a servant does not deserve to be called repentant unless he rids himself of these.

These are twelve kinds of prohibitions mentioned in the Book of God Almighty: unbelief, associationism, hypocrisy, wickedness, disobedience, sin, transgression, lewdness, wrong, violation [of others' rights], speaking on God's behalf without knowledge, submission to a path other than God's.

These twelve kinds are the axis of everything that God has forbidden and all worldly [men or deeds] ultimately end up in one of these, except those who obey messengers, God's blessings and peace be upon them. One may be afflicted by more or less of them, or just one, and one may know it or one may not.

Sincere repentance rids one of all of these, and getting rid of them is possible only after knowing them.

We shall mention them and mention when they [are mentioned] together and when they are mentioned separately, in order to clarify their definitions and essences. God is the grantor of success beyond that, as He granted [the initial] success; and there is no power to change or resist except in Him. This is the most beneficial of the sections of this book and the servant is in most dire need of it.

As for unbelief, it is of two kinds, major and minor.

13.1 *Minor Unbelief*

Major unbelief is one that causes one to enter the Fire for eternity, whereas the minor one causes one to become the target of the warning [of the Fire] without [it lasting an] eternity. [Examples of minor unbelief are:]

As the Almighty said, this being one of the verses that were once recited and then their wording was abrogated, "Do not turn away from your fathers, for that is unbelief upon you."¹¹⁰

[The Prophet,] God grant him blessing and peace, said, in a sound Hadith, "Two in my community have unbelief upon them: one who derides another's lineage and the other who wails [for the deceased]."¹¹¹ Another saying of his in the *Sunan*, "Whoever enters his woman from the back [sodomy] has committed

110 On the doctrine of abrogation in the Qur'an (*naskh*), see T. Fahd, "Naskh," in *EI2* 7:1009; for classical Islamic theory, see Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'ulūm al-qur'ān* (Cairo: al-Hay'a al-Miṣriyya, 1974), 3:66.

111 Muslim #67; the prohibition applies to wailing, that is, ritualized, loud crying, often by hired wailers.

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في أجناس ما يتاب منها ولا يستحق العبد اسم التائب حتى يخلص منها، وهي اثنا عشر جنساً مذكورة في كتاب الله عز وجل، هي أجناس المحرمات: الكفر، والشرك، والنفاق، والفسوق، والعصيان، والإثم، والعدوان، والفحشاء، والمنكر، والبغي، والقول على الله بلا علم، واتباع سبيل غير سبيله. فهذه الاثنا عشر جنساً عليها مدار كل ما حرم الله تعالى، وإليها انتهى العالم بأسرهم إلا أتباع الرسل صلوات الله وسلامه عليهم. وقد يكون في الرجل أكثرها وأقلها أو واحدة منها، وقد يعلم بذلك وقد لا يعلم.

فالتوبة النصوح هي بالتخلص منها، وإنما يمكن التخلص منها لمن عرفها. ونحن نذكرها ونذكر ما اجتمعت فيه وما افرقت، لتبين حدودها وحقائقها. والله الموفق لما وراء ذلك، كما وفق له ولا حول ولا قوة إلا به. وهذا الفصل من أنفع فصول الكتاب، والعبد أحوج شيء إليه. فأما «الكفر» فنوعان: كفر أكبر، وكفر أصغر.

فالكفر الأكبر هو الموجب للخلود في النار. والأصغر موجب لاستحقاق الوعيد دون الخلود، كما في قوله تعالى—وكان مما يتلى نسخ لفظه—: «لا ترغبوا عن آبائكم، فإنه كفر بكم». وقوله ﷺ في الحديث الصحيح: «اثنان في أمتي هما بهم كفر: الطعن في النسب، والنياحة». وقوله في السنن: «من أتى امرأة في دبرها فقد كفر بما أنزل على محمد». وفي الحديث الآخر: «من أتى كاهناً أو عرافاً، فصدقه

unbelief in what has been revealed unto Muhammad.”¹¹² Another tradition has it, “Whoever sees a sorcerer or fortune-teller and believes in what he says has committed unbelief in what has been revealed to Muhammad.”¹¹³ He also said, “Do not return after me to being unbelievers, striking each other’s necks.”¹¹⁴

This is the view of Ibn ‘Abbās and the Companions generally concerning the saying of the Almighty, “Whosoever does not judge by what God has sent down, such are the unbelievers” [5:44]. Ibn ‘Abbās said, “This is not the unbelief that excommunicates [i.e., voids one’s communal identity as a Muslim]; though one who does so has unbelief upon him, he is not the same as one who is an unbeliever in God and the Last Day.” This is also the opinion of Tāwūs.¹¹⁵

‘Aṭā’ said, “It is unbelief short of unbelief, wrong short of wrong, wickedness short of wickedness.”

Some understand the verse to apply to those who abandon ruling by what God has revealed in rejection [of God or of His judgment]. This is the saying of ‘Ikrima, but it is not the best [interpretation], because rejection of [God or His judgment] is unbelief, regardless of whether he judges by it or not.

Others interpret it as applying to those who abandon judging by all of what God has revealed, including monotheism and Islam. This is the interpretation of ‘Abd al-‘Azīz al-Kinānī¹¹⁶ and it is also far from convincing, because the warning is against refusing to judge by what is revealed, which encompasses abandoning judgment whether entirely or in part.

Others interpret it as [referring to] judging against express [scriptural] texts intentionally, rather than out of ignorance or because of mistaken interpretation. This is related by al-Baghawī¹¹⁷ on the authority of the generality of scholars.

Others interpret this as referring to the People of the Book, and this is the opinion of Qatāda, al-Ḍaḥḥāk, and others.¹¹⁸ This is also not persuasive, as it goes against the evident meaning and should not be heeded.

Others consider it (the reference in the verse) the kind of unbelief that [is major] and causes excommunication.

The correct opinion is that judging by anything other than what God has revealed includes both kinds of unbelief, major and minor, depending on the state of the one who judges. If he believes in the obligation of judging by what God has revealed regarding the case at hand and that to turn away from it is disobedience, acknowledging that he deserves chastisement for it, then this

¹¹² Abū Dāwūd #3904; Tirmidhī #135.

¹¹³ Aḥmad 2:429.

¹¹⁴ Bukhārī #121; Muslim #65.

بما يقول، فقد كفر بما أنزل الله على محمد». وقوله: «لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض». وهذا تأويل ابن عباس وعامة أصحابه. في قوله تعالى: ﴿وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [المائدة:44]. قال ابن عباس: «وليس بكفر ينقل عن الملة، بل إذا فعله فهو به كفر. وليس كمن كفر بالله واليوم الآخر». وكذلك قال طاووس.

وقال عطاء: «هو كفر دون كفر، وظلم دون ظلم، وفسق دون فسق».

ومنها من تأول الآية على ترك الحكم بما أنزل الله جاحداً له.

وهو قول عكرمة، وهو تأويل مرجوح. فإن نفس جحوده كفر، سواء حكم أو لم يحكم.

ومنها من تأولها على ترك الحكم بجميع ما أنزل الله. قال: ويدخل في ذلك الحكم بالتوحيد والإسلام. وهذا تأويل عبد العزيز الكافى، وهو أيضاً بعيد، إذ الوعيد على نفي الحكم بالمنزل، وهو يتناول تعطيل الحكم بجميعة، وبيعضه.

ومنها من تأولها على الحكم بخالفة النص تعمداً من غير جهل به، ولا خطأ في التأويل. حكاها البغوي عن العلماء عموماً.

ومنها من تأولها على أهل الكتاب، وهو قول قتادة والضحاك وغيرهما، وهو بعيد، خلاف ظاهر اللفظ، فلا يصار إليه.

ومنها من جعله كفراً ينقل عن الملة.

والصحيح أن الحكم بغير ما أنزل الله يتناول الكافرين، الأصغر والأكبر بحسب حال الحاكم. فإنه إن اعتقد وجوب الحكم بما أنزل الله في هذه الواقعة، وعدل عنه معصيةً، مع اعترافه بأنه مستحق

115 See glossary, "Exegetes: Tāwūs b. Kaysān."

116 'Abd al-'Aziz al-Kinānī (d. 240/854–855) of Mecca, noted scholar and a disciple of al-Shāfi'ī; he visited Baghdad during al-Ma'mūn's reign and debated with Bishr al-Marīsī, a Hanafī jurist and Jahmite-Murjī'ite theologian.

117 See glossary, "Exegetes: al-Baghawī".

118 See glossary, "Exegetes: Qatāda, al-Ḍaḥḥāk".

unbelief is minor. If, in contrast, he believes that this is not an obligation upon him and that he has a choice [concerning whether to apply God's judgment], while also believing that it is the judgment of God Almighty on the matter, then this is major unbelief. If he is ignorant or in error, then the judgment of error applies to him.

The point is that all sins are a kind of minor unbelief, since they are opposed to gratitude, which means acting in obedience. One's effort is either [of] gratitude or unbelief, or something else that is neither. And God knows best.

13.2 *Major Unbelief*

As for major unbelief, it is of five kinds: unbelief of denial, unbelief of arrogance and refusal to submit even while admitting the truth, unbelief of evasion, unbelief of doubt, and unbelief of hypocrisy.

As for unbelief of denial, it means [truly] believing that the messengers of God have lied. This kind of unbelief is uncommon among the unbelievers. This kind of unbelief is uncommon because God has assisted His messengers and granted them clear proofs and signs that establish the proof and remove any excuse.

The Almighty said of Pharaoh, "And they disputed [God's signs] in vain, even as their [inner] selves believed them, in transgression and pride" [27:14], and He said to his Messenger, God grant him blessing and peace, "In truth, it is not you they deny [O Muhammad]; rather, the evil-doers flout the revelations of God" [6:33]. [Although the unbelief mentioned in this verse properly belongs to the next category,] if it is labelled the unbelief of denial, that would be correct as well, for it is denial by the tongue.

As for the unbelief of refusal and arrogance, an example of it is the unbelief of Iblīs who did not reject God's command in denial, yet he committed unbelief by arrogantly refusing to obey God. Likewise is the case of anyone who has known the truthfulness of the messenger and that he has brought the truth from God, yet does not obey him due to obduracy and arrogance. This kind of unbelief is the predominant one among the enemies of the messengers, as God reports the words of Pharaoh and his people, "Shall we believe two mortals like us, while their nation is in our servitude?" [23:47]. Similarly, other nations said to their messengers, "You are only mortals like us" [14:10]. Also, His saying, "The Thamūd¹¹⁹ denied in their rebellious pride" [91:11]. This is also the unbelief of the Jews, as the Almighty said, "When what they knew came to them, they rejected him" [2:89], and "They know him [the Prophet or the Qur'an] as they

¹¹⁹ See glossary, "Thamūd".

للعقوبة، فهذا كفر أصغر، وإن اعتقد أنه غير واجب، وأنه مخير فيه مع تيقنه أنه حكم الله تعالى فهذا كفر أكبر، وإن جهله وأخطأه فهذا مخطيء له حكم المخطئين.
والقصد أن المعاصي كلها من نوع الكفر الأصغر، فإنها ضد الشكر الذي هو العمل بالطاعة. فالسعي إما شكر وإما كفر، وإما ثالث، لا من هذا ولا من هذا. والله أعلم.

فصل

و«أما الكفر الأكبر» خمسة أنواع: كفر تكذيب، وكفر استكبار وإباء مع التصديق، وكفر إعراض، وكفر شك، وكفر نفاق.

فأما كفر التكذيب فهو اعتقاد كذب الرسل، وهذا القسم قليل في الكفار، فإن الله تعالى أيد رسله وأعطاهم من البراهين والآيات على صدقهم ما أقام به الحجة، وأزال به المذعة. قال الله تعالى عن قوم فرعون: ﴿وَجَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلُمًا وَعُتُوًّا﴾ [النمل:14]، وقال لرسوله ﷺ: ﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾ [الأنعام:33].

وإن سمي هذا كفر تكذيب أيضاً فصحيح، إذ هو تكذيب باللسان.

وأما كفر الإباء والاستكبار فنحو كفر إبليس. فإنه لم يجحد أمر الله، ولا قابله بالإنكار، وإنما تلقاه بالإباء والاستكبار. ومن هذا كفر من عرف صدق الرسول ﷺ، وأنه جاء بالحق من عند الله، ولم ينقل له إباءً واستكباراً، وهو الغالب على كفر أعداء الرسل كما حكى الله تعالى عن فرعون وقومه: ﴿أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ﴾ [المؤمنون:47]، وقول الأمم لرسولهم: ﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا﴾ [إبراهيم:10]، وقوله: ﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا﴾ [الشمس:11]، وهو كفر اليهود كما قال تعالى: ﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ [البقرة:89]. وقال: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ [البقرة:146]،

know their own sons" [2:146]. The unbelief of Abū Ṭālib [the Prophet's uncle] is also of the same nature, for even as he confirmed his [nephew's] truthfulness and had no doubt about it, his pride and veneration of his forefathers so overcame him that he refused to turn away from their religion and testify to their unbelief.

The unbelief of evasion is to avoid hearing or taking to heart what the messenger says, neither confirming nor denying it, and failing to pay it heed at all. For example, a man from Banū 'Abd Yālil said to the Prophet, God grant him blessing and peace, "By God, I shall not say a word to you. If you are truthful, then you are too sublime in my eyes for me to respond, and if you are a liar, then you are too low for me to even talk to."

As for the unbelief of doubt, it is to be certain neither of [a messenger's] truthfulness nor falsehood, but to entertain doubt in his matter. Such a doubt does not persist unless one forces himself to avoid reflecting on the signs of [the messenger's] truthfulness, neither listening to them nor paying attention. For if one turns to them and reflects [sincerely upon them], doubt cannot persist, as they necessarily reveal their truth, especially if one considers [the signs] altogether, as their truth is clear as the daylight.

As for the unbelief of hypocrisy, it is to proclaim faith verbally but deny it in the heart. This is the greatest kind of hypocrisy, whose types will be explained, God willing.

The unbelief of denial is of two kinds: general, unqualified unbelief and limited, qualified unbelief.

The total or unqualified unbelief is to deny the entirety of what God has revealed and the message of the Messenger.

The partial or qualified unbelief is to deny one of the obligations or prohibitions of Islam, or one of the attributes with which God has characterized Himself, or any teaching that God has declared, either intentionally or by preferring the saying of another who has opposed the report for any reason whatsoever.

As for the denial due to ignorance or excusable [erroneous] interpretation, such a person cannot be excommunicated (i.e., declared unbeliever), like in the tradition of one who denied God's power over him, and commanded his people to cremate him and spread him into the winds. Yet, God forgave him despite that and had mercy on him due to his ignorance, as he acted in accordance with the best of his knowledge, but did not deny God's power to bring him back to life due to obstinate rejection or denial.

وهو كفر أبي طالب أيضاً، فإنه صدقه ولم يشك في صدقه، ولكن أخذته الحمية، وتعظيم آبائه أن يرغب عن ملتهم، ويشهد عليهم بالكفر.

وأما كفر الإعراض فإن يعرض بسمعه وقلبه عن الرسول ﷺ، لا يصدقه ولا يكذبه، ولا يواليه ولا يعاديه، ولا يصغي إلى ما جاء به البتة، كما قال أحد بني عبد ياليل للنبي ﷺ: «والله لا أقول لك كلمة. إن كنت صادقاً فأنت أجل في عيني من أن أرد عليك، وإن كنت كاذباً فأنت أحقر من أن أكلمك».

وأما كفر الشك فإنه لا يجزم بصدقه ولا بكذبه بل يشك في أمره، وهذا لا يستمر شكه إلا إذا ألزم نفسه الإعراض من النظر في آيات صدقه جملة، فلا يسمعها ولا يلتفت إليها، وأما مع التفاته إليها ونظره فيها فإنه لا يبقى معه شك، لأنها مستلزمة للصدق ولا سيما بمجموعها، فإن دلالتها على الصدق كدلالة الشمس على النهار.

وأما كفر النفاق فإن يظهر بلسانه الإيمان وينطوي بقلبه على التكذيب، فهذا هو النفاق الأكبر، وسيأتي أقسامه إن شاء الله تعالى.

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وكفر الجحود نوعان: كفر مطلق عام، وكفر مقيد خاص.

فالمطلق أن يحدد جملة ما أنزل الله ورسالة الرسول ﷺ.

والخاص المقيد أن يحدد فرضاً من فروض الإسلام، أو تحريم محرم من محرماته، أو صفة وصف الله بها نفسه، أو خبراً أخبر الله به عمداً أو تقديماً لقول من خالفه عليه، لغرض من الأغراض.

وأما جحد ذلك جهلاً أو تأويلاً يعذر فيه صاحبه، فلا يكفر صاحبه به، كحديث الذي جحد قدرة الله عليه، وأمر أهله أن يحرقوه ويذروه في الريح، ومع هذا غفر الله له ورحمه لجهله، إذ كان ذلك الذي فعله مبلغ علمه. لم يحدد قدرة الله على إعادته عناداً أو تكديباً.

13.3 *Major Associationism*

Associationism¹²⁰ is of two kinds, major and minor.

The major type God does not forgive except by repenting from it; it is to take another as equal to God, loving him as one loves God. This associationism includes the associationists' equation of their gods to the Lord of the worlds. This is why they said to their gods in hellfire, "By God, we were lost in clear error when we equated you to the Lord of the worlds" [26:97–98], while acknowledging that God alone is the creator of everything, the lord and owner of all things, and that their gods do not create or provide, nor give life or death. Their equation was out of love, veneration, and worship, as is the case with the majority of the associationists of the world. Many if not most of them love their gods more than they love God, seeking blessing in their remembrance greater than when God alone is mentioned, angry at anyone who finds faults with their gods and deities among their shaykhs more than their rage against those who find faults with the Lord of the worlds. When the sanctity of any of their gods is violated, their rage is the rage of a lion at war, whereas when God's sanctions are violated, they are not enraged. Rather, if this violator offers them something to eat, they are quickly pleased, and their hearts do not find him repulsive. We have seen this from them as well as others openly. You see one of them constantly occupied in the remembrance of his god and deity other than God standing and reclining, and the moment they stumble or fall ill or feel lonesome. The remembrance of such a person's god and deity overwhelms his heart and tongue, and he does not see it as a blight, but rather proudly claims that [the associated person] is his door of need to God, intercessor, and means to Him.¹²¹

This is exactly the way of idol-worshippers,¹²² and this much is the shared element in [all associationists'] hearts; different associationists inherit it differently in accordance with their gods. Those [old ones] had their idols made of stone, whereas others take them from among men. God Almighty said addressing the predecessors of those associationists,

Surely pure religion is for God [alone]. And those who choose protecting friends beside Him [say]: We worship them only that they may bring us near unto God. Lo! God will judge between them concerning what they differ. [39:3]

Then God testifies to their unbelief and lying, "Lo! God guides not him who is a liar, an ingrate" [39:3].

¹²⁰ See glossary, "associationism".

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وأما الشرك فهو نوعان: أكبر وأصغر.

فالأكبر لا يغفره الله إلا بالتوبة منه، وهو أن يتخذ من دون الله نداً يحبه كما يحب الله. وهو الشرك الذي تضمن تسوية آلهة المشركين برب العالمين، ولهذا قالوا لآلهتهم في النار: ﴿تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ﴾ [الشعراء: 97-98]، مع إقرارهم بأن الله وحده خالق كل شيء وربّه ومليكه، وأن آلهتهم لا تخلق ولا ترزق، ولا تميت ولا تحيي. وإنما كانت هذه التسوية في المحبة والتعظيم والعبادة كما هو حال أكثر مشركي العالم، بل كلهم. يحبون معبوداتهم ويعظمونها ويوالونها من دون الله. وكثير منهم—بل أكثرهم—يحبون آلهتهم أعظم من محبة الله، ويستبشرون بذكرهم أعظم من استبشارهم إذا ذكر الله وحده، ويغضبون لمنتقص معبودهم وآلهتهم—من المشايخ—أعظم ما تغضبون إذا انتقص أحد رب العالمين، وإذا انتقصت حرمة من حرمت آلهتهم ومعبودهم غضبوا غضب اللئث إذا حرب، وإذا انتهكت حرمت الله لم يغضبوا لها، بل إذا قام المنتهك لها بإطعامهم شيئاً رضوا عنه، ولم تنتكر له قلوبهم. وقد شاهدنا هذا نحن وغيرنا منهم جهرَةً، وترى أحدهم قد اتخذ ذكر إلهه ومعبوده من دون الله على لسانه إن قام وإن قعد، وإن عثر وإن مرض وإن استوحش. فذكر إلهه ومعبوده من دون الله هو الغالب على قلبه ولسانه، وهو لا ينكر ذلك، ويزعم أنه باب حاجته إلى الله، وشفيعه عنده، ووسيلته إليه.

وهكذا كان عباد الأصنام سواء، وهذا القدر هو الذي قام بقلوبهم وتوارثه المشركون بحسب اختلاف آلهتهم، فأولئك كانت آلهتهم من الحجر، وغيرهم اتخذوها من البشر. قال الله تعالى حاكياً عن أسلاف هؤلاء المشركين: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾ [الزمر: 3]، ثم شهد عليهم بالكفر والكذب، وأخبر أنه لا يهديهم، فقال: ﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [الزمر: 3].

121 The reference here may be to the prevalent practices of seeking intercession, shrine visitation, and assigning superhuman attributes to saints based on reported miracles in the medieval Muslim world; see Josef W. Meri, *The Cult of Saints among Muslims and Jews in Medieval Syria* (New York: Oxford University Press, 2002); for Sunni skepticism of and concern to discipline miracles of saints (*karāmāt al-awliyāʾ*) without denying their possibility, see Jonathan A.C. Brown, "Faithful Dissenters: Sunni Skepticism about the Miracles of Saints," *Journal of Sufi Studies* 1, no. 2 (2012): 123–168.

122 The author uses the specific term *ʿubbād al-aṣnām* (idol-worshipper) to refer to the associationists of Mecca.

This is the state of one who has taken a patron besides God, claiming that he will bring him closer to God, and how difficult it is to be rid of this, rather, how difficult it is to not oppose those who reject it!

What those associationists and their predecessors have in their hearts is that their gods will intercede for them before God, and this is the essence of associationism. God has rejected and denied this in His Book, and declared that intercession is for Him alone, and that none can intercede with Him except those whom God has permitted, and whose saying and deeds He approves; and those are the true affirmers of divine unicity who do not take intercessors other than God. Only those who do not take intercessors other than Him are permitted by the Glorious to intercede for whomever He wills. Such a one will be the most blessed of human beings by the intercession of him whom God has permitted, the affirmer of God's unicity who has taken no other intercessors other than God.

The intercession that God and His Messenger have approved is one that He has permitted, limited for those who uphold His unicity, and the one God has denied is the kind that is in the heart of the associationists, who have taken intercessors other than God. They are dealt with in the exact opposite way to what they intended by their intercession, whereas the affirmers of unicity alone attain success.

Consider the saying of the Prophet, God grant him blessing and peace, to Abū Hurayra, when the latter asked him, "Who is the most blessed recipient of your intercession, O Messenger of God?" He said,

The most blessed recipient of my intercession is he who said 'There is no god but God' sincerely from his heart.¹²³

Look how he made the greatest means of attaining his intercession the pure affirmation of unicity, which is the precise opposite of what the associationists hold, which is that intercession is attained by taking [their patrons] as intercessors, and worshipping and befriending them other than God. The Prophet, God grant him blessing and peace, has turned their claim upside down, and declared that the cause of intercession is the purification of testimony of unicity; only then does God permit the intercessor to intercede.

The ignorance of the associationist lies in his belief that whomever he takes as a patron or intercessor will intercede for and benefit him before God, just as the courtiers of kings and governors are able to do. They do not know that, first,

¹²³ Bukhārī #99.

فهذه حال من اتخذ من دون الله ولياً يزعم أنه يقربه إلى الله، وما أعز من يخلص من هذا، بل ما أعز من لا يعادي من أنكره.

والذي في قلوب هؤلاء المشركين وسلفهم أن ألهمهم تشفع لهم عند الله، وهذا عين الشرك، وقد أنكر الله عليهم ذلك في كتابه وأبطله، وأخبر أن الشفاعة كلها له، وأنه لا يشفع عنده أحد إلا لمن أذن الله أن يشفع فيه، ورضي قوله وعمله، وهم أهل التوحيد الذين لم يتخذوا من دون الله شفعاء. فإنه يأذن سبحانه في الشفاعة لمن شاء لهم، حيث لم يتخذوهم شفعاء من دونه، فيكون أسعد الناس بشفاعة من يأذن الله له، صاحب التوحيد الذي لم يتخذ شفيعاً من دون الله.

والشفاعة التي أثبتها الله ورسوله هي الشفاعة الصادرة عن إذنه لمن وحده، والتي نفاها الله هي الشفاعة الشركية التي في قلوب المشركين المتخذين من دون الله شفعاء، فيعاملون بنقيض قصدهم من شفعاتهم، ويفوز بها الموحدون.

فتأمل قول النبي ﷺ لأبي هريرة—وقد سأله—: من أسعد الناس بشفاعتك يا رسول الله؟ قال: «أسعد الناس بشفاعتي من قال لا إله إلا الله خالصاً من قلبه». كيف جعل أعظم الأسباب التي تنال بها شفاعته تجريد التوحيد، عكس ما عند المشركين أن الشفاعة تنال باتخاذهم شفعاء وعبادتهم وموالاتهم من دون الله. فقلّب النبي ﷺ ما في زعمهم الكاذب، وأخبر أن سبب الشفاعة هو تجريد التوحيد، فحينئذ يأذن الله للشافع أن يشفع.

ومن جهل المشرك اعتقاده أن من اتخذ ولياً أو شفيعاً أنه يشفع له وينفعه عند الله، كما يكون خواص الملوك والولاة تنفع شفاعتهم من والاهم. ولم يعلموا أن الله لا يشفع عنده أحد إلا بإذنه،

none can intercede with God without His permission, and, second, He does not permit anyone except one whose words and deeds are pleasing to Him. The Almighty said concerning the former, "Who is it that can intercede with Him without His permission?" [2:255], and concerning the latter, "They do not intercede except those with whom He is pleased" [21:28]. As for the third point, it is that He is not pleased with a word or deed except if it is [in accordance with] testimony of unicity and the teachings of the Messenger, and that about these two statements He will ask the earlier peoples as well as the later ones. As Abū al-Āliya said, "Two statements that the earlier as well as the later peoples will be asked about: What did you worship? and How did you respond to the messengers?"

These three clauses cut off the tree of associationism from the heart of anyone who understands and knows them: There is no intercession except by His permission; He does not permit except one whose words and deeds He is pleased with; and He is not pleased with anyone's words or deeds except him who upholds unicity and follows the messenger. God Almighty, then, does not forgive the associationism of those who equate others to Him, as the Almighty said, "Then those who have disbelieved their Lord equate" [4:1]; and the more correct of the two interpretations is that they equate to Him another in His worship, friendship, and love, as another verse says, "By God we were in manifest error in equating you to the Lord of the worlds" [26:97–98], and in the verse of al-Baqara, "They love [their gods] like the love of God" [2:165].

You see that the associationist's feelings and deeds give the lie to his words, for he says, "We do not love them like we love God, nor do we equate them to God," yet he is angry on behalf of [the partners he associates with God] and their sanctity when they are violated more than he is angry for the sake of God. He celebrates and rejoices when some false praise of which they are not deserving is attributed to them, such as their ability to provide relief against sorrows and pain and fulfill needs, and that they are a door between God and His servants. You will see the associationist rejoice and take delight in this, his heart tender, emitting passionate sighs in veneration, humility, and loyalty for them. When, however, you mention God alone and His unicity, they are struck by anguish, melancholy, and angst, and accuse you of denigrating their gods, and perhaps become your enemy.

By God, we have seen this with our eyes, and they accuse us of being their enemies, and sought to inflict terrible things upon us, may God humiliate them in this world and the next. Their argument was nothing but as their brothers had said, "He finds faults with our gods," they say, "He criticizes our shaykhs, and the doors of our needs to God." This is what the Christians said to the Prophet, God grant him blessing and peace, when he said to them, "Christ is a servant

ولا يأذن في الشفاعة إلا لمن رضي قوله وعمله، كما قال تعالى في الفصل الأول: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: 255]، وفي الفصل الثاني: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء: 28]، وبقي فصل ثالث، وهو أنه لا يرضى من القول والعمل إلا التوحيد واتباع الرسول ﷺ. وعن هاتين الكلمتين يسأل الأولين والآخرين، كما قال أبو العالية: «كلمتان يسأل عنهما الأولون والآخرون: ماذا كنتم تعبدون؟ وماذا أجبتم المرسلين؟»

فهذه ثلاثة فصول تقطع شجرة الشرك من قلب من وعها وعقلها: لا شفاعة إلا بإذنه، ولا يأذن إلا لمن رضي قوله وعمله، ولا يرضى من القول والعمل إلا بتوحيده واتباع رسوله. فالله تعالى لا يغفر شرك العادلين به غيره، كما قال تعالى: ﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام: 1]. وأصح القولين [أنهم] يعدلون به غيره في العبادة والموالة والمحبة، كما في الآية الأخرى: ﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ﴾ [الشعراء: 97-98] وكما في آية البقرة: ﴿يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [البقرة: 165]. وترى المشرك يكذب حاله وعمله وقوله، فإنه يقول: لا نحبهم كحب الله، ولا نسويهم بالله، ثم يغضب لهم ولحرماتهم—إذا انتهكت—أعظم مما يغضب الله، ويستبشر بذكرهم ويتبشش بهم سيما إذا ذكر عنهم ما ليس فيهم من إغاثة اللففات، وكشف الكريات، وقضاء الحاجات، وأنهم باب بين الله وبين عباده. ترى المشرك يفرح ويسر ويحن قلبه، وتهيج منه لواجب التعظيم والخضوع لهم والموالة وإذا ذكرت له الله وحده وجردت توحيده لحقته وحشة وضيق وحر، وربما تنقص الآلهة التي له، وربما عاداك.

رأينا والله منهم هذا عياناً ورمونا بعداوتهم، وبغوا لنا الغوائل، والله مخزيهم في الدنيا والآخرة. ولم تكن حجتهم إلا أن قالوا كما قال إخوانهم: عاب آلهتنا، فقال هؤلاء: تنقصتم مشايخنا وأبواب حوائجنا إلى الله. وهكذا قال النصارى للنبي ﷺ لما قال لهم: «إن المسيح عبد الله»، قالوا: تنقصت المسيح

of God,” they said, “You have denigrated and maligned Christ.” This is what the likes of those associationists have said to one who prohibits taking graves as idols and places of prayer and enjoined them to visit [the graves] in accordance with how God and His Messenger did. They say, “You have denigrated our companions.”

Look at this likeness between their hearts, as if they left them a testament to follow: “Whomsoever God guides is the one guided, and whom He misguides shall not find a patron or guide” [18:17].

God has severed all the ropes [of excuses] by which the associationists hang in a way that anyone who considers knows with certainty, that whoever takes a patron or intercessor other than God is, “Like the spider that takes a house, and the frailest of all houses is the spider’s house” [29:41]. The Almighty said,

Say (O Muhammad): Call upon those whom you set up beside God! They possess not the slightest weight either in the heavens or in the earth, nor have they any share in either, nor has He an auxiliary among them. No intercession avails with Him save for him whom He permits. [29:22–23]

The associationist only takes a god because of the benefit he believes he will obtain from it, but benefit is not obtained except from someone who has one of these four qualities. He is the owner of what this worshipper desires, and if not the owner than a partner of the owner, and if not a full partner than a helper and aide, and if not helper and aide, an intercessor accepted by [the owner]. The Exalted has negated all four of these from the highest to the lowest. He negated their ownership, partnership, help, and intercession that the associationist seeks, and affirmed an intercession in which the associationist has no part, which is the intercession by His permission.

Sufficient is this verse in light, lucid evidence, salvation, and purification of monotheism, and severing the roots and branches of associationism to anyone who understands it. The Qur’an is filled with its likes, but most people are not aware of their implications for reality, and think that they address a kind [of association] and people who have long passed with no heirs today. This is what surrounds his heart and prevents it from understanding the Qur’an. By God, if they have passed, others like them have inherited them, those who are like them, either worse than them or short of them, and the Qur’an addressed them and their actions just as it addressed those [earlier associationists]; but the matter is as ‘Umar b. al-Khaṭṭāb, God be pleased with him, said, “The knots of Islam will be undone rope by rope if there are raised in Islam those who do not know the [Age of] Ignorance.”

وعبته. وهكذا قال أشباه المشركين لمن منع اتخاذ القبور أوثاناً ومساجد، وأمر بزيارتها على الوجه الذي أذن الله فيه ورسوله، قالوا: تنقصت أصحابها.

فانظر إلى هذا التشابه بين قلوبهم حتى كأنهم قد تواصلوا به، ﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾ [الكهف: 17].

وقد قطع الله تعالى كل الأسباب التي تعلق بها المشركون جميعاً قطعاً يعلم من تأمله وعرفه، أن من اتخذ من دون الله ولياً أو شفعياً فهو ﴿كَمَثَلِ الْعُنْكُبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعُنْكُبُوتِ﴾ [العنكبوت: 41]. فقال تعالى: ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾ [سبأ: 22-23]. فالمشرك إنما يتخذ معبوده لما يعتقد أنه يحصل له به من النفع، والنفع لا يكون إلا لمن فيه خصلة من هذه الأربع. إما مالك لما يريده عابده منه، فإن لم يكن مالاً كان شريكاً للمالك، فإن لم يكن شريكاً له كان معيناً له وظهيراً، فإن لم يكن معيناً ولا ظهيراً كان شفعياً عنده.

فنفي سبحانه المراتب الأربع نفيّاً مترتباً متنقلاً من الأعلى إلى ما دونه، فنفي الملك والشركة والمظاهرة والشفاعة التي يطلبها المشرك، وأثبت شفاعة لا نصيب فيها لمشرك، وهي الشفاعة بإذنه. فكفى بهذه الآية نوراً وبرهاناً ونجاةً وتجريداً للتوحيد، وقطعاً لأصول الشرك ومواده لمن عقلها. والقرآن مملوء من أمثالها ونظائرها، ولكن أكثر الناس لا يشعر بدخول الواقع تحته وتضمنه له، ويظن في نوع وقوم قد خلوا من قبل ولم يعقبوا وارثاً. وهذا هو الذي يحول بين القلب وبين فهم القرآن. ولعمر الله إن كان أولئك قد خلوا فقد ورثهم من هو مثلهم وشر منهم ودونهم، وتناول القرآن لهم كتناوله لأولئك، ولكن الأمر كما قال عمر بن الخطاب رضي الله عنه: «إنما تنقص عرى الإسلام عروة عروة، إذا نشأ في الإسلام من لا يعرف الجاهلية».

This is because if one does not know the Ignorance and the associationism that the Qur'an censured and denounced, he falls into it and approves of it, calling to it, considering it the right and the good thing to do, without knowing that it is the same thing that characterized the People of Ignorance, or its like, or worse than it, or just short of it. The knots of Islam are thus undone, and good becomes bad and bad good, heretical innovation is mistaken for the Prophetic way and the Prophetic way for heretical innovation. A man may be deemed an unbeliever for pure faith and monotheism, and declared a heretical innovator for following the Messenger, God grant him blessing and peace, and parting from the capricious practices and innovation. Whoever has insight and a live heart sees that directly, and God is the Helper.

13.4 *Minor Associationism*

As for minor associationism, it includes [the following practices]. A hint of ostentation; taking oath by someone other than God, as the Prophet, God grant him blessing and peace, says: "Whosoever takes an oath by someone other than God has indeed ascribed an equal [to Him]"; and saying to someone, "Whatever God wishes and you wish [will happen]," or "This is from God and from you," or "I depend on God and you," or "I have none but God and you," or "I rely on God and on you," or "If it were not for God and you, such and such ..." Such statements may in some cases be considered major associationism (*shirk*), depending on the context and intent. A sound report of the Prophet, God grant him blessing and peace, says:

A man said to him, "What God wishes and you wish," to which the Prophet said, "Have you made me an equal of God! Say instead, 'Whatever God alone wishes.'"¹²⁴

[Even though] this wording is less objectionable than the other ones.

[Another] part of [minor] associationism is the prostration of a disciple to his mentor, as it is the prostrating disciple's equating of the mentor as [God's] equal. The strange thing is that they say, "This is not prostration, it is only putting the head before the shaykh." They are told, "You may name it whatever you wish, but the essence of prostration is placing one's head before the object of prostration, and the prostrations of the worshippers of idols, the sun, stars, rocks, all simply put their heads before them."

¹²⁴ Bukhārī #784.

وهذا لأنه إذا لم يعرف الجاهلية والشرك، وما عابه القرآن وذمه وقع فيه وأقره، ودعا إليه وصوبه وحسنه، وهو لا يعرف أنه هو الذي كان عليه [أهل] الجاهلية أو نظيره أو شر منه أو دونه، فينقض بذلك عرى الإسلام، ويعود المعروف منكراً، والمنكر معروفاً، والبدعة سنة، والسنة بدعة، ويكفر الرجل بمحض الإيمان وتجريد التوحيد، ويبدع بتجريد متابعة الرسول ﷺ ومفارقة الأهواء والبدع. ومن له بصيرة وقلب حي يرى ذلك عياناً. والله المستعان.

فصل

وأما الشرك الأصغر فكيسير الرياء والتصنع للخلق والхلف بغير الله كما ثبت عن النبي ﷺ أنه قال: «من حلف بغير الله فقد أشرك»، وقول الرجل للرجل: «ما شاء الله وشئت» و«هذا من الله ومنا» و«أنا بالله وبك» و«مالي إلا الله وأنت» و«أنا متوكل على الله وعليك» و«لولا أنت لم يكن كذا وكذا». وقد يكون هذا شركاً أكبر بحسب حال قائله ومقصده، وصح عن النبي ﷺ أنه قال لرجل قال له: ما شاء الله وشئت: «أجعلتني لله ندا؟ قل ما شاء الله وحده»، وهذا اللفظ أخف من غيره من الألفاظ.

ومن أنواع الشرك سجود المريد للشيخ، فإنه شرك من الساجد والمسجود له، والعجب أنهم يقولون: ليس هذا سجوداً، وإنما هو وضع الرأس قدام الشيخ، فيقال لهؤلاء: ولو سميتوه ما سميتوه، حقيقة السجود وضع الرأس لمن يسجد له، وكذلك السجود للصنم وللشمس وللنجم وللحجر، كله وضع الرأس قدامه.

One of its kinds is the bowing of the turbaned ones to each other when they meet; semantically, this counts as prostration. This is how the words of the Almighty, "And enter the door in prostration" [2:58] is interpreted, that is, enter while bent forward, for it is not possible to enter with one's forehead on the ground. This is why the Arabs say, "The trees prostrate when the winds bend them."

Of its kinds also is the shaving of the head for one's shaykh, for that is worshipping other than God, for shaving as an act of worship is not acceptable except when offering sacrifice to God alone.

Of its kinds also is repenting to one's shaykh, which is an enormous act of associationism, for repentance cannot be except to God, just like prayer, fasting, pilgrimage, and sacrifice; it is the right of God alone.

It is reported in the *Musnad* [of Aḥmad] that the Prophet, God grant him blessing and peace, was brought a captive who said to him, "O God, I repent to you but I do not repent to Muhammad." The messenger of God, God grant him blessing and peace, said, "He knows to whom a right is owed."¹²⁵

Repentance, just like prostrating and fasting, as an act of worship is not suitable to anyone other than God.

Of its kinds are also vows to other than God, for that is a kind of associationism that is more enormous than taking an oath in the name of other than God. If one who takes an oath for other than God is guilty of associationism, how then for one who makes a vow to other than God? In addition, in the *Sunan* it is reported in the tradition of 'Uqba b. Āmir, God be pleased with him, that the Prophet, God grant him blessing and peace, said, "The vow is an oath."¹²⁶

Of its kinds is the fear of other than God, reliance on other than God, and acting [religiously] for other than God, and turning in humility and meekness to other than God, and seeking sustenance from other than God, and praising another for what that person may have given you without thanking God Almighty. Similarly, it includes blame and anger at what [God] did not destine for one, and to ascribe one's blessing to other than God, and belief that there can occur in existence something that He does not will.

Of its kinds is asking for one's needs from the dead, seeking their help and turning to them. This is the essence of all associationism in the world. For a deceased person's act has come to an end, and he cannot harm or benefit himself let alone others who ask him for help and fulfillment of their needs or ask him to intercede on his behalf before God for him. This happens because of one's ignorance of the intercessors and the one with whom the intercession is

¹²⁵ Aḥmad 3:435.

¹²⁶ This tradition is reported in slightly varying wording in Muslim #1645.

ومن أنواعه: ركوع المتعممين بعضهم لبعض عند الملاقاة، وهذا سجود في اللغة، وبه فسر قوله تعالى: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾ [البقرة: 58] أي منحنين، وإلا فلا يمكن الدخول بالجبهة على الأرض. ومنه قول العرب: سجدت الأشجار إذا أمالتها الريح.

ومن أنواعه: حلق الرأس للشيخ، فإنه تعبد لغير الله، ولا يتعبد بحلق الرأس إلا في النسك لله خاصة. ومن أنواعه: التوبة للشيخ فإنها شرك عظيم، فإن التوبة لا تكون إلا لله، كالصلاة والصيام والحج والنسك، فهي خالص حق الله.

وفي المسند: «أن رسول الله ﷺ أتى بأسير فقال: اللهم إني أتوب إليك، ولا أتوب إلى محمد. فقال رسول الله ﷺ: «عرف الحق لأهله».

فالتوبة عبادة لا تنبغي إلا لله كالسجود والصيام.

ومن أنواعه: النذر لغير الله، فإنه شرك، وهو أعظم من الحلف بغير الله. فإذا كان من حلف بغير الله فقد أشرك، فكيف بمن نذر لغير الله؟ مع أن في السنن من حديث عقبة بن عامر رضي الله عنه عن النبي ﷺ: «النذر حلقة».

ومن أنواعه: الخوف من غير الله، والتوكل على غير الله، والعمل لغير الله، والإنابة والخضوع والذل لغير الله، وابتغاء الرزق من عند غيره، وحمد غيره على ما أعطى، والغنية بذلك عن حمده سبحانه، والذم والسخط على ما لم يقسمه ولم يجربه القدر، وإضافة نعمه إلى غيره، واعتقاد أن يكون في الكون ما لا يشاؤه.

ومن أنواعه: طلب الحوائج من الموتى والاستعانة بهم والتوجه إليهم، وهذا أصل شرك العالم. فإن الميت قد انقطع عمله، وهو لا يملك لنفسه ضرراً ولا نفعاً، فضلاً لمن استغاث به، وسأله قضاء حاجته، أو سأله أن يشفع له إلى الله فيها. وهذا من جهله بالشافع والمشفوع عنده كما تقدم. فإنه لا يقدر أن

sought, as explained earlier. For one cannot intercede with God except by His permission, and God has not made one's asking someone for help the cause of the latter's permission to intercede; rather, its cause is the perfection of [the petitioner's] testimony of divine unicity. This associationist seeks it through a means that in fact prohibits its permission, like seeking help for a need by a means that prevents the attainment of one's need. This is the state of every associationist. The deceased needs others to pray for him and seek mercy on him, as our Prophet, God grant him blessing and peace, has told us, when we visit the graves of Muslims that we ask for mercy for them, and ask for their protection and forgiveness.¹²⁷ The associationists have reversed this entirely, visiting the graves to worship them, fulfill their needs, and seek help from them.

They have turned graves into idols that are worshipped, and they call these ventures "pilgrimage." They are given to visiting and shaving their heads there. Thus they have brought together in this one act associating a partner with the True Deity, altering His religion, opposing the affirmers of unicity and blaming them for failing to respect the dead, while they fail to respect the Creator—by their associationism—as well as His allies who refuse to ascribe equals to Him—by blaming and faulting them and opposing them in hostility. Not only that, they also denigrate those who they ascribe as partners to God by thinking that they would have been pleased with these acts, that they commanded them and are their supporters in these acts. Such are the enemies of the messengers and unicity in every time and place. Alas, how many there are who respond to their call! On the other hand is God's dear friend, Abraham, upon him be peace, who says, "Save me and my children from ever worshipping idols; my Lord, they have misled many men" [14:35–36].

None can be saved from this major associationism except one who purifies his testimony of unicity for God alone, opposing the associationists for the sake of God, seeking God's nearness by loathing them, taking God alone as his ally, god, and deity. He purifies his love for God, fear for God, hope for God, humility for God, reliance on God, seeking of assistance from God, turning for refuge to God, and purifies his ultimate objective for God, by following His command and seeking His pleasure. When he asks, he asks God; when he seeks assistance, he seeks God's assistance; and when he works, he works for God. He is of God, by God, and with God.

¹²⁷ This is based on the tradition in Muslim #975.

يشفع له عند الله إلا بإذنه. والله لم يجعل استغاثته وسؤاله سبباً لإذنه، وإنما السبب لإذنه كمال التوحيد. فجاء هذا المشرك بسبب يمنع الإذن، وهو بمنزلة من استعان في حاجة بما يمنع حصولها. وهذه حالة كل مشرك، والميت محتاج إلى من يدعو له، ويترحم عليه، ويستغفر له، كما أوصانا النبي ﷺ إذا زرنا قبور المسلمين «أن نترحم عليهم، ونسأل لهم العافية والمغفرة».

فعكس المشركون هذا، وزاروهم زيارة العبادة واستقضاء الحوائج والاستغاثة بهم، وجعلوا قبورهم أوثاناً تعبد، وسموا قصدها حجاً، واتخذوا عندها الوقفة وحلقوا الرؤوس، فجمعوا بين الشرك بالمعبود الحق وتغيير دينه، ومعاداة أهل التوحيد، ونسبة أهله إلى التنقص بالأموال. وهم قد تنقصوا الخالق بالشرك، وأولياءه—الموحدين له الذين لم يشركوا به شيئاً—بذمهم وعيبتهم ومعاداتهم. وتنقصوا من أشركوا به غاية التنقص، إذ ظنوا أنهم راضون منهم بهذا، وأنهم أمروهم به، وأنهم يوالونهم عليه. وهؤلاء هم أعداء الرسل والتوحيد في كل زمان ومكان. وما أكثر المستجيبين لهم! والله خليله إبراهيم عليه السلام حيث يقول: ﴿وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ﴾ [إبراهيم: 35-36].

وما نجا من شرك هذا الشرك الأكبر إلا من جرد توحيده لله، وعادى المشركين في الله، وتقرب بمقتهم إلى الله، واتخذ الله وحده وليه وإلهه ومعبوده، فجرد حبه لله، وخوفه لله، ورجاءه لله، وذله لله، وتوكله على الله، واستغاثته بالله، والتجاءه إلى الله، واستعانت به بالله، وأخلص قصده لله متبعاً لأمره تطلباً لمرضاته. إذا سأل سأل الله. وإذا استعان استعان بالله. وإذا عمل عمل الله. فهو لله وبالله ومع الله. والشرك أنواع كثيرة لا يحصيها إلا الله.

Associationism has many types and only God knows them all. If we went on to mention all its types this discourse would expand enormously. Perhaps God will help [us] in devoting a book to the subject, to its types, causes, concepts, harms, and how to avoid it.

If the servant is saved from it and from denying [divine attributes], these two being the ailments that have destroyed nations, what follows is easier than them. Whoever is ruined by them is [at the head] of the path of the ruined, and I shall not lament the ruined.

13.5 *Hypocrisy*

As for hypocrisy, it is the inveterate sickness that one may be drowning in without even realizing, for it is a hidden matter; hidden from people and at times even from the one who seeks to disguise himself by it, leaving this corrupter to claim that he is indeed a reformer.

Hypocrisy is of two types, major and minor. The major hypocrisy, one that leads to eternal damnation in the lowest rungs of hellfire, is that one feigns to the Muslims his faith in God, the angels, books, messengers, and the Last Day, but his inner being has parted from the faith, giving it the lie, and refusing to believe that God spoke with a speech that has been revealed to a human being, a revelation that has made him a messenger to the people who guides them by His leave, warning them against His punishment, advising them to fear His chastisement.

God the Glorified has rent the veils of the hypocrites and divulged their inner workings in the Qur'an, cautioning His servants about them. In fact, God opens Sūra al-Baqara by describing three kinds of people in the world: the believers, the unbelievers, and the hypocrites. Of these, there are four verses about the believers, two about the disbelievers, and thirteen about the hypocrites. [This emphasis on the hypocrites is] because of their great number and the ubiquity of the afflictions they cause, and the severity of their harm against Islam, their harm being so great because of their claim to it, to its aid and support when they are in reality its foes. They display animosity to it in every form, leaving the ignorant one to think that what they offer is knowledge and reform, but in fact it is ignorance and corruption.

By God, how many fortresses they have destroyed, how many strongholds they have hollowed out and collapsed, how many of its monuments they have erased from existence, how many banners they have brought down. O how they have dug out its foundations with the hacks of doubt, and how many fonts of its springs they have concealed through their opinions, burying and obliterating them. Islam continues to suffer from them to this day, being knocked down by their doubts one battle after another, claiming that they are in fact reformers,

ولو ذهبنا نذكر أنواعه لاتسع الكلام أعظم اتساع، ولعل الله أن يساعد بوضع كتاب فيه، وفي أقسامه، وأسبابه، ومباده، ومضرتة، وما يندفع به.

فإن العبد إذا نجا منه ومن التعطيل—وهما الداءان اللذان هلكت بهما الأمم—فما بعدهما هو أيسر منهما، ومن هلك بهما فبسييل من هلك، ولا آسى على الهالكين.

فصل

وأما النفاق، فالداء العضال الباطن الذي يكون الرجل ممثلاً منه وهو لا يشعر. فإنه أمر خفي، خفي على الناس، وكثيراً ما يخفى على من تلبس به، فيزعم أنه مصلح وهو مفسد.

وهو نوعان: أكبر وأصغر.

فالأكبر يوجب الخلود في النار في دركها الأسفل، وهو أن يظهر للمسلمين إيمانه بالله وملائكته وكتبه ورسله، واليوم الآخر، وهو في الباطن منسلخ من ذلك مكذب به، لا يؤمن بأن الله تكلم بكلام أنزله على بشر جعله رسولاً للناس، يهديهم بإذنه، وينذرهم بأسه، ويخوفهم عقابه.

وقد هتك الله سبحانه أستار المنافقين، وكشف أسرارهم في القرآن، وجلى لعباده أمورهم، ليكونوا منها ومن أهلها على حذر. وذكر طوائف العالم الثلاثة في أول سورة البقرة: المؤمنين، والكفار، والمنافقين. فذكر في المؤمنين أربع آيات، وفي الكفار آيتين، وفي المنافقين ثلاث عشرة آية، لكثرتهم ولعموم الابتلاء بهم، وشدة فتنتهم على الإسلام وأهله. فإن بلية الإسلام بهم شديدة جداً، فإنهم منتسبون إليه وإلى نصرته وموالاته، وهم أعداؤه في الحقيقة، يخرجون عداوته في كل قالب، يظن الجاهل أنه علم وإصلاح، وهو غاية الجهل والإفساد.

فلله كم من معقل للإسلام قد هدموه! وكم من حصن له قد قلعوا أساسه وخربوه! وكم من علم له قد طمسوه! وكم من لواء له مرفوع قد وضعوه! وكم ضربوا بمعاول الشبهة في أصول غراسه ليقلعوها! وكم عموا عيون موارد بآرائهم ليدفئوها ويقطعوها!

“Lo, they are the cause of corruption but they realize not” [2:12] and “They wish to put out the light of God through their breaths, but God will complete His light, even though the unbelievers are averse” [61:8].

They are agreed on opposing revelation and united on forsaking its guidance, “They have broken their affair among them into groups, each group rejoicing in what it has” [23:53]; “Inspiring each other in guile with ornate speech” [6:112], and because of that, “They have utterly abandoned this Qur’an” [25:30].

Erased from their hearts are the emblems of faith; they no longer recognize them. Its enactments ruined, they no longer revive them. Its once shining stars faded from their hearts, it no longer holds their fancy. Its sun eclipsed by the gathering clouds of their opinions through which they cannot see them. They have refused to accept the guidance that God sent with His messenger, taking no notice of it, feeling no hesitation in dismissing him. They have dethroned the texts of revelation from the authority of reality and the governorship of certitude, inflicting upon them invasion after invasion of false interpretations, sending battalions after battalions without relenting to this day. [The teachings of the revealed scripture] come to them like an unwelcome guest, who is hastily received and dismissed without reception and honor, held at an arm’s length and away from their hearts. They say to [the guest, namely scripture]: Sorry, you cannot pass through here, and if you must, do so by way of metaphor. They have prepared classes and laws to repel the incursion [of scripture], saying, when [revelation] finds itself in their yard [like an uninvited guest], We do not care about external meanings, for they give us no certainty about meaning at all. Their common [followers], accordingly, say: Sufficient for us are the later scholars, who are more knowledgeable than the Predecessors of the past, better established in ways of proofs and demonstrations, whereas those [earlier people] were overwhelmed by their simplicity and purity of hearts, for they had no time to establish rules for theorizing, worried as they were only about doing what they were commanded and avoiding the prohibitions. The way of the latecomers is better in knowledge and wisdom, whereas the way of the Predecessors is that of ignorance, but safer.

They have brought down the clear teachings of the Sunna and the Qur’an to the status of the caliph of our lands, whose name is inscribed on the coins and in the sermons on the pulpits, but whose judgments are without meaning and influence; his words are neither heard nor accepted.

They have donned the robe of the people of faith over hearts of deviance and ingratitude; their outward appearance is like that of the Helpers [of Medina], but inwardly they lean toward the unbelievers; their tongues indicate peace but their hearts want war; saying, “We believe in God and the Last Day,” but they do not in fact believe [2:8].

فلا يزال الإسلام منهم في محنة وبليّة، ولا يزال يطرقه من شبههم سريةً بعد سرية، ويزعمون أنهم بذلك مصلحون، ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة:12]، ﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [الصف:8].

اتفقوا على مفارقة الوحي، فهم على ترك الاهتداء به مجتمعون، ﴿فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ [المؤمنون:53]، ﴿يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا﴾ [الأنعام:112]، ولأجل ذلك ﴿اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾ [الفرقان:30].

درست معالم الإيمان في قلوبهم فليسوا يعرفونها، وثمرت معاهده عندهم فليسوا يعمرونها، وأفلت كواكبه من قلوبهم فليسوا يحبونها، وكسفت شمسهُ عند اجتماع ظلم آرائهم فليسوا يبصرونها. لم يقبلوا هدى الله الذي أرسل به رسوله، ولم يرفعوا به رأساً، ولم يروا بالإعراض عنه إلى آرائهم وأفكارهم بأساً. خلعوا نصوص الوحي عن سلطنة الحقيقة، وعزلوها عن ولاية اليقين، وشنوا عليها غارات التأويلات الباطلة، فلا يزال يخرج عليها منهم كمين بعد كمين، نزلت عليهم نزول الضيف على أقوام لثام، فقابلوها بغير ما ينبغي لها من القبول والإكرام، وتلقوها من بعيد، ولكن بالدفع في الصدور منها والأعجاز. وقالوا: ما لك عندنا من عبور—وإن كالأبـد—فعلى سبيل الجواز. أعدوا لدفعها أصناف العدد وضروب القوانين، وقالوا—لما حلت بساحتهم—: ما لنا ولظواهر لفظية لا تفيدنا شيئاً من اليقين. وعوامهم قالوا: حسبنا ما وجدنا عليه خلفنا من المتأخرين، فإنهم أعلم بها من السلف الماضين، وأقوم بطريق الحجج والبراهين، وأولئك غلبت عليهم السذاجة وسلامة الصدور، ولم يتفروغوا لتمهيد قواعد النظر، ولكن صرفوا همهم إلى فعل المأمور وترك المحذور. فطريقة المتأخرين أعلم وأحكم، وطريقة السلف الماضين أجهل لكنها أسلم.

أنزلوا نصوص السنة والقرآن منزلة الخليفة في هذا المكان، اسمه على السكة وفي الخطبة فوق المناير مرفوع، والحكم النافذ لغيره، فحكمه غير مقبول ولا مسموع.

لبسوا ثياب أهل الإيمان على قلوب أهل الزيغ والكفران، فالظواهر ظواهر الأنصار، والبواطن قد تحيزت إلى الكفار، فألستهم ألسنة المسلمين، وقلوبهم قلوب المحاربين. يقولون: ﴿أَمَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ [البقرة:8].

Their capital is deception and disguise, their profit is fibbing and treachery; their reasoning is always ready to compromise, pleasing both sides and seeking peace for themselves, "They deceive God and the believers, but they do not deceive except themselves, they just do not realize" [2:9].

The diseases of doubts and desires have destroyed their hearts, leaving them lifeless; evil objects have overwhelmed their intentions and left them in ruins.

Their malady has brought them to their death and the knowledgeable physicians have already given up: "In their heart is a disease and God has increased them in disease, and for them is a painful chastisement for how they used to give the lie" [2:10].

The claws of their doubts have rent through the skin of their faith, having ripped it apart, and if the flame of their affliction touches any heart, it hurls him into the punishment of fire; if their doubts enter anyone's pores, they prevent true affirmation of faith from ever reaching his heart. Their corruption in the land is great and most people are caught unawares, "When they are told, Do not corrupt the land, they say, We are only peacemakers. Lo, They are the cause of corruption, but they realize not" [2:11–12].

One who adheres to the Book and the Sunna is, in their view, an externalist, deficient in intelligence; one who labors with scriptural texts to them is a donkey carrying a load of books. One who understands the meaning of scripture, whose merchandise is revelation, has goods that are no longer in vogue and unacceptable to him. Those who obey, in his view, are fools; in their private gatherings, they see them as a bad omen: "When they are told to believe they say, 'Shall we believe like those fools have believed?' Lo, they are indeed the fools, but they know not" [2:13].

Each one of them has two faces, one with which to meet the believers and the other to meet his brothers, and has accordingly two tongues. One embraces the Muslims, the other translates his hidden secret: "When they meet the believers they say, 'We have believed,' but when they find privacy with their devils, they say, 'We are with you, we were only kidding'" [2:14].

They have turned away from the Book and the Sunna, mocking and denigrated those who adhere to them, refusing to submit to the knowledge of the revelations, being too pleased with what they already have of knowledge, one that is of no avail to them, you see them arrogantly mocking those who hold tight to revelation, "God is the one who mocks them, allowing them to wallow in their rebellion" [2:15].

They have set out on a journey in darkness, seeking a trade that is bound to fail, riding the sails of doubt and suspicion, which carries them into the waves of fancies, where angry winds toy with their boats, hurling them alongside the rest of the wrecks: "Those are the ones who have bought misguidance in exchange for guidance; their trade has no profit, nor are they the ones to be guided" [2:16].

رأس مالههم الخديعة والمكر، وبضاعتهم الكذب والخر، وعندهم العقل المعيشي أن الفريقين عنهم راضون وهم بينهم آمنون، ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾ [البقرة:9].

قد نهكت أمراض الشبهات والشهوات قلوبهم فأهلكتها، وغلبت القصود السيئة على إراداتهم ونياتهم فأفسدتها. ففسادهم قد ترمى إلى الهلاك، فعجز عنه الأطباء العارفون. ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ [البقرة:10].

من علقت مخالب شكوكهم بأديم إيمانه مرقتة كل التزيق. ومن تعلق شر فتنهم بقلبه ألقاه في عذاب الحريق، ومن دخلت شبهات تلبسهم في مسامحه حالت بين قلبه وبين التصديق. ففسادهم في الأرض كثير، وأكثر الناس عنه غافلون، ﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة:11-12].

التمسك عندهم بالكاتب والسنة صاحب ظواهر مبخوس حظه من المعقول. والدائر مع النصوص عندهم كهماري يحمل أسفاراً، فهمه في حمل المنقول. وبضاعة تاجر الوحي لديهم كاسدة، وما هو عندهم بقبول وأهل الاتباع عندهم سفهاء، فهم في خلواتهم ومجالسهم بهم يتطربون، ﴿وَإِذَا قِيلَ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ﴾ [البقرة:13].

لكل منهم وجهان، وجه يلتقى به المؤمنين، وآخر ينقلب به إلى إخوانه من الملحدين. وله لسانان، أحدهما يقبله بظاهره المسلمون، والآخر يترجم به عن سره المكنون، ﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾ [البقرة:14].

قد أعرضوا عن الكاتب والسنة استهزاءً بأهلها واستحقاراً. وأبوا أن يقادوا لحكم الوحيين فرحاً بما عندهم من العلم—الذي لا ينفع—استكباراً، فتراهم أبدأً بالتمسكين بصريح الوحي يستهزئون، ﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [البقرة:15].

خرجوا في طلب التجارة البائرة في الظلمات. فركبوا مراكب الشبه والشكوك تجري بهم في موج الخيالات، فلعبت بسفنهم الريح العاصف فألقتهما بين سفن الهالكين، ﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَیَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ [البقرة:16].

The fire of faith was lit for them, and they saw guidance and misguidance, but the light was gone and only the flickering fire remained, inflamed and ablaze, and they are tormented by that fire, groping in that darkness. "Their similitude is that someone lit a fire and when it illuminated its surroundings God took away their light, leaving them in layers of darkness, unable to see" [2:17].

The ears of their hearts are clogged and they are unable to hear the call of faith; the eyes of their inner sight are blind and they fail to see the realities of the Qur'an, their tongues are dumb when it comes to speaking the truth, "Deaf, dumb, and blind: they will never come back" [2:18]. The cloud of revelation rained on them, which has life of hearts and souls, but they only heard a thundering warning and threat and burdens placed on them day and night. They plugged their ears with their fingers, wrapped themselves in their robes, and did their best to flee. The search parties and criers are sent out after them, and the call is made and their inner states unveiled for all to see, and two similitudes are struck to describe the condition of the two groups among them, the disputants and the blind followers. It was said, "Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning; they thrust their fingers in their ears by reason of the thunder-claps, for fear of death, [but] God encompasses the unbelievers" [2:19]. Their eyesight is too weak to bear what the storm brings of lightning and illumination of its meaning, just as their ears are incapable of receiving the thunders, the promises, the commands, and the prohibitions. They stand beside it dumbfounded in the vales of darkness, neither hearing, nor seeing. "As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If God had so willed, He could destroy their hearing and their sight. Lo! God is able to do all things" [2:20].

There are signs by which they are clearly identified in the Sunna and the Qur'an, self-evident to any discerning person who reflects on them. By God, they suffer from ostentation, and it is the ugliest thing for a man to suffer from, and settled in their beings is negligence of what they are commanded by the Most Merciful, and ridding themselves of [hypocrisy] therefore becomes ever more arduous. "When they stand to pray they stand slothfully, and fail to remember God but a little" [4:142].

They are like a confounded lamb between two herds, going with the one and then with the other, not settled on any and standing between the two, waiting to see which one emerges stronger and better placed. "Swaying between this [and that], [belonging] neither to these nor to those. He whom God causes to go astray, you [O Muhammad] will not find a way for him" [4:143].

أضاءت لهم نار الإيمان، فأبصروا في ضوئها مواقع الهدى والضلال، ثم طفيء ذلك النور وبقيت نار تأجج ذات لهب واشتعال. فهم بتلك النار معذبون، وفي تلك الظلمات يعمهون، ﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾ [البقرة:17].

أسماع قلوبهم قد أثقلها الوقر، فهي لا تسمع منادي الإيمان. وعيون بصائرهم عليها غشاوة العمى، فهي لا تبصر حقائق القرآن. وألسنتهم بها خرس عن الحق، فهم به لا ينطقون، ﴿صَمُّ بَكْرٍ عَمِيَ فَهُمْ لَا يَرْجِعُونَ﴾ [البقرة:18].

صاب عليهم صيب الوحي، وفيه حياة القلوب والأرواح، فلم يسمعو منه إلا رعد التهديد والوعيد والتكاليف التي وضعت عليهم بالمساء والصباح، فجعلوا أصابعهم في آذانهم واستغشوا ثيابهم وجدوا في الحرب والطلب في آثارهم والصباح. فنودي عليهم على رؤوس الأشهاد، وكشفت حالهم للمستبصرين. وضرب لهم مثلان بحسب حال الطائفتين منهم، المناظرين والمقلدين، فقيل: ﴿أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾ [البقرة:19]. ضعفت أبصار بصائرهم عن احتمال ما في الصيب من بروق أنواره، وضياء معانيه. وعجزت أسماعهم عن تلقي رعود وعوده وأوامره ونواهيته. فقاموا عند ذلك حيارى في أودية التيه، لا ينتفع بسمعه السامع، ولا يهتدي ببصره البصير، ﴿كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة:20].

لهم علامات يعرفون بها مبينة في السنة والقرآن. بادية لمن تديرها من أهل بصائر الإيمان. قام بهم—والله—الرياء، وهو أقبح مقام قامه الإنسان، وقعد بهم الكسل عما أمروا به من أوامر الرحمن، فأصبح الإخلاص لذلك عليهم ثقيلاً: ﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالً يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ [النساء:142].

أحدهم كالشاة العائرة بين الغنمين، تعير إلى هذه مرة وإلى هذه مرة، ولا تستقر مع إحدى الفئتين. فهم واقفون بين الجمعين، ينظرون أيهم أقوى وأعز قِيلاً، ﴿مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ [النساء:143].

The words of such a person are impressive for their sweetness and gentleness, and he is wont to invoke God as his witness for his lies and dissimulation; you find him sleeping at the moment of truth and erect on his feet on occasions of falsehood. Take their description from the words of the Sacred and the Perfect [God], "Among men there is he whose words concerning this life impress you, and he invokes God as his witness for what is in his heart, and yet he is the most inveterate foe" [2:204].

Their mission to which they call their followers is corruption of the land and people, and their opposition is directed against [people's] well-being in this life and the next and against what they find in the congregation of the people of faith by way of prayers, remembrance, renunciation, and exertion in good works: "When he turns away he hastens to corrupt the land and destroy the crops and the cattle, and God loves not mischief" [2:205].

They belong to a certain type and share certain characteristics, encouraging evil deeds after having committed them and dissuading from what is good after having abandoned it themselves, miserly in the path of God and divine pleasure. How often does God remind them of His blessing yet they turn away from His remembrance and neglect, and how often He has unveiled their harm to His believing servants. Listen, O believers,

The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the good, and they withhold their hands [from charity]. They forgot God, so He has forgotten them. Lo! the hypocrites, they indeed are the wrongdoers. [9:67]

If you call them to heed clear revelation, you will see them flee; if you call them to judgment by the Book of God and the Sunna of His Messenger, God grant him blessing and peace, you will see them evade. If you witnessed their reality, you will find it far, far away from guidance and from revelation.

And when it is said to them, "Come to that which God has revealed and to the messenger," you see the hypocrites turn from you with aversion. [4:61]

Whence would they have any success or guidance after being afflicted by such maladies in their mind and religion? How could they avoid misguidance and ruin? What a calamitous trade to have exchanged the sealed nectar [of the Garden] for fire:

How would it be when a calamity strikes them due to their deeds in the past, they come running to you swearing by God, "We only meant righteousness and piety!" [4:62]

يترصون الدوائر بأهل السنة والقرآن، فإن كان لهم فتح من الله قالوا: إنا كنا في الباطن معكم، وأقسموا على ذلك بالله جهد أيمانهم. وإن كالأعداء الكتاب والسنة من النصر نصيب، قالوا: ألم تعلموا أن عقد الإخاء بيننا محكم، وأن النسب بيننا قريب؟ فيا من يريد معرفتهم، خذ صفتهم من كلام رب العالمين فلا تحتاج بعده دليلاً: ﴿الَّذِينَ يَتَّبِعُونَ بِكُفْرٍ فَإِنْ كَانَ لَكُمُ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ [النساء:141].

يعجب السامع قول أحدهم لحلاوته ولينه، ويشهد الله على ما في قلبه من كذبه ومينه. فتراه عند الحق نائماً، وفي الباطل واقفاً على الأقدام. نخذ وصفهم من قول القدوس السلام: ﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ﴾ [البقرة:204].

أوامرهم التي يأمرون بها أتباعهم متضمنة لفساد البلاد والعباد، ونواهيهم عما فيه صلاحهم في المعاش والمعاد، وأحدهم تلقاه بين جماعة أهل الإيمان في الصلاة والذكر والزهد والاجتهاد، ﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة:205].

فهم جنس بعضه يشبه بعضاً، يأمرون بالمنكر بعد أن يفعلوه وينهون عن المعروف بعد أن يتركوه، ويجنون بالمال في سبيل الله ومرضاته أن ينفقوه. كم ذكرهم الله بنعمه فأعرضوا عن ذكره ونسوه. وكم كشف حالهم لعباده المؤمنين ليتجنبوه. فاسمعوا أيها المؤمنون: ﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ [التوبة:67]، إن حاكمتهم إلى صريح الوحي وجدتهم عنه نافرين، وإن دعوتهم إلى حكم كتاب الله وسنة رسوله ﷺ، رأيتم عنهم معرضين. فلو شهدت حقائقهم لرأيت بينها وبين الهدى أمداً بعيداً، ورأيتم معرضة عن الوحي إعراضاً شديداً، ﴿وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا﴾ [النساء:61].

فكيف لهم بالفلاح والهدى بعدما أصيبوا في عقولهم وأديانهم؟ وأنى لهم التخلص من الضلال والردى وقد اشتروا الكفر بإيمانهم؟ فما أخسر تجارتهم البائرة وقد استبدلوا بالرحيق المختوم حريقاً، ﴿فَكَيْفَ إِذَا أَصَابَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾ [النساء:62].

The poison of doubt and skepticism has afflicted their hearts and they find a way out of it,

Those, God knows what is in their hearts, so avoid them and admonish them and say to them a piercing word. [4:63]

Woe to them, how far from the reality of faith, how false their claims of realities and inner knowledge; they are in a world and the followers of the Messenger in another. God Almighty has taken a great oath in His Book by His Sacred Self upon a thing whose meaning is known to all men of discernment, for their hearts are ever fearful of it. The Almighty said, cautioning His allies and alerting and illuminating them about the state of these people:

But nay, by your Lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission. [4:65]

Their claims are ever preceded by oaths even as they are not resolved to fulfill them. They know that the hearts of the believers are not satisfied with them, so they offer their oaths to avert their ill reputation and the disclosure of what they really want. The same is true of those given to doubt, who lie and swear so others may think they are truthful:

They make their faith a pretext so that they may turn (others) from the way of God. Verily evil is that which they are wont to do. [63:2]

Woe to them, they set out to the wilderness with the caravan of faith, but when they saw the magnitude of the journey and its hardship intimidated them, they turned their backs and returned, deluding themselves that they will now enjoy a happy life and delightful sleep in their abodes. But they neither benefit from that life nor enjoy that sleep, for a crier unbeknownst to them cries and awakens them, for having abandoned the table spread with a feast, they are ever starved and insatiate. What would they do when the Meeting is upon them? They knew, yet pretended to be strangers, having become blind after seeing the truth in the eye:

That is because they believed, then disbelieved, their hearts are, therefore, sealed so that they understand not. [63:3]

نَشَبَ زُقُومَ الشَّيْبَةِ وَالشُّكُوكَ فِي قُلُوبِهِمْ فَلَا يَجِدُونَ لَهُ مَسِيغًا، ﴿أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا﴾ [النساء: 63].

تبا لهم ما أبعدهم عن حقيقة الإيمان! وما أكذب دعوهم للتحقيق والعرفان. فالقوم في شأن وأتباع الرسول ﷺ في شأن. لقد أقسم الله جل جلاله في كتابه بنفسه المقدسة قسماً عظيماً، يعرف مضمونه أولو البصائر، فقلوبهم منه على وجل إجلالاً له وتعظيماً. فقال تعالى تحذيراً لأوليائه وتنبهاً على حال هؤلاء وتفهيماً: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65].

تسبق يمين أحدهم كلامه من غير أن يعزم عليه، لعله أن قلوب أهل الإيمان لا تطمئن إليه، فيتبرأ بيمينه من سوء الظن به وكشف ما لديه. وكذلك أهل الرية يكذبون ويخلفون، ليحسب السامع أنهم صادقون، ﴿اتَّخَذُوا إِيمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ﴾ [المنافقون: 2].
تبا لهم، برزوا إلى البيداء مع ركب الإيمان، فلما رأوا طول الطريق وبعد الشقة نكصوا على أعقابهم ورجعوا، وظنوا أنهم يتمتعون بطيب العيش، ولذة المنام في ديارهم.

فما متعوا به ولا بتلك النجعة انتفعوا. فما هو إلا أن صاح بهم الصائح فقاموا عن موائد أطعمتهم والقوم جياح ما شبعوا. فكيف حالهم عند اللقاء وقد عرفوا ثم أنكروا وعموا بعدما عاينوا الحق وأبصروا؟ ﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ [المنافقون: 3].

They are the best of men in their bodies, sweetest in speech, subtlest in adumbration, yet the most corrupt in the heart, weakest in the soul, like propped up logs of wood that are severed from their roots and inclining against the wall so the travelers do not trample them under their feet:

And when you see them, their figures please you, and if they speak, you give ear to their speech. [They are] as if they were pieces of wood propped up—they fear that every shout is against them. They are the enemy, so beware of them, God curse them; how are they deluded? [63:4]

They delay prayers from their earlier hour until [the time for prayer] nears its choking death: the Pre-dawn Prayer until the sun is nearly out, the Afternoon Prayer until it is nearly set, and they peck their prayers like the pecking of crows. For it is the prayer of the bodies, not hearts; they attend to it like a fox, only when it is nearly gone and demanded. They fail to attend the congregation, and when one of them offers it he does [so] at home or shop. When he disputes, he is full of expletives; when he makes a deal, he betrays; when he talks, he lies; when he promises, he breaks the promise; and when he is given a trust he violates it. This is the dealing of such people with the creation and that is their dealing with the Truth. Learn about their traits from the beginning of [Sūra] *al-Muṭaffifin* [Q. 83] and the ending of [Sūra] *By the heaven and the Morning Star* [Q. 86], for none can better inform you of them than the All-knowing.

O Prophet, Strive against the unbelievers and the hypocrites and be severe with them, and their abode is hell—what an evil abode! [9:73].

How many they are! But they are few [despite their numbers]. How strong they seem, yet they are worthless. How ignorant, yet they are learned. How deceived they are about God, for they are ignorant of God's greatness, "They swear by God that they are of you, but they are not of you, but they are folk who are afraid" [9:56].

If the people of the Book and the Sunna are granted safety, victory, and dominion, they are saddened and aggrieved. If, in contrast, they suffer an affliction from God—which is only a test that comes to purify them of sins and erase their errors—the [hypocrites] are very pleased and delighted. This confirms their inheritance and the inheritance of their enemies, and those who inherit from the Messenger are not equal to those who inherit from them!

أحسن الناس أجساماً، وأحلاهم لساناً، وألطفهم بياناً، وأخبثهم قلوباً، وأضعفهم جناناً، فهم كالخشب المسندة التي لا تمييز لها، وقد قلعت من مغارسها فتساندت إلى حائط يقيمها، لئلا يطأها السالكون. ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانَتْهُمْ حُشْبٌ مِّنْ سِنْدَةٍ يُحْسَبُونَ كُلَّ صِیْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ قَاتِلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾ [المنافقون:4].

يؤخرون الصلاة عن وقتها الأول إلى شرق الموتي، فالصبح عند طلوع الشمس، والعصر عند الغروب. وينقرونها نقر الغراب، إذ هي صلاة الأبد إلا صلاة القلوب. ويلتفتون فيها التفات الثعلب، إذ يتيقن أنه مطرود مطلوب. ولا يشهدون الجماعة، بل إن صلى أحدهم فني البيت أو الدكان. وإذا خاصم فجر، وإذا عاهد غدر، وإذا حدث كذب، وإذا وعد أخلف، وإذا أوتمن خان. هذه معاملتهم للخلق، وتلك معاملتهم للخالق، نفذ وصفهم من أول المطففين، وآخر ﴿وَالسَّمَاءِ وَالطَّارِقِ﴾ [الطارق:1]. فلا ينبئك عن أوصافهم مثل خبير، ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾ [التوبة:73]. فما أكثرهم، وهم الأقلون! وما أجبرهم وهم الأذلون! وما أجهلهم وهم المتعلمون! وما أغرهم بالله إذ هم بعظمته جاهلون! ﴿وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ﴾ [التوبة:56].

إن أصاب أهل الكتاب والسنة عافية ونصر وظهور ساءهم ذلك وغمهم، وإن أصابهم ابتلاء من الله وامتحان يحص به ذنوبهم، ويكفر به عنهم سيئاتهم، أفرحهم ذلك وسرهم. وهذا يحقق إرثهم وإرث من عداهم، ولا يستوي من موروثه الرسول. ومن موروثهم ﴿إِنْ تَصِبْكُ حَسَنَةً

If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing. Say, "Never will we be struck except by what God has decreed for us; He is our protector." And upon God alone let the believers rely. [9:50–51]

God Almighty further said concerning the two kinds of predecessors, and that the truth is not repelled by the machinations of the deviants and compromisers,

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear God, their plot will not harm you at all. Indeed, God is encompassing of what they do. [3:120]

God dislikes their obedience due to the corruption of their hearts and rottenness of their intentions, so He keeps them from it; and He dislikes their nearness to Him and their company owing to their inclination to His enemies, so He repels them and drives them away. They turn away from His inspiration so He turns away from them, and turns them into the accursed rather than the blessed, judging them with justice after which there can be no success for them unless they become penitent. He said, "Had they intended to go out they would have prepared for it, but God hated their going out, so He held them back and it was said, 'Sit among those who sit'" [9:46]. Then He mentioned His wisdom in holding them back, rejecting and repelling them from His door, and that is because of His compassion for His allies and to grant them success, and He is the wisest of wise,

Had they gone forth among you they would have added nothing save confusion, hurrying to and fro among you seeking to cause sedition among you; and among you there are some who would have listened to them. God is aware of evil-doers. [9:47]

Scriptural commands weigh heavily upon them so they hate them; their burden is difficult to bear so they throw off their yoke and set them aside. The prophetic practices slip away from them and so they neglect them altogether. The texts of the Qur'an and the Sunna assail them so they set down principles by which to reject and repel them. But God has rent their veils, unveiled their secrets, and made examples of them to His servants. He has taught, furthermore, that whenever one group of them passes on, another follows, so He mentioned their traits and described them to His allies so they would be on their guard: "That

تَسُوهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَبِتَوَلَّوْا وَهُمْ فَرِحُونَ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿التوبة: 50-51﴾.

وقال تعالى في شأن السلفين المختلفين، والحق لا يدفع بمكابرة أهل الزيغ والتخليط: ﴿إِنْ تَمَسَّسْكُمُ حَسَنَةٌ لِّسُوْهُمْ وَإِنْ تُصِيبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ [آل عمران: 120].

كره الله طاعتهم نخبث قلوبهم، وفساد نياتهم، فنبطهم عنها وأقعدهم، وأبغض قريتهم منه وجوارهم لميله إلى أعدائه، فطردهم عنه وأبعدهم. وأعرضوا عن وحيه فأعرض عنهم، وأشقاهم وما أسعدهم، وحكم عليهم بحكم عدل لا مطمع لهم في الفلاح بعده إلا أن يكونوا من التائبين. فقال تعالى: ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَنبطهم وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 46]، ثم ذكر حكمته في تثبيتهم وإقعادهم وطردهم عن بابه وإبعادهم. وأن ذلك من لطفه بأوليائه وإسعادهم. فقال وهو أحكم الحاكمين: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمُ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [التوبة: 47].

ثقلت عليهم النصوص فكهوها وأعياهم حملها فألقوها عن أكفهم ووضعوها، وتفلت منهم السنن أن يحفظوها فأهملوها، وصالت عليهم نصوص الكتاب والسنة فوضعوا لها قوانين ردوها بها ودفعوها. ولقد هتك الله أستارهم وكشف أسرارهم وضرب لعباده أمثالهم، وعلم أنه كلما انقرض

is because they hated what God has revealed, so God has rendered their deeds worthless" [47:9].

This is the case of anyone to whom scriptural texts are burdensome and he sees them as preventing him from his heretical innovation and desire; they stand before him like a solid barricade. He exchanges them for false discourse, and for empty shells, and He punishes them by letting their inner secrets corrupt their outward conduct:

That is because they said to those who disliked what God sent down, "We will obey you in some matters," and God knows what they conceal. Then how [will it be with them] when the angels gather them, smiting their faces and their backs! That will be because they followed that which angers God and hated that which pleases Him. Therefore He has made their actions vain. [47:26–28]

They concealed their duplicitous insides, so God has made them evident on their plain faces and slips of tongues and marked their faces with signs that cannot be concealed from those endowed with discernment and faith. They think that if they conceal their unbelief and show their faith they would overwhelm the critics, but the Discerning Critic has unveiled them for you,

Or do those in whose hearts is a disease deem that God will not bring to light their [secret] hatreds? And if We willed, We could show them to you, and you would identify them by their mark; but you will surely know them by the tone of [their] speech, and God knows your deeds. [47:29–30]

How would it be for them when they gather for the Day of the Meeting and God Almighty appears to His servants and unveils the shin, and they are called to prostrate, but to no avail, "With eyes downcast, abasement stupefying them; they had been summoned to prostrate themselves while they were yet unhurt" [68:43].

Or, how would it be for them when they are herded toward the Bridge of Hell, it being thinner than hair and sharper than a sword? It is a slippery crossing, so dark that none can cross it except with the help of a light to show him where to step, and lights have been distributed among men, and they can cross it only to the extent of their lights. The [hypocrites] would be given an apparent light with the people of Islam, just as they lived in their midst in this world. They will bring their prayers, alms, pilgrimage, and fasting. Just as they would be half way across the bridge, the winds of hypocrisy would storm their lights and put out all of their torches, leaving them dumbfounded, incapable of crossing, and

منهم طوائف خلفهم أمثالهم، فذكر أوصافهم لأوليائه ليكونوا منها على حذر وبينها لهم. فقال: ﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأُحْبَطَ أَعْمَالُهُمْ﴾ [محمد:9].

هذا شأن من ثقلت عليه النصوص، فرآها حائلةً بينه وبين بدعته وهواه. فهي في وجهه كالبيان المرصوص، فباعها بمحصل من الكلام الباطل، واستبدل منها بالفصوص. فأعقبهم ذلك أن أفسد عليهم إعلانهم إسرارهم. ﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَتَخَطَّ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأُحْبَطَ أَعْمَالُهُمْ﴾ [محمد:26-28].

أسروا سرائر النفاق، فأظهرها الله على صفحات الوجوه منهم، وقلتات اللسان، ووسمهم لأجلها بسيماء لا يخفون بها على أهل البصائر والإيمان. وظنوا أنهم إذ كتموا كفرهم وأظهروا إيمانهم، راجوا على النقاد، والناقد البصير قد كشفها لكم ﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فُلُوعَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ﴾ [محمد:29-30].

فكيف بهم إذا جمعوا ليوم التلاق، وتجلى الله—جل جلاله—للعباد وقد كشف عن ساقن ودعوا إلى السجود فلا يستطيعون؟ ﴿خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ﴾ [القلم:43]. أم كيف بهم إذا حشروا إلى جسر جهنم وهو أدق من الشعرة وأحد من الحسام؟ وهو دحض مزلة، مظلم لا يقطعه أحد إلا بنور يبصر به مواطيه الأقدام. فقسمت بين الناس الأنوار، وهم على قدر تفاوتها في المرور والذهاب، وأعطوا نوراً ظاهراً مع أهل الإسلام كما كانوا بينهم في هذه الدار، يأتون بالصلاة والزكاة والحج والصيام، فلما توسطوا الجسر عصفت على أنوارهم أهوية النفاق، فأطفأت ما بأيديهم من المصابيح، فوقفوا حيارى لا يستطيعون المرور، ف ضرب بينهم وبين

between them and the faithful a wall will be erected. The wall has a door, but its key is lost to these people. The inside of the door with the believers will be mercy and outside [of the door], on their side, will be chastisement and punishment. They will call out to those who have passed from the caravan of faith, the lights of their caravan seen from afar like the stars as they appear to the eye of man, "Look on us so we may borrow from your fire," [57:13] so that we may cross this narrow path, for the lights of our torches are out and today there is no passage except for those who possess this light. "It will be said: Go you back and seek your own light" whence the lights were given out. Far too remote is the possibility of standing in such a track. How could you stand in that strait? Will anyone today turn to anyone on this path? They will remind them of their shared company and congregation in this abode like a foreigner reminds a native of their shared journey, "Were we not with you once?" [57:14]. We fasted like you did, we prayed like you did, we read like you did, we gave charity like you did, performed pilgrimage like you did. What is it that separated us today from you and allowed you to pass? "They will say, Indeed," your external shell was with us, but your inner beings were with every deviant, every transgressive ingrate,

But you led yourself into temptation, and doubted, and vain desires beguiled you until there came the command of God, and the deception deceived you concerning God. This day, no ransom can be taken from you nor from those who disbelieved. Your home is the Fire, that is your patron, and a hapless journey's end. [57:14–15]

By God, this description is not too long, for what has been left out is still more than what has been mentioned. The Qur'an could have been filled with just their account, due to their great number on earth and in the pits of their graves. No region of the earth is spared by them; if they vanish, the believers would find themselves in forlorn streets, and the hustle and bustle of life would end, and wild animals and predators would haunt the streets. Ḥudhayfah,¹²⁸ God be pleased with him, heard a man say, "O God, destroy the hypocrites," so he said, "O my nephew, if the hypocrites were to be destroyed, you will find your streets haunted due to the lack of passersby."

¹²⁸ Ḥudhayfa b. al-Yamān (d. 36/656), a prominent Anṣārī Companions whom the Prophet entrusted with the names of all the hypocrites.

أهل الإيمان بسوره باب، ولكن قد حيل بين القوم وبين المفاتيح، باطنه—الذي يلي المؤمنين—فيه الرحمة، وما يليهم من قبله العذاب والنقمة، ينادون من تقدمهم من وفد الإيمان، ومشاعل الركب تلوح على بعد كالنجوم، وتبدو لناظر الإنسان ﴿انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ﴾ [الحديد:13]، لنتمكن في هذا المضيق من العبور، فقد طفئت أنوارنا، ولا جواز اليوم إلا بمصباح من النور. ﴿قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا﴾ [الحديد:13]، حيث قسمت الأنوار.

فهيات الوقوف لأحد في مثل هذا المضمار. كيف نلتمس الوقوف في هذا المضيق؟ وهل يلوي اليوم أحد على أحد في هذا الطريق؟ فذكروهم باجتماعهم معهم وصحبهم لهم في هذه الدار كما يذكر الغريب صاحب الوطن بصحبته له في الأسفار: ﴿أَلَمْ نَكُنْ مَعَكُمْ﴾ [الحديد:14]، نصوم كما تصومون، ونصلي كما تصلون، ونقرأ كما تقرأون، ونتصدق كما تصدقون، ونحج كما تحجون؟ فما الذي فرق بيننا اليوم حتى انفردتم دوننا بالمرور؟ ﴿قَالُوا بَلَىٰ﴾ [الحديد:14]، كانت ظواهركم معنا وبواطنكم مع كل ملحد وكل ظلم كفور. ﴿وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ فَالْيَوْمَ لَا يُخَذُّ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ﴾ [الحديد:14-15].

لا تستطل أوصاف القوم، فالمتروك—والله—أكثر من المذكور. كاد القرآن أن يكون كله في شأنهم لكثرتهم على ظهر الأرض، وفي أجواف القبور. فلا خلت بقاع الأرض منهم لئلا يستوحش المؤمنون في الطرقات وتتعطل بهم أسباب المعيشات، وتخطفهم الوحوش والسباع في الفلوات. سمع حذيفة رضي الله عنه رجلاً يقول: «اللهم أهلك المنافقين. فقال: يا ابن أخي، لو هلك المنافقون لاستوحشتم في طرقاتكم من قلة [السالك]».

By God, the fear of hypocrisy tore out the hearts of the early Predecessors due to their knowledge of its hidden and obvious forms and its details and principles, and their views of themselves were so slight that they feared they were among the hypocrites. ‘Umar b. al-Khaṭṭāb said to Ḥudhayfa b. al-Yamān, God be pleased with them both, “O Ḥudhayfa, I implore you by God, did the Messenger of God, God grant him blessing and peace, name me among the hypocrites?” He said, “No, and I will not declare anyone’s probity after you!”

Ibn Abī Mulayka said, “I met thirty Companions of Muhammad, God grant him blessing and peace, every one of them feared being a hypocrite, and none of them said that his faith is like the faith of Gabriel and Michael.” This was mentioned by al-Bukhārī, who also mentioned on the authority of al-Ḥasan, God have mercy on him, “No one feels safe from [hypocrisy] except a hypocrite, and no one fears it but a believer.” It has been mentioned concerning one of the Companions that he used to say in his supplication, “O God, I seek your refuge from the meekness of hypocrisy.” It was said, “What is the meekness of hypocrisy?” He said, “That the body is meek but the heart has no meekness before God Almighty.”

Their hearts were filled with faith and certitude, yet intense was their fear of hypocrisy and heavy their concern for it. Yet others whose faith does not go past their throats claim that they possess the faith of Gabriel and Michael.

The crop of hypocrisy grows on two stems, the stem of lie and that of ostentation. Their sources are two springs, the spring of the weakness of discernment and the spring of the weakness of resolve. When these four pillars are complete, the edifice of hypocrisy is well-established. But the edifice is a stairwell to an overhanging precipice. When the flood of reality inundates and they witness the day when the inner secrets are put on trial, veils are lifted, and what is in the graves brought out, it becomes clear to anyone whose assets are all hypocrisy that all that he attained was a mirage that “The thirsty one supposes it to be water till he comes to it and finds it naught, and finds instead God who pays him his due; and God is swift at reckoning” [24:39].

Their hearts have no care for any good even as their bodies seem to be running to it, and lewdness exudes from their every pore, and when they hear the truth their hearts are remorseless, but when they witness falsehood and offer a false testimony the eyes of their hearts are opened wide and their ears fully attentive.

These, by God, are the signs of hypocrisy. You, O mortal, must fear them before the judgment falls upon you. When they make a deal, they do not fulfill it; when they promise, they do not keep it; when they speak, they fail to be just; when called to obedience, they hesitate; when called to what God has revealed, they turn away; when called by their desires to their own ends, they

تالله لقد قطع خوف النفاق قلوب السابقين الأولين. ولعلمهم بدقه وجهه وتفصيله وجهه، ساءت ظنونهم بنفوسهم حتى خشوا أن يكونوا من جملة المنافقين. قال عمر بن الخطاب لحذيفة بن اليمان رضي الله عنهما: «يا حذيفة نشدتك بالله، هل سماني لك رسول الله ﷺ منهم؟ قال: لا، ولا أركي بعدك أحداً».

قال ابن أبي مليكة: «أدركت ثلاثين من أصحاب محمد ﷺ، كلهم يخاف النفاق على نفسه، ما منهم أحد يقول إن إيمانه كإيمان جبريل وميكائيل». ذكره البخاري. وذكر عن الحسن رحمه الله: «ما أمنه إلا منافق، ولا خافه إلا مؤمن». ولقد ذكر عن بعض الصحابة أنه كان يقول في دعائه: «اللهم إني أعوذ بك من خشوع النفاق. قيل: وما خشوع النفاق؟ قال: أن يخشع البدن، والقلب غير خاشع لله تعالى».

ولقد ملئت قلوب القوم إيماناً و يقيناً، وخوفهم من النفاق شديد. فهمهم لذلك ثقیل، وسواهم كثير منهم لا يجاوز إيمانهم حناجرهم، وهم يدعون أنه كإيمان جبريل وميكائيل. زرع النفاق ينبت على ساقيتين: ساقية الكذب، وساقية الرياء. ومخرجهما من عينين: عين ضعف البصيرة، وعين ضعف العزيمة. فإذا تمت هذه الأركان الأربع استحکم بنیان النفاق، ولكنه بمدارج السيول على شفا جرف هار. فإذا سال سيل الحقائق وعاینوا يوم تلی السرائر، وكشف المستور، وبعثر ما في القبور، وحصل ما في الصدور، تبين حينئذ لمن كانت بضاعته النفاق أن حواصله التي حصلها كانت كالسراب ﴿يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور:39].

[قلوبهم عن الخيرات لاهية، وأجسادهم إليها ساعية، والفاحشة في فجاجهم فاشية. وإذا سمعوا الحق كانت قلوبهم عن سماعه قاسية. وإذا حضوا الباطل وشهدوا الزور انفتحت أبصار قلوبهم، وكانت آذانهم واعية.

فهذه—والله—أمارات النفاق، فاحذرها أيها الرجل قبل أن تنزل بك القاضية. إذا عاهدوا لم يفوا، وإن وعدوا أخلفوا، وإن قالوا لم ينصفوا، وإن دعوا إلى الطاعة وقفوا، وإذا قيل لهم تعالوا

hasten and rush. Leave them and what they have chosen of dishonor, failure, and loss; neither trust their deals nor their promises, for they are liars and will go back on them,

And of them is he who made a covenant with God [saying]: If He gives us of His bounty we will give alms and become of the righteous. Yet when He gave them of His bounty, they hoarded it and turned away, averse. So He has made the consequence [to be] hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to God that they promised Him, and because they lied. [9:75–77]

13.6 *Wickedness and Disobedience*

As for wickedness, it is according to the Book of God of two kinds, alone and unqualified, and accompanied by disobedience.

When alone, it is of two kinds as well, the wickedness of unbelief that separates from Islam, and wickedness that does not separate from Islam.

When accompanied [by disobedience], it is as it appears in the words of God Almighty,

But God made you love faith and beautified it in your hearts, and made hateful to you unbelief, wickedness, and disobedience: Such are the rightly-guided. [49:7]

When alone, the wickedness of unbelief appears in the words of the Almighty,

He misleads many thereby, and He guides many thereby; and He misleads thereby only the wicked: those who break the covenant of God after ratifying it, and sever that which God ordered to be joined, and make mischief in the earth; such are the losers. [2:26–27]

And the words of Almighty,

We have sent down clear signs and only the wicked reject them. [2:99]

His saying, furthermore,

And as for those who act wickedly, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which you used to deny. [32:20]

إلى ما أنزل الله صدقون وإذا دعيتهم أهواؤهم إلى أغراضهم أسرعوا إليها وانصرفوا. فذرهم وما اختاروا لأنفسهم من الهوان والخزي والخرسان، فلا تثق بعهودهم، ولا تطمئن إلى وعودهم، فإنهم فيها كاذبون، وهم لما سواها مخالفون، ﴿وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ﴾ [التوبة: 75-77].

فصل

وأما الفسوق فهو في كتاب الله نوعان: مفرد مطلق، ومقرون بالعصيان.

والمفرد نوعان أيضاً: فسوق كفر يخرج عن الإسلام، وفسوق لا يخرج عن الإسلام. فالمقرون كقوله تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [الحجرات: 7].

والمفرد—الذي هو فسوق كفر— كقوله تعالى: ﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [البقرة: 26-27]، وقوله عز وجل: ﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ﴾ [البقرة: 99]، وقوله: ﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ﴾ [السجدة: 20]. فهذا كله فسوق كفر.

All of this is the wickedness of unbelief.

As for the wickedness that does not cause excommunication from Islam, it is referred to in the words of the Almighty, “Neither the scribe nor the witness should be harmed; if you do so, it would be wicked of you” [2:282]. His words also, “O you who believe, if a wicked one comes to you with a news, verify it, lest you harm some folk in ignorance and later lament what you have done” [49:6].

This verse was revealed concerning al-Walīd b. ‘Uqba b. Abī Mu‘īt when the Messenger of God, God grant him blessing and peace, sent him to Banū al-Muṣṭaliq after the expedition¹²⁹ to ensure [their loyalty], and there had been hostility between him and them in the time of Ignorance. When they heard of his coming, they set out to welcome him to honor the command of the Messenger of God, God grant him blessing and peace, but the devil inspired him to think that they intended to kill him, so he took off and returned to the Messenger of God, God grant him blessing and peace, and reported that the Banū al-Muṣṭaliq refused alms and intended to kill him. The Messenger of God, God grant him blessing and peace, was displeased and thought to send an expedition to them. When this news reached them, they came to the Messenger of God, God grant him blessing and peace, and said, “O Messenger of God, we heard of your emissary and set out to meet and honor him and hand over to him what we have accepted as the right of God, but he thought to turn back. We feared that he returned because of a message from you because of your displeasure with us, and we seek God’s refuge from His wrath and the wrath of His Messenger.” The Messenger of God, God grant him blessing and peace, did not believe them and sent Khālīd b. al-Walīd secretly with a company of men and commanded him to conceal his arrival from them. He said to him to inspect them and if he saw signs of faith from them, take their alms, and if not, then use with them the manner reserved for the unbelievers. Khālīd did precisely that and found them calling the call to the prayers of Sunset and Twilight, so he accepted their alms and saw nothing but obedience and benevolence from them. He returned to the Messenger of God, God grant him blessing and peace, and gave him the news. It was then revealed,

O you who believe! If a wicked one bring you tidings, verify it, lest you smite some folk in ignorance and afterward lament what you have done. [49:6]

129 The expedition of Banū Muṣṭaliq and the incident described here took place in Sha‘bān of the 5th year of Hijra, which is the background for 49:6. See *Sīyar*, *Sīra*:468.

وأما الفسوق الذي لا يخرج عن الإسلام فكتفوله تعالى: ﴿وَلَا يَضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحُوا فَإِنَّهُ فُسُوقٌ بِكُمْ﴾ [البقرة: 282]، وقوله: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: 6].

هذه الآية نزلت في الوليد بن عقبة بن أبي معيط لما بعثه رسول الله ﷺ إلى بني المصطلق بعد الواقعة مصداقاً، وكان بينه وبينهم عداوة في الجاهلية. فلما سمع به القوم تلقوه تعظيماً لأمر رسول الله ﷺ، فحدثه الشيطان أنهم يريدون قتله، فهابهم فرجع من الطريق إلى رسول الله ﷺ، فقال: إن بني المصطلق منعوا صدقاتهم وأرادوا قتلي. فغضب رسول الله ﷺ وهم أن يغزوهم. فبلغ القوم رجوعه، فأثروا رسول الله ﷺ فقالوا: يا رسول الله، سمعنا برسولك، فخرجنا نتلقاه ونكرمه، ونؤدي إليه ما قبلنا من حق الله، فبدأ له في الرجوع، فخشينا أنه إنما رده من الطريق كتاب جاءه منك لغضب غضبته علينا، وإنا نعوذ بالله من غضبه وغضب رسوله. فاتهمهم رسول الله ﷺ، وبعث خالد بن الوليد خفية في عسكر، وأمره أن يخفي عليهم قدومه، وقال له: انظر، فإن رأيت منهم ما يدل على إيمانهم، فخذ منهم زكاة أموالهم، وإن لم تر ذلك فاستعمل فيهم ما يستعمل في الكفار. ففعل ذلك خالد ووافاهم، فسمع منهم أذان صلاتي المغرب والعشاء، فأخذ منهم صدقاتهم، ولم ير منهم إلا الطاعة والخير، فانصرف إلى رسول الله ﷺ وأخبره الخبر. فنزل: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: 6].

The tiding means a report of something unseen but significant, received on the authority of a reporter; verification means demanding an explanation of the nature [of the tiding] and acquiring full knowledge of all of its aspects.

There is a subtle benefit to be derived here, which is that the Exalted did not require rejecting the report of a wicked one out of hand and giving it the lie, rejecting his probity altogether. He only commanded investigation, and if circumstantial evidence and external proofs are established that point to his truthfulness, the proof of truth is to be followed, regardless of who it is that brought the report. For many who are wicked are truthful in their reporting, communication, and witness; many, in fact, do their best to investigate the truth of reports, even as their wickedness affects other aspects of their character. The report or testimony of such a person is not to be rejected; if such a testimony were to be rejected, many rights would be violated and many true reports would be disbelieved. This is especially true of those whose wickedness pertains to their creed and opinion who nonetheless seeks to find the truth; such a person's report and testimony are not rejected.

As for him whose wickedness consists in lying, and if it is frequent and repeated conduct from him, such that his lying predominates his truthfulness, his report or testimony are not accepted. If, however, [lying] is rare in his conduct, scholars have two opinions in accepting his report and testimony, and those are two reports from Imam Aḥmad [b. Ḥanbal], God have mercy on him.

The point here is to distinguish the kind of wickedness that does not cause unbelief. Furthermore, the wickedness from which repentance is required is broader than just the kind that invalidates one's report and testimony. Our concern here is with the kind from which repentance is required, and that is of two kinds: wickedness in practice and wickedness in creed.

The wickedness of conduct is, furthermore, of two kinds, one accompanied by disobedience and one that is alone.

As for when accompanied by disobedience, [let us turn first to the meaning of disobedience, which] is the committing of that which God has prohibited, as the Almighty said, "[The angels] do not disobey God in what He has commanded" [66:6]. Moses said to His brother Aaron, God's peace be upon them both, "What prevented you when you saw them go astray? Did you not follow me, did you disobey my command?" [20:92–93]. A poet says,

I commanded you to carry out a command but you disobeyed
Your authority is revoked and you are left with lament

و«النبا» هو الخبر الغائب عن المخبر إذا كان له شأن. و«التبين» طلب بيان حقيقته والإحاطة بها علماً.

وهاهنا فائدة لطيفة، وهي أنه سبحانه لم يأمر برد خبر الفاسق وتكذيبه شهادته جملةً وإنما أمر بالتبين، فإذا قامت قرائن وأدلة من خارج تدل على صدقه، عمل بدليل الصدق، ولو أخبر به من أخبر. فهكذا ينبغي الاعتماد في رواية الفاسق وشهادته. وكثير من الفاسقين يصدقون في أخبارهم ورواياتهم وشهاداتهم، بل كثير منهم يتحرى الصدق غاية التحري، وفسقه من جهات أخر. فمثل هذا لا يرد خبره ولا شهادته، ولوردت شهادة مثل هذا وروايته لتعطلت أكثر الحقوق، وبطل كثير من الأخبار الصحيحة، ولا سيما من فسقه من جهة الاعتقاد والرأي وهو متحر للصدق، فهذا لا يرد خبره، ولا شهادته.

وأما من فسقه من جهة الكذب، فإن كثر منه وتكرر بحيث يغلب كذبه على صدقه، فهذا لا يقبل خبره ولا شهادته، وإن ندر منه مرةً ومرتين. في رد شهادته وخبره بذلك قولان للعلماء، وهما روايتان عن الإمام أحمد رحمه الله.

والمقصود ذكر الفسوق الذي لا يخرج إلى الكفر.

والفسوق الذي تجب التوبة منه أعم من الفسق الذي ترد به الرواية والشهادة.

وكلامنا الآن فيما تجب التوبة منه وهو قسمان: فسق من جهة العمل، وفسق من جهة الاعتقاد. ففسق العمل نوعان: مقرون بالعصيان، ومفرد.

فالمقرون بالعصيان هو ارتكاب ما نهى الله عنه، والعصيان هو عصيان أمره، كما قال الله تعالى: ﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ﴾ [التحریم:6]، وقال موسى لأخيه هارون عليهما السلام: ﴿مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي﴾ [طه:92-93]. وقال الشاعر:

أمرتكم أمراً جازماً فعصيتني فأصبحت مسلوب الإمرة نادماً

“Wickedness,” therefore, is specific to the doing of a prohibited thing, which is how it is frequently employed, as in His words, “Let neither the scribe nor the witness be harmed; if you do so that would be wicked” [2:286], whereas “disobedience” is used to mean opposing a particular command, as noted earlier. Furthermore, each of them is used to mean both of these meanings, as in the words of the Almighty, “When We said to the angels, ‘Bow down to Adam,’ so they did except Iblis, who was from the Jinn, so he wickedly disobeyed the command of his Lord” [18:50], thus calling the opposition to command wickedness. He also said, “And Adam disobeyed his Lord and was seduced” [20:121]. Thus, committing of disobedience was named “disobedience.” This occurs when the two (i.e., wickedness and disobedience) are mentioned singly; when the two are mentioned together, one of them refers to opposing a command and the other to opposing a prohibition.

“Piety” means to avoid both of these, and only by actualizing it is repentance from both wickedness and disobedience attained. It is that the servant acts in obedience to God, with light from God, hoping for reward from God; and abjures disobedience to God, with light from God, fearing the punishment of God.

The wickedness of creed, such as the wickedness of heretical innovators who believe in God, His Messenger, and the Last Day and who accept the prohibition of what God prohibits and the obligation of what God obliges, is that they deny much of what God and His Messenger affirm either due to ignorance, [erroneous] interpretation, or blind following of their shaykhs,¹³⁰ and affirm what God and His Messenger have not affirmed for the same reasons. These people are like the Khārijites who departed [from the community], and many of the Rāfiḍa, Qadarites, Mu‘tazilites, and many of the Jahmites who are not extreme in their Jahmism. As for the extremists among the Jahmites, just like the extremists among the Rāfiḍa, neither group has any share of Islam. This is why a group of the Predecessors discounted them from the seventy-two sects [prophesied in a tradition] since they hold them to have left the community altogether.

Our purpose is not to discourse on rulings concerning those, but on how to realize repentance from these ten kinds.

130 On Ibn al-Qayyim's critique of *taqlid*, see Abdul Rahman Mustafa, *On Taqlid: Ibn al-Qayyim's Critique of Authority in Islamic Law* (New York: Oxford University Press, 2013).

فالفسق أخص بارتكاب النهي، ولهذا يطلق عليه كثيراً كقوله تعالى: ﴿وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ﴾ [البقرة: 282]، والمعصية أخص بخالفة الأمر كما تقدم من يطلق كل منهما على صاحبه كقوله تعالى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾ [الكهف: 50]. فسمى مخالفته للأمر فسقاً، وقال: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾ [طه: 121]. فسمى ارتكابه للنهي معصيةً، فهذا عند الأفراد، فإذا اقترنا كان أحدهما لمخالفة الأمر، والآخر لمخالفة النهي.

و«التقوى» اتقاء مجموع الأمرين فيه، وتحقيقها تصح التوبة من الفسوق والعصيان، بأن يعمل العبد بطاعة الله على نور من الله، يرجو ثواب الله، ويترك معصية الله على نور من الله، يخاف عقاب الله. وفسق الاعتقاد كفسق أهل البدع الذين يؤمنون بالله ورسوله واليوم الآخر، ويحرمون ما حرم الله، ويوجبون ما أوجب، ولكن ينفون كثيراً مما أثبت الله ورسوله جهلاً وتأويلاً وتقليداً للشيوخ، ويثبتون ما لم يثبت الله ورسوله كذلك.

وهؤلاء كالمخارج المارقة، وكثير من الروافض والقدرية والمعتزلة، وكثير من الجهمية الذين ليسوا غلاة في التحميم.

وأما غالبية الجهمية فكغلاة الرافضة، ليس للطائفتين في الإسلام نصيب. ولذلك أخرجهم جماعة من السلف من الثنتين والسبعين فرقةً، وقالوا: هم مباینون للملة. وليس مقصودنا الكلام في أحكام هؤلاء، وإنما المقصود تحقيق التوبة من هذه الأجناس العشرة.

Repentance from this kind of wickedness is attained by affirming what God and His Messenger have affirmed concerning themselves without either falling into anthropomorphism or likening [God to other beings or things],¹³¹ and by affirming divine transcendence in all matters that He and the Messenger have affirmed, without changing the words or voiding their meaning, and receiving both the negation and the affirmation from the niche of revelation rather than from the schools of men and the results of their thoughts, which are the source of all heretical innovation and misguidance.

The repentance from this kind of wickedness of corrupt creed is only attained by the unadulterated following of the Sunna, and that is not sufficient until they also elucidate the falseness of their previous innovated beliefs, for repentance from every sin is attained by doing the opposite of the sin. This is why God has required that those who had concealed the proofs and guidance contained in God's revelation, given that it was precisely concealment that was their sin, their repentance consist of elucidating what they concealed:

Lo! Those who hide the proofs and the guidance that We revealed, after We had made it clear to mankind in the Scripture: such are accursed of God and accursed of those who have the power to curse. Except those who repent and amend and make manifest [the truth]. These it is toward whom I turn in forgiveness. I am the Relenting, the Merciful. [2:159–160]

The sin of one who innovates heresy is greater than that of one who conceals [scriptural knowledge], for the latter is merely concealing the truth whereas the former is not only its concealment but calls to its opposite; therefore, every heretical innovator is a concealer, but not vice versa.

A condition of the repentance of a hypocrite is sincerity, because his sin is ostentation. The Almighty said,

Lo! the hypocrites (will be) in the lowest depth of the Fire, and thou wilt find no helper for them; save those who repent and amend and hold fast to God and make their religion pure for God (only). Those are with the believers. And God will bestow on the believers an immense reward. [4:145–146]

¹³¹ *Tashbih* (lit. comparing God) and *tamthīl* (likening God) to other beings or things, and are collectively rendered loosely as anthropomorphism (likening God to humans). See glossary, "Anthropomorphism."

فالتوبة من هذا الفسوق بإثبات ما أثبتته الله لنفسه ورسوله من غير تشبيه ولا تمثيل، وتنزيهه عما نزه نفسه عنه، ونزهه عنه رسوله من غير تحريف ولا تعطيل، وتلقي النفي والإثبات من مشكاة الوحي لا من آراء الرجال ونتائج أفكارهم التي هي منشأ البدعة والضلالة.

فتوبة هؤلاء الفساق من جهة الاعتقادات الفاسدة بحض اتباع السنة، ولا يكتفى منهم بذلك أيضاً حتى يبينوا فساد ما كانوا عليه من البدعة، إذ التوبة من ذنب هي بفعل ضده. ولهذا شرط الله تعالى في توبة الكاظمين ما أنزل الله من البينات والهدى [البيان]، لأن ذنبهم لما كان بالكتمان كانت توبتهم منه بالبيان. قال الله تعالى: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 159]. وذنب المبتدع فوق ذنب الكاظم، لأن ذلك كتم الحق، وهذا كتمه ودعا إلى خلافه، فكل مبتدع كاتم ولا ينعكس.

وشرط في توبة المنافق الإخلاص، لأن ذنبه بالرياء، فقال تعالى: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾ [النساء: 145-146]. ولذلك كان

This is why the correct one of the two opinions on the issues of the repentance of a slanderer includes publicly acknowledging his lie, for that counters the sin that he committed and compromised by it the honor of a chaste Muslim. Repentance from it cannot be attained except by his public acknowledgment of his falsity so that the shame that is attached to the victim of his slander be lifted, which is the purpose of the repentance. As for the opinion of him who says his repentance is completed when he says, "I seek God's pardon," and acknowledges the prohibition [of slandering], it is weak, for this has no benefit for the victim, and the purpose of repentance is not thereby attained. There are two rights [that have been violated by this sin]: the right of God, which is the prohibition of slandering, and repentance from it is seeking of pardon and acknowledgment of the prohibition of slander, regret over it, and determination to never return. Then there is the right of the servant who is the victim, which results in shame attaching to him, and repentance from it is only accomplished by acknowledging one's lie. This repentance is accomplished only by the two things together.

If it is said: If he is in fact truthful, [for instance if] he did indeed see the fornication and reported it, how could he acknowledge his lie and how could this be part of his repentance?

It will be said that this is the confusion because of which some hold the opinion that his acknowledgment that slandering is a sin and seeking pardon for it is sufficient. This is the case in which he needs to make manifest his lie that God has judged against the slanderer, and declaimed that he is a liar in His view even if his report is in accordance with reality. We say to this that by "lie" two things are meant. First, a report that opposes what is being reported, which is also of two kinds, [namely] the intentional lie and the lie of error. [What comprises] the intentional lie is known, and the lie of error is like the lie of Abū al-Sanābil in his verdict to a woman whose husband died and [then] she gave birth, that she is not permitted [to remarry] for another four months and ten days, to which the Prophet, God grant him blessing and peace, said, "Abū al-Sanābil has lied."¹³² Also, on another occasion he, God grant him blessing and peace, said, "Whoever said this, lied"¹³³ to one who said, "The deeds of 'Āmir are in vain" when he killed himself in error. Of the same kind is also the statement of 'Ubāda b. al-Ṣāmit, God be pleased with him, "Abū Muḥammad has lied" when he said that "The odd prayer [at the end of the day] is an obligation." All of this is the lie of error, that is, the one who said this statement has erred.

¹³² Aḥmad 1:447. Narrations to this effect are also mentioned in Bukhārī #5318 and Muslim #1484.

¹³³ Bukhārī #4196; Muslim #1802.

الصحيح من القولين أن توبة القاذف إكذابه نفسه، لأنه ضد الذنب الذي ارتكبه وهتك به عرض المسلم المحصن، فلا تحصل التوبة منه إلا بإكذابه نفسه، لينتفي عن المقدوف العار الذي ألحقه به بالقذف، وهو مقصود التوبة. وأما من قال: إن توبته أن يقول: أستغفر الله من القذف ويعترف بتحريره، فقول ضعيف، لأن هذا لا مصلحة فيه للمقدوف، ولا يحصل له به براءة عرضه مما قذفه به، فلا يحصل به مقصود التوبة من هذا الذنب. فإن فيه حقين: حقاً لله، وهو تحريم القذف، فتوبته منه باستغفاره، واعترافه بتحريم القذف، وندمه عليه، وعزمه على ألا يعودن وحقاً للعبد، وهو إلحاق العار به، فتوبته منه بتكذيبه نفسه، فالتوبة من هذا الذنب بمجموع الأمرين.

فإن قيل: إذا كان صادقاً قد عاين الزنا فأخبره به، فكيف يسوغ له تكذيب نفسه، وقذفها بالكذب، ويكون ذلك من تمام توبته؟

قيل: هذا هو الإشكال الذي قال صاحب هذا القول لأجله إن توبته الاعتراف بتحريم القذف والاستغفار منه، وهو موضع يحتاج فيه إلى بيان الكذب الذي حكم الله به على القاذف، وأخبر أنه كاذب عنده، ولو كان خبره مطابقاً للواقع، فنقول:

الكذب يراد به أمران:

أحدهما: الخبر غير المطابق للخبر، وهو نوعان: كذب عمد، وكذب خطأ. فكذب العمد معروف، وكذب الخطأ ككذب أبي السنابل في فتواه للمتوفى عنها إذا وضعت حملها أنها لا تحل حتى تتم لها أربعة أشهر وعشراً. فقال النبي ﷺ: «كذب أبو السنابل». ومنه قوله ﷺ: «كذب من قالها» لمن قال: «حبط عمل عامر» حيث قتل نفسه خطأً. ومنه قول عبادة بن الصامت: «كذب أبو محمد» حيث قال: «الوتر واجب». فهذا كله من كذب الخطأ، ومعناه: «أخطأ» قائل ذلك.

The second kind of lying is to report something that is not permitted to be reported even if it were in accordance with what is being reported, like the reporting by one who slanders someone without having the requisite [four witnesses]. [Such] reporting is considered a lie in the judgment of God Almighty even if [reality] were in accordance with what is being reported. This is why the Almighty said, "If you did not bring four witnesses, such are the liars in the eyes of God" [24:13]. The judgment of God in this case is that he is punished like a liar even if his report were in accordance with the truth.

Hence, his repentance is not complete until he acknowledges that he is a liar before God, as God stated. If he does not acknowledge that he is a liar when God has deemed him a liar, what kind of repentance is it? Is this anything but pure obduracy and defiance and opposition to God's judgment?¹³⁴

There is disagreement concerning the repentance of a thief after his hands are amputated, as to whether restoring the property to its owner is its condition.

They all agree that part of the conditions of repentance is restoring it to the owner if the stolen goods were still in his possession in their original state, but disagreed about the case when they have been consumed. The opinion of al-Shāfi'ī and Aḥmad, God be pleased with them, is that part of the completion of repentance is compensating the owner for [the stolen property], and is required whether one is rich or poor.

Abū Ḥanifa, God have mercy on him, said, "If his hand is amputated and the original property has been consumed, he is not required to compensate for it, nor is the soundness of his repentance dependent on it, for the amputation of the hand comprises the entirety of the penalty, and the compensation for the property is an additional imposition, and is not required." [The adherents of this opinion] also hold that this situation is different when the original [stolen property] is still intact, for when the property is found and restored to its owner, this does not constitute an additional penalty, as opposed to compensation. For this is an indemnity, and the indemnity of amputation is sufficient and the indemnity of compensating for the property is not to be added to the penalty. They further say [in support of their view, responding to the Shāfi'ites] that God Almighty has not mentioned anything but the prescribed punishment for the thief and the brigand, and if compensation of what they had consumed were part of the obligation along with the prescribed punishment, He would not

134 For an account of the evidentiary procedure in sexual allegations, see Hina Azam, *Sexual Violation in Islamic Law: Substance, Evidence, and Procedure* (Cambridge: Cambridge University Press, 2015), chaps. 5 and 6.

والثاني من أقسام الكذب: الخبر الذي لا يجوز الإخبار به، وإن كان خبره مطابقاً لخبره، تخبر القاذف المنفرد برؤية الزنا والإخبار به، فإنه كاذب في حكم الله، وإن كان خبره مطابقاً لخبره، ولهذا قال تعالى: ﴿فَإِذْ لَمْ يَأْتُوا بِالشَّهْدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾ [النور: 13]، فحكم الله في مثل هذا أن يعاقب عقوبة المفتري الكاذب، وإن كان خبره مطابقاً. وعلى هذا فلا تتحقق توبته حتى يعترف بأنه كاذب عند الله، كما أخبر الله تعالى به عنه. فإذا لم يعترف بأنه كاذب وقد جعله الله كاذباً، فأبي توبة له؟ وهل هذا إلا محض الإصرار والمجاهرة بخالفه حكم الله الذي حكم به عليه؟

فصل

واختلف في توبة السارق إذا قطعت يده، هل من شرطها ضمان العين المسروقة لربها؟ وأجمعوا على أن من شرط صحة توبته، أداءها إليه إذا كانت موجودةً بعينها. وإنما اختلفوا إذا كانت تالفة، فقال الشافعي وأحمد رضي الله عنهما: من تمام توبته ضمانها لمالكها، ويلزمه ذلك موسراً كان أو معسراً. وقال أبو حنيفة رحمه الله: إذا قطعت يده—وقد استهلك العين—لم يلزمه ضمانها، ولا يتوقف صحة توبته على الضمان، لأن قطع اليد هو مجموع الجزاء، والتضمن عقوبة زائدة عليه لا تشترط. قالوا: وهذا بخلاف ما إذا كانت العين قائمة، فإن صاحبها قد وجد عين ماله، فلم يكن أخذها عقوبة ثانية، بخلاف التضمن، فإنه غرامة وقد قطع طرفه، فلا تجتمع عليه غرامة الطرف، وغرامة المال. قالوا: ولهذا لم يذكر الله في عقوبة السارق والمحارب غير إقامة الحد عليهما، ولو كان الضمان لما ألتفوه واجباً لذكره مع الحد، ولما جعل مجموع جزاء المحاربين ما ذكره من العقوبة بأداة «إنما» التي

have prefaced the penalty for the brigands with the particle “*innamā*” (only), which is, in your school [i.e., of the Shāfi‘ites], used for exclusivity. Thus, He said,

The only penalty for those who make war upon God and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom. [5:33]

The meaning of this statement is that, for those who consider the particle *innamā* to mean exclusion, [the miscreants] can have no additional penalty.

They further add that al-Nasā‘ī, God have mercy on him, has recorded in his *Sunan* the tradition of ‘Abd al-Raḥmān b. ‘Awf on the authority of the Prophet, God grant him blessing and peace, “That he judged concerning the thief when the prescribed penalty is applied on him that he has no indemnity anymore.”¹³⁵ They also say this is well-known to the natural disposition of humankind and this is what people do; they amputate [the hands] of thieves but do not require of them to indemnify the owner for the stolen property, and what the believers see as good is good with God.

They also say that if it turned out after the amputation that the thief does possess [the equivalent of the stolen property], it may be that he owned it already [rather than having acquired it by selling the stolen property], for the original owner cannot be restored both the replacement and the original. The evidence of his possession of an equivalent amount requires the assumption that he already possessed it. [And because he already possessed it] it would cast doubt on the amputation.¹³⁶

The adherents of the first school [Shāfi‘ites] respond that in this case two rights are affected, the right of God and the right of the owner, and the two are different rights owed to two different owners; one cannot void the other, and both are to be made right. The amputation is the right of God and compensation is the right of the owner, and this latter does not suffice against amputation after the matter has been raised to the ruler; if the compensation were sufficient, [the amputation] would also be dropped.

¹³⁵ al-Nasā‘ī #4984.

¹³⁶ Meaning, if the accused possessed the equivalent of the stole property but there was no evidence of the actual stolen property in his possession, this could cast doubt on whether he was the thief to begin with. The argument seems to be that in such a case, it would be

هي عندهم للحصر، فقال: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ [المائدة:33]. ومدلول هذا الكلام—عند من يجعل أداة «إنما» للحصر—أنه لا جزاء لهم غير ذلك.

قالوا: وقد روى النسائي رحمه الله في سننه عن عبد الرحمن بن عوف رضي الله عنه عن النبي ﷺ: «أنه قضى في السارق إذا أقيم عليه الحد أنه لا غرم عليه»

قالوا: وهذا هو المستقر في فطر الناس وعليه عملهم أنهم يقطعون السارق، ولا يغرمونهم ما أتلّفوه من أموال الناس. وما رآه المؤمنون حسناً فهو عند الله حسن.

قالوا: ولأنها لو ثبتت في ذمته—بعد القطع—، لكان قد ملكها، إذ لا يجتمع لربها البدل والمبدل. فثبت بدلها في ذمته يستلزم تقدير ملكها، وهو شبهة في إسقاط القطع.

وأصحاب القول الأول يقولون: هذه العين تعلق بها حقان: حق لله، وحق للمالكها. وهما حقان متغايران لمستحقين متباينين، فلا يبطل أحدهما الآخر ويستوفيان معاً، لأن القطع حق لله والضمان حق للمالك، ولهذا لا يسقط القطع بإسقاطه بعد الرفع إلى الإمام، ولو أسقط الضمان سقط.

doubly unfair to burden the accused (who has now been punished as well) with indemnification, because perhaps the reason for not finding the original property was that he was not the thief to begin with.

They also argue that just as if one forced another's bond-girl to commit fornication, he owed the prescribed punishment as the right of God and also the dowry to the owner, similarly if he forced a free woman to commit fornication, or if he committed fornication and killed a bond-girl, he owes both the prescribed punishment as well as her price to her owner. The same is the case for if he stole her then killed her: his hand would be amputated for stealing and the owner would be compensated.

They also say that if he hunted an animal while in the state of *iḥrām*, he owes both the right of God and its price to the owner. Similarly, if he usurped wine that belonged to a protected non-Muslim, he would owe the right of God which is the prescribed punishment, and he would owe compensation to the owner according to your [Hanafite] school—although according to the majority, compensation is not required because [wine] is not considered wealth and is not compensated for, the same as carrion.

They respond to the argument that amputation is the entirety of the consequence [of theft] by saying that if it is meant that it is the entirety of the penalty, then this would be correct, for no other penalty remains after this; but restoration is not a penalty of theft, for it is incumbent even on one who is not a criminal, such as someone who destroyed another's property by mistake, in a state of coercion or sleep, or within his legal right such as when compelled to eat it due to starvation, or to throw it into the sea due to weight of the boat, and the like. Compensation, therefore, is not a penalty in any way.

As for your opinion that God Almighty has not mentioned compensation for the thief or brigand in the Qur'an, that does not negate it either, because it is merely silence, and its ruling is taken from the principles of the divine law as well as texts like His words, "If, then, anyone transgresses the prohibition against you, you may transgress likewise against him" [2:194]. The person in question has transgressed by destroying a property, and so one may transgress against him in the same measure. This is why [you and us both] required the returning of the original property when it was found intact [with the thief], even though it is not mentioned in the Qur'an, because it does not count as an addition to the scriptural text, but rather application of all of the relevant texts rather than suspending some in favor of others. Our response is the same to His words concerning the brigand, "The compensation of those who wage war against God and His Messenger," that is, [this verse concerns only] the penalty.

They further argue that the tradition of 'Abd al-Raḥmān b. 'Awf is discontinuous and hence not established, as it is reported by Sa'd b. Ibrāhīm from al-Miswar, and this tradition has been called into question by Ibn al-Mundhir, who noted that Sa'd b. Ibrāhīm is unknown, as well as Ibn 'Abd al-Barr, who judged the tradition as being weak.

قالوا: وهذا كما إذا أكره أمة غيره على الزنا لزمه الحد لحق الله، والمهر لحق السيد. وكذلك إذا أكره الحرة على الزنا أيضاً، بل لو زنا بأمة ثم قتلها لزمه حد الزنا وقيمتها لمالكها، وهو نظير ما إذا سرقها ثم قتلها، قطعت يده لسرقها، وضمنها لمالكها.

قالوا: وكذلك إذا قتل في الإحرام صيداً مملوكاً لمالكه، فعليه الجزاء لحق الله، وقيمة الصيد لمالكه. وكذلك إذا غصب نحر ذمي وشربها لزمه الحد حقاً لله، ولزمه عندكم ضمانها للذمي، ولم يلزمه ضمان عند الجمهور، لأنها ليست بمال، فلا تضمن بالإتلاف كالميتة.

قالوا: وأما قولكم: إن قطع اليد مجموع الجزاء؟ إن أردتم أنه مجموع العقوبة فصحيح، فإنه لم يبق عليه عقوبة ثانية، ولكن الضمان ليس بعقوبة للسرقة، ولهذا يجب في حق غير الجاني كمن أتلف مال غيره خطأ، أو إكراهاً أو في حال نومه، أو أتلفه إتلافاً مأذوناً له فيه، كالمضطر إلى أكله، أو المضطر إلى إلقائه في البحر لثقل السفينة، ونحو ذلك، فليس الضمان من العقوبة في شيء.

وأما قولكم: إن الله تعالى لم يذكر في القرآن تضمين السارق والمحارب، فهو لم ينفه أيضاً، وإنما سكت عنه، فحكمه مأخوذ من قواعد الشرع ونصوصه، كقوله: ﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾ [البقرة: 194]. وهذا قد اعتدى بالإتلاف، فيعتدى عليه بالتضمين. ولهذا أوجبنا رد العين إذا كانت قائمة، ولم يذكر في القرآن. وليس هذا من باب الزيادة على النص، بل من باب إعمال النصوص كلها، لا يعطل بعضها ويعمل بعضها، وكذلك الجواب عن قوله تعالى في المحاربين: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ [المائدة: 33]، أي عقوبتهم.

قالوا: وأما حديث عبد الرحمن بن عوف، منقطع لا يثبت. يرويه سعد بن إبراهيم عن المسور، وقد طعن في الحديث ابن المنذر فقال: سعد بن إبراهيم مجهول. وقال ابن عبد البر: الحديث ليس بالقوي.

As for [limiting the punishment of theft to the prescribed limit and not demanding compensation if the property has been consumed] being in accordance with the natural disposition of the people, [what you are claiming] is that if a wealthy person steals the property of one poor, needy, or an orphan and destroys it and his hand is amputated as a result, that the property of this poor or orphan shall not be restored despite his ability to do so and the need of the owner and his weakness. Is anything established in natural disposition but the opposite of this?

Your opinion that if it is proved that he possessed the property after the amputation, he becomes its owner is quite weak. Because his possession is established by his destroying it, which is why he has the right to demand to return it, and on this all agree, and this establishment of his possession does not prevent amputation, for that is carried out even if he destroyed [or consumed the stolen property] after the property had become established in his possession. How, then, can the amputation void what is established in his possession and justify it?

The jurists of Medina, Mālik and others, hold a middle opinion between these two, and argue that only if [the criminal] possesses the property he must compensate even after the amputation, otherwise not. This preference of benefit is very good indeed, and the closest to the beautiful traits of the divine law and more worthy of acceptance. God knows best.

13.7 *Sin, Transgression, and Aggression*

As for *sin* and *transgression*, the two are related. God Almighty said,

And cooperate with one another in righteousness and piety, but do not cooperate in sin and transgression. [2:194]

When either of these appears alone, the other is implied, for every sin is a transgression, as it is the doing of what God has prohibited or the neglecting of what God has commanded, and so it is the violation of His command or prohibition. Similarly, every transgression is a sin because it incurs sin. When mentioned together, the two terms are two [distinct] things in accordance with their [respective] implications.

Hence, [when mentioned together] sin implies committing an act that is prohibited in itself, such as lying, adultery or fornication, drinking of wine, etc. Transgression, in contrast, implies that which is prohibited in measure and quantity. Transgression is going beyond what is permissible into a measure that is impermissible, such as aggression in taking what is rightfully one's, either by aggressing against [the taker] in the latter's wealth, body, or honor. That is, if

وأما استقرار ذلك في فطر الناس، فمن قال إنه مستقر في فطرهم أن الغني الواجد إذا سرق مال فقير محتاج أو يتيماً وأتلفه وقطعت يده، أنه لا يضمن مال هذا الفقير واليتيم، مع تمكنه من الضمان، وقدرته عليه، وضرورة صاحبه وضعفه. وهل المستقر في فطر الناس إلا عكس هذا؟
 وأما قولكم: لو ثبت في ذمته بعد القطع لكان قد ملكها فضعيف جداً، لأنها بالإتلاف قد استقرت في ذمته، [ولهذا له المطالبة ببذلها اتفاقاً، وهذا الاستقرار في ذمته] لا يمنع القطع، فإنه يقطع بعد إتلافها واستقرارها في ذمته، فكيف يزِيل القطع ما ثبت في ذمته ويكون مبرئاً له منه؟
 وتوسط فقهاء المدينة—مالك وغيره—بين القولين فقالوا: إن كان له مال ضمنها بعد القطع، وإن لم يكن له مال فلا ضمان عليه.
 وهذا استحسان حسن جداً، وما أقرب به من محاسن الشرع، وأولاه بالقبول، والله سبحانه وتعالى أعلم.

فصل

وأما «الإثم والعدوان»، فهما قرينان، قال الله تعالى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [المائدة:2]، وكل منهما إذا أفرد تضمن الآخر، فكل إثم عدوان، إذ هو فعل ما نهى الله عنه أو ترك ما أمر الله به، فهو عدوان على أمره ونهيه. وكل عدوان إثم، فإنه يأثم به صاحبه، ولكن عند اقترانهما فهما شيئان بحسب متعلقهما ووصفهما.

ف«الإثم» ما كان محرم الجنس كالكذب، والزنا، وشرب الخمر، ونحو ذلك. و«العدوان» ما كان محرم القدر والزيادة.

فالعدوان تعدي ما أبيع منه إلى القدر المحرم كالاغتداء في أخذ الحق ممن هو عليه، إما بأن تعتدي على ماله أو بدنه أو عرضه، فإذا غصبه خشبة لم يرض عوضها إلا داره، وإذا أتلّف

someone takes a piece of wood from him, he is not pleased until he takes his entire house, and if someone destroys his property, he destroys many times the original property, and if someone says a word against him, he says many times that. All of this is tantamount to transgression and violation of justice.

This is of two kinds, transgression against the rights of God and against the rights of His servants.

Transgression of God's rights is, for instance, to have sexual relations with prohibited classes of people, namely, with women other than one's wives and concubines, as the Almighty said,

[The believers are those] who guard their private parts, save from their wives or those that their right hands possess, for they are not blameworthy. But those who seek beyond that are the transgressors. [23:5–7]

This includes transgressing with respect to one's wife or concubine by having intercourse during her menses or post-partum, or in the ritual state of pilgrimage or an obligatory fast. Similarly, transgression means to go beyond anything that is permissible in a limit, such as one who is permitted to drink one sip of wine, but he drinks the entire cup, or one who is permitted to take one look at a woman for marriage, [to cure] poison, [to record] her testimony, some other dealing, and treatment in general, but he lets loose his eyes to look at her beauty, ogling in the gardens and flowers, transgressing the permissible limit, grazing near the prohibited grounds, his gaze dazzled, heart flying, sending his stares to bring news, penetrating and contemplating, his heartbeat rising as a result. Unwittingly, he is like a prisoner hopping in that campground, his glances not withdrawing until he flounders in his blood, slain. His thirst does not cool until the swords of those eyelashes have floored him completely. This is the hazard of transgression, and what comes next is greater and even more hazardous, for this is the end of protection. Besides, what he loses of the reward of not casting away his gaze for the sake of God is much greater. His gaze traveled to that wilderness of the beauty of the one he looked at, but gained nothing in return but the exhaustion of the journey, having deceived himself in riding to that wilderness, heedless that he is in great danger. Woe to the journey whose traveler never reaches his destination, never puts his scepter from his shoulder until he has crossed many a valley and there sat awaiting him many at every turn and every narrowing, unable either to return to his homeland or to pass on, looking at the blazing noon from afar, thinking it is a cooling drink, "until when he comes up to it, he finds it to be nothing; But he finds God with him who pays him his due, and God is swift in reckoning" [24:39]. He now realizes that he got taken in by the glistening mirage. By God, this humiliation is not

عليه شيئاً أتلّف عليه أضعافه، وإذا قال فيه كلمة قال فيه أضعافها، فهذا كله عدوان وتعد للعدل.

وهذا نوعان: عدوان في حق الله، وعدوان في حق العبد. فالعدوان في حق الله كما إذا تعدى ما أباح له من الوطء الحلال في الأزواج والمملوكات إلى ما حرم عليه من سواهما، كما قال تعالى: ﴿وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾ [المؤمنون: 5-7]. وكذلك تعدي ما أبيح له من زوجته وأمه إلى ما حرم عليه منها لوطئها في حبسها أو نفاسها، أو في إحرام أحدهما أو صيامه الواجب، ونحو ذلك. وكذلك كل من أبيح له منه قدر معين فتعداه إلى أكثر منه، فهو من العدوان، كمن أبيح له إساعة الغصة بجمرة من نحر، فتناول الكأس كلها، أو أبيح له نظرة الخطبة والسوم والشهادة والمعاملة والمداواة، فأطلق عنان طرفه في ميادين محاسن المنظور وأسام طرف ناظره في تلك الرياض والزهور. فتعدى المباح إلى القدر المحظور، وحام حول الحمى المحوط المحجور. فصار ذا بصر حائر وقلب عن مكانه طائر. أرسل طرفه رائداً يأتيه بالخبر، نخامر عليه وأقام، فبعث القلب في آثاره، فلم يشعر إلا وهو أسير يحجل في قيوده بين تلك الخيام، فما أقلعت لحظات ناظره حتى تشحط بينين قتيلاً، وما بردت تنوشه سيوف تلك الجفون حتى جددته تجديلاً. هذا خطر العدوان، وما أمامه أعظم وأخطر. وهذا فوت الحرمان وما حرمه من فوات ثواب من غض طرفه لله عز وجل أجل وأكبر. سافر الطرف في مفاوز محاسن المنظور إليه، فلم يريح إلا أذى السفر. وغرر بنفسه في ركوب تلك البید، وما عرف أن راکبها على أعظم الخطر. يالها من سفرة لم يبلغ المسافر منها ما نواه. ولم يضع فيها عن عاتقه عصاه، حتى قطع عليه فيها الطريق. وقعد له الرصد على كل نقب ومضيق. لا يستطيع الرجوع إلى وطنه والإياب، ولا له سبيل إلى المرور والذهاب. يرى هجير الهاجرة من بعيد فيظنه برد الشراب، ﴿حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39]، وتيقن أنه كان مغروراً بلا مع السراب. تالله ما استوت هذه الذلة وتلك اللذة في القيمة فيشتريها بها العارف الخبير، ولا تقاربا في

equal to that transitory pleasure, unworthy of a trader, nor are they even close in their benefit for a discerning buyer to be confused about, but alas, the eyes are blindfolded and fail to distinguish sites of safety from those of ruin, and hearts buried under shrouds of heedlessness, sound asleep on the floor of conceit, “For it is not the eyesight that goes blind, but it is the hearts that are in the breasts that go blind” [22:46].

Other examples of transgression include eating from carrion more than is necessary either until one is full when only an amount necessary to sustain life is permitted, according to one of the two opinions in the school of Aḥmad, and the school of al-Shāfiʿī and Abū Ḥanīfa. Mālik, in contrast, allows eating one's fill and storing some extra if that is needed. If he does not need it and he ate it only to save some money, being too miserly to buy properly sanctified food and the like, his consumption counts as transgression, as the Almighty said, “Whoever is compelled [to eat it] without craving or transgressing, there is no sin upon him; God is surely Most Forgiving, Ever Merciful” [2:173]. Qatāda and al-Ḥasan [al-Baṣrī] said that [this means that] he does not eat it without life-threatening necessity and does not eat more than needed to satiate his hunger. It has also been said that “not craving it” means that he does not desire it when he has something other than it, and “not transgressing” means he does not transgress the limit, which is to eat just barely to sustain life, rather than until he eats his fill. Muqātil said [that it means] that he does not make it permissible for himself and does not store it for the future. It is also said that it means he does not go beyond the permissible limit, nor does he fail to eat enough to save his life and bring death upon himself, thus he could transgress either by going beyond the permitted limit or by falling short. Such a person would be sinful. Masrūq, God have mercy on him, said, “Whoever is compelled to consume carrion or the meat of swine and fails to eat or drink until he dies enters the Fire.” This is the sounder of the two opinions on this verse. Ibn ʿAbbās, his companions, and al-Shāfiʿī say that “not craving” (*ghayra bāghh*) means not rebelling against [the political] authority, and “not transgressing” (*wa-lā ʿād*) means not transgressing in his journey, that is, it must not be a journey of sin. They say on this basis that one who is in a journey of sin does not have the license [mentioned in this verse].

The first opinion is the correct one for ten reasons, this not being the place to mention them. The verse does not address traveling either positively or negatively, nor rebelling against the ruler, nor is it specific to it, nor can it be made to apply to that situation. It is general in its meaning, encompassing both the resident and the traveler, and the *baghy* and *ʿudwān* mentioned here both refer to the limits of consuming food, not any matter other than that. It is like the other verse, “Whoever is compelled by starvation, without any inclination toward sin”

المنفعة فيتحير بينهما البصير، ولكن على العيون غشاوة فلا تفرق بين مواطن السلامة ومواقع العثور. والقلوب تحت أغطية الغفلات راقدة فوق فرش الغرور، ﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج:46]

ومن أمثلة العدوان تجاوز ما أبيح من الميتة للضرورة إلى ما لم يبيح منها، إما بأن يشبع، وإنما أبيح له سد الرمق على أحد القولين في مذهب أحمد، والشافعي، وأبي حنيفة.

وأباح مالك له الشبع والتزود إذا احتاج إليه، فإذا استغنى عنها وأكلها وأقياً لماله وبخلاً عن شراء المذكي ونحوه، كان تناولها عدواناً، قال تعالى: ﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة:173]. قال قتادة والحسن: لا يأكلها من غير اضطرار، ولا يعدو شبعه.

وقيل: ﴿غَيْرَ بَاغٍ﴾ غير طالبها، وهو يجد غيرها، ﴿وَلَا عَادٍ﴾ أي لا يتعدى ما حد له منها، فيأكل حتى يشبع، ولكن سد الرمق.

وقال مقاتل: غير مستحل لها، ولا يتزود منها.

وقيل: لا يبغي بتجاوز الحد الذي حد له منها، ولا يتعدى بتقصيره عن تناوله حتى يهلك، فيكون قد تعدى حد الله بمجاوزته أو التقصير عنه، فهذا آثم وهذا آثم. وقال مسروق رحمه الله: من اضطر إلى الميتة والدم ولحم الخنزير فلم يأكل ولم يشرب حتى مات دخل النار.

وهذا أصح القولين في الآية. وقال ابن عباس وأصحابه، والشافعي: ﴿غَيْرَ بَاغٍ﴾ على السلطان، ﴿وَلَا عَادٍ﴾ في سفره، فلا يكون سفر معصية. وبنوا على ذلك أن العاصي بسفره لا يترخص.

والقول الأول أصلح لعشرة أوجه ليس هذا موضع ذكرها، إذ الآية لا تعرض فيها للسفر بنفي ولا إثبات، ولا للخروج على الإمام، ولا هي مختصة بذلك ولا سبقت له، وهي عامة في حق المقيم والمسافر، والبغي والعدوان فيها يرجعان إلى الأكل المقصود بيانه، لا إلى أمر خارج عنه لا تعلق له بالأكل، ولأن نظير هذا قوله تعالى في الآية الأخرى: ﴿فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ﴾

[5:3]; such is the one who is craving (*bāghy*) and transgressive (*ʿād*). The phrase *mutajānif li-ithm* means one who inclines toward an impermissible measure of consumption, and this is the condition that must be fulfilled for this consumption to be permissible, since it has been allowed due to a necessity, and permissibility is in accordance with that measure; He declares here that anyone exceeding that amount is in *baghy* (excess), *ʿudwān* (transgression), and *ithm* (sin), and that permissibility due to necessity is not the cause of its unqualified permission. God knows best.

The terms *ithm* (sin) and *ʿudwān* (transgression) are the same as those mentioned in the Sūra *The Heights*, notwithstanding that *baghy* (defiance) is mostly used with respect to the transgression of the rights of human beings. Accordingly, when *ʿudwān* is mentioned alongside *baghy*, it means that their transgression was in a matter essentially impermissible such as stealing, lying, slandering, and initiation of a harm, whereas *ʿudwān* refers to overstepping the compensation; thus, *baghy* and *ʿudwān* in such cases are the same as *ithm* and *ʿudwān* of the limits of God.

In sum, there are four things here: the right of God and its limit, the right of the servants and its limit, and *baghy* and *ʿudwān* and *ẓulm* refer to crossing the two limits or failing to render [those rights].

13.8 *Lewdness and Wrong*

We now turn to lewdness and wrong (*al-fāḥshāʾ wa-l-munkar*). Lewdness is an description employed to intend the referent, that is, a lewd act or trait, and it means an act whose ugliness is apparent to anyone; everyone endowed with a sound mind deems it repulsive. This is why it is interpreted to mean fornication [or adultery] and sodomy; God has called it lewdness due to the repulsiveness of this wrong. Similarly repulsive speech is called lewd (*fāḥsh*), which is something that is exceedingly repulsive such as calling someone ugly names, slandering someone's chastity, and the like.

As for wrong (*al-munkar*), it is again an adjective whose noun is omitted, meaning a wrongful act, which is something deemed wrong by reason and nature. Analogically, [*munkar* is to reason and nature] what bad smell is to the sense of smell, an ugly sight to the eye, bad taste to the sense of taste, and an ugly sound to the ear; if this dislike by reason and nature is extreme, it is called lewdness (*fāḥisha*), just as the repulsive dislike of one's senses of the aforementioned things.

What is wrong (*munkar*, lit., strange, unfamiliar) to [reason and natural disposition] are things that they do not find familiar and acceptable. Things [or acts] that are unseemly and hated to [reason and natural disposition], things that they find exceedingly repulsive, are called *fāḥisha* (lewd). This is why Ibn

[المائدة:3]، فهذا هو الباغي العادي. والمتجانف للإثم المائل إلى القدر الحرام من أكلها، وهذا هو الشرط الذي لا يباح له بدونه، ولأنها إنما أئمت للضرورة فتقدرت الإباحة بقدرها، وأعلمهم أن الزيادة عليها باغي وعدوان وإثم، فلا تكون الإباحة للضرورة سبباً لحله. والله أعلم.

و«الإثم» و«العدوان» هما الإثم والباغي المذكوران في سورة الأعراف، مع أن «الباغي» غالب استعماله في حقوق العباد والاستطالة عليهم.

وعلى هذا، فإذا قرن بالعدوان كان الباغي ظلهم بمحرم الجنس، كالسرقة والكذب والبهت والابتداء بالأذى. والعدوان تعدي الحق في استيفائه إلى أكثر منه، فيكون الباغي والعدوان في [حقهم كالإثم والعدوان] في حدود الله.

فها هنا أربعة أمور: حق لله وله حد، وحق لعباده وله حد، فالباغي والعدوان والظلم تجاوز الحدين إلى ما وراءهما، أو التقصير عنهما فلا يصل إليهما.

فصل

وأما «الفحشاء والمنكر»، فالفحشاء صفة لموصوف قد حذف تجريداً لقصد الصفة، وهي الفعلة الفحشاء، والخصلة الفحشاء، وهي ما ظهر قبحها لكل أحد، واستفحشها كل ذي عقل سليم. ولهذا فسرا بالزنا واللواط، وسماه الله «فاحشة» لتناهي قبحه. وكذلك القبيح من القول يسمى فحشاً، وهو ما ظهر قبحه جداً من السب القبيح والقذف، ونحوه.

وأما «المنكر»، فصفة لموصوف محذوف أيضاً، أي الفعل المنكر، وهو الذي تنكره العقول والفطر، ونسبته إليها كنسبة الرائحة القبيحة إلى حاسة الشم، والمنظر القبيح إلى العين، والطعم المستكره إلى الذوق، والصوت المستنكر إلى الأذن. فما اشتد إنكار العقول والفطر له فهو فاحشة، كما فحش إنكار الحواس له من هذه المدركات.

فالمنكر لما لم تعرفه ولم تألفه. والقبيح المستكره لما الذي تشتد نفرتها عنه هو الفاحشة. ولذلك قال ابن عباس: الفاحشة الزنا، والمنكر ما لم يعرف في شريعة ولا سنة.

‘Abbās said, “Lewdness is fornication and wrong is whatever is not known [to be licit] in the divine law or the prophetic practice.”

Contemplate his distinction between that whose goodness is known and is not familiar, on the one hand, and that whose repulsiveness is established in nature and intellect.

13.9 *Speaking in God's Name without Knowledge*

Speaking in God's name without knowledge is the severest of all prohibitions and greatest in sin. This is why it is mentioned in the fourth rank among the ranks of prohibitions on which all [divine] Laws and religions are agreed; it cannot be made permissible in any circumstance and is always forbidden, unlike the consumption of carrion and pork that are permitted in certain circumstances. For prohibitions are of two kinds, those that are prohibited for their own sake and cannot be permitted in any circumstance, and those that are prohibited contingent on certain circumstances. God Almighty said concerning those things that are prohibited for their own sake: “Say: God has only prohibited lewdness, both outwardly and inwardly, and sin and aggression without right” [7:33]. Then, He moved on to mention those that are greater than these, and said: “And that you associate partners with God, for which God has sent no authority whatsoever.” Then He moved on to that which is even greater than that: “And that you speak in God's name that which you do not know” [7:33]. Therefore, this is the greatest of prohibitions before God and most enormous in its sin, as it is tantamount to lying upon God, attributing to Him what does not befit Him, changing and altering His religion, negating what He posits and positing what He negates, claiming to be true what He declares false and false what He declares true, opposing those He befriends and befriending those He opposes, loving what He dislikes and disliking what He loves, and attributing to Him what does not befit His being, attributes, words, and actions. In the entire classification of prohibitions, there is nothing greater than it before God, nor more enormous in sin, as it is the essence of associationism and unbelief, and upon it are based all heretical innovations and practices of misguidance. Every heretical innovation in religion is based on speaking in God's name without knowledge.

This is why the Predecessors' hostility to it is so extreme, as they shouted against the [innovators] from every region of the earth, warning against the calamity brought them in the strongest terms, emphasizing their hostility against it in a way that they did not do even against lewdness, oppression, and transgression, for the harm of innovation, its destruction of and opposition to religion being greater than all those. The Almighty has rejected whoever attributes to His religion the permissibility or impermissibility of something of his own will without evidence from God, and said,

فتأمل تفريقه بين ما لم يعرف حسنه ولم يؤلف، وبين ما استقر قبحه في الفطر والعقول.

فصل

وأما «القول على الله بلا علم» فهو أشد هذه المحرمات تحريماً وأعظمها إثماً، ولهذا ذكر في المرتبة الرابعة من مراتب المحرمات التي اتفقت عليها الشرائع والأديان، ولا تباح بحال، بل لا تكون إلا محرمة، وليست كالميتة والدم ولحم الخنزير الذي يباح في حال دون حال.

فإن المحرمات نوعان: محرم لذاته لا يباح بحال ومحرم تحريمه عارض في وقت دون وقت. قال الله تعالى في المحرم لذاته: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾ [الأعراف:33]، ثم انتقل منه إلى ما هو أعظم منه، فقال: ﴿وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا﴾، ثم انتقل منه إلى ما هو أعظم منه، فقال: ﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف:33]. فهذا أعظم المحرمات عند الله وأشدّها إثماً، فإنه يتضمن الكذب على الله، ونسبته إلى ما لا يليق به، وتغيير دينه وتبديله، ونفي ما أثبتته، وإثبات ما نفاه، وتحقيق ما أبطله، وإبطال ما أحقه، وعداوة من والاه، وموالاته من عاداه، وحب ما أبغضه، وبغض ما أحبه، ووصفه بما لا يليق به في ذاته وصفاته وأقواله وأفعاله. فليس في أجناس المحرمات أعظم عند الله منه ولا أشدّ إثماً، وهو أصل الشرك والكفر، وعليه أسست البدع والضلالات، فكل بدعة مضلة في الدين أساسها القول على الله بلا علم.

ولهذا اشتد نكير السلف والأئمة لها، وصاحوا بأهلها من أقطار الأرض، وحذروا فتنهم أشد التحذير، وبالغوا في ذلك ما لم يبالغوا مثله في إنكار الفواحش والظلم والعدوان، إذ مضرة البدع وهدمها للدين ومنافاتها له أشد. وقد أنكر تعالى على من نسب إلى دينه تحليل شيء أو تحريمه من عنده

And speak not, concerning any falsehood that your own tongues qualify: "This is lawful, and this is forbidden," so as to invent a lie against God. Lo! those who invent a lie against God will not succeed. A brief enjoyment [will be theirs]; and theirs a painful doom. [16:116–117]

If so, then what about one who attributes to the Exalted attributes He has not attributed to Himself, and negates those attributes that He has attributed to Himself?

One of the Predecessors said, "Let yourself be warned against saying God has permitted such-and-such or prohibited such-and-such so God would say, 'You lie, I have not permitted this and I have not prohibited this.'" That is, declaring things [or acts] to be permissible or impermissible based purely on opinion without evidence from God and His Messenger.

The essence of associationism and unbelief is speaking in God's name without knowledge. An associationist claims that the one he has taken as a god draws him nearer to God, intercedes on his behalf, fulfills his needs through an intermediary, just as kings have intermediaries. Every associationist, then, is a fabricator in God's name without knowledge, but not the other way around, for speaking in God's name could also be denial [of divine attributes] or heretical innovation in God's religion, and is more general than associationism. Associationism is one of its kinds.

This is also why lying on behalf of the Messenger of God, God grant him blessing and peace, is a cause of damnation to the Fire, and of carving out one's seat in it,¹³⁷ a necessary end that does not part from one, as it constitutes speaking in God's name without knowledge, or in fact, blatant lying upon Him, for whatever is attributed to the messenger is attributed to the one who sent the message. Speaking in God's name without knowledge, accordingly, is a clear fabrication of a lie against Him: "Who can be more wrong than he who invents a lie against God?" [6:21].

The sins of the innovators in religion all fall in this class, and to repent from this sin requires repenting from innovation in religion. How can repentance from it be imagined for someone who does not know that his act is an innovation, or that what he does is the prophetic way, and so he calls to it and encourages it? Such a one does not realize his sins except if he becomes proficient and conversant in his knowledge of the prophetic way, persistently seeking and investigating it, and you will never see one devoted to innovation ever doing this.

137 A reference to the well-known Hadith, "Whoever intentionally lies on my behalf carves

بلا برهان من الله، فقال: ﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ﴾ [النحل: 116-117].

فكيف بمن نسب إلى أوصافه سبحانه وتعالى ما لم يصف به نفسه، أو نفى عنه منها ما وصف به نفسه؟

قال بعض السلف: ليحذر أحدكم أن يقول أحل الله كذا، وحرم الله كذا، فيقول الله: كذبت، لم أحل هذا، ولم أحرم هذا.

يعني التحليل والتحريم بالرأي المجرد بلا برهان من الله ورسوله. وأصل الشرك والكفر هو القول على الله بلا علم. فإن المشرك يزعم أن من اتخذ معبودا من دون الله يقربه إلى الله، ويشفع له عنده، ويقضى حاجته بواسطته، كما تكون الوسائط عند المملوك. فكل مشرك قائل على الله بلا علم دون العكس، إذ القول على الله بلا علم قد يتضمن التعطيل والابتداع في دين الله، فهو أعم من الشرك، والشرك فرد من أفراد.

ولهذا كان الكذب على رسول الله ﷺ موجبا لدخول النار، واتخاذ منزلة منها مبهوء، وهو المنزل اللازم لا يفارقه صاحبه، لأنه متضمن للقول على الله بلا علم بل صريح الكذب عليه، لأن ما يضاف إلى الرسول فهو مضاف إلى المرسل.

والقول على الله بلا علم صريح اقتراء الكذب عليه، ﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾ [الأنعام: 21].

فذنوب أهل البدع كلها داخلة تحت هذا الجنس، فلا تتحقق التوبة منه إلا بالتوبة من البدع. وأنى بالتوبة منها لمن لم يعلم أنها بدعة، أو يظنها سنة، فهو يدعو إليها، ويحض عليها، فلا تنكشف لهذا ذنوبه التي تجب عليه التوبة منها إلا بتضله من السنة، وكثرة الاطلاع عليها، ودوام البحث عنها والتفتيش عليها، ولا ترى صاحب بدعة كذلك أبداً.

out his seat in hellfire." It is regarded as a textbook case of *mutawātir*, multiply transmitted, report. Ninth/fifteenth-century Imam al-Suyūṭī collected ninety-some chains for this Hadith on the authority of twenty-two Companions. See M. Luqmān al-Salafī, *Ihtimām al-Miḥaddithīn bī Naqd al-Ḥadīth* (Riyadh: n.p., 1987/1408), 30, quoting al-Suyūṭī, *Taḥdhīr al-Khawāṣṣ*; the Hadith is found in al-Bukhārī, Muslim, and other Sunan.

For the prophetic way by itself erases innovation and does not tolerate it. Whenever its sun rises in the heart of a servant, the root of every heretical innovation is severed from it and the darkness of every misguidance is eliminated, for darkness cannot prevail with the sun in place. A servant cannot see the difference between the prophetic way and heretical innovation, and nothing can suffice him in leaving behind the darkness [of innovation] to the light of the prophetic way other than utter adherence, fleeing to God and His Messenger in his heart at every moment by seeking His aid and sincerity, with true attachment and earnestness toward his words and deeds, his guidance and his way. "If one's flight is to God and His Messenger, His flight is to God and His Messenger" and whoever took flight to something else, then that indeed is his share and destiny in this life and the next, and God alone is sought for help.

13.10 *Can Missed Prayers Be Compensated for?*

Among the debates concerning the rulings of repentance is if one is unable to repay the duty that he neglected, unable to set it right, then he repents: what is the ruling on his repentance? This can be imagined concerning the duties owed to God the Exalted as well as the rights owed to His servants.

As for the rights of God, an instance of that is one who abandoned prayers without excuse, while knowing its obligation and incumbency, then he repented and lamented it. The Predecessors disagree on this question.

One group says that his repentance requires regret in addition to fulfilling the current as well as missed obligations, and this is the saying of the four Imams as well as others.

Another group says that the repentance of such a person is by adhering to the action in the future, whereas compensating for the past acts that were missed does not benefit him, nor is it accepted, and hence it is not an obligation upon him. This is the saying of the Zāhirites and is reported from a group of the Predecessors.

The argument of those who require [compensatory worship] is the saying of the Prophet, God grant him blessing and peace, "Whoever fails to pray due to sleep or forgetfulness should pray when he remembers it."¹³⁸ They say that if compensation is a duty on one who sleeps and forgets, even though their deficiency is not blameworthy, its obligation is all the more established upon one who neglects it.

They also argue that he has two obligations, to pray and to do so on time; if he fails to do one of the acts, the obligation of the other remains.

¹³⁸ Bukhārī #597; Muslim #684.

فإن السنة—بالذات—تحتي البدعة ولا تقوم لها، فإذا طلعت شمسها في قلب العبد قطعت من قلبه ضباب كل بدعة، وأزالت ظلمة كل ضلالة، إذ لا سلطان للظلمة مع سلطان الشمس، ولا يرى العبد الفرق بين السنة والبدعة ويعينه على الخروج من ظلمها إلى نور السنة إلا تجريد المتابعة، والهجرة بقلبه كل وقت إلى الله بالاستعانة والإخلاص وصدق اللجأ، وإلى رسوله بالحرص على الوصول إلى أقواله وأعماله وهديه وسنته، «فن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله»، ومن هاجر إلى غير ذلك، فهو حظه ونصيبه في الدنيا والآخرة. والله المستعان.

فصل

ومن أحكام التوبة أن من تعذر عليه أداء الحق الذي فرط فيه، ولم يمكنه تداركه، ثم تاب، فكيف حكم توبته؟ وهذا يتصور في حق الله سبحانه، وحقوق عباده.

فأما في حق الله، فكمن ترك الصلاة عمداً من غير عذر مع علمه بوجوبها وفرضها، ثم تاب وندم، فاختلف السلف في هذه المسألة.

فقال طائفة: توبته بالندم، والاشتغال بأداء الفرائض المستأنفة، وقضاء الفرائض المتروكة، وهذا قول الأئمة الأربعة وغيرهم.

وقالت طائفة: توبة هذا باستئناف العمل في المستقبل، ولا ينفعه تدارك ما مضى بالقضاء، ولا يقبل منه، فلا يجب عليه. وهذا قول أهل الظاهر، وهو مروى عن جماعة من السلف.

وحجة الموجبين قول النبي ﷺ: «من نام عن صلاة أو نسيها، فليصلها إذا ذكرها».

قالوا: فإذا وجب القضاء على النائم والناسي مع عدم تفريطهما، فوجوبه على العامد والمفرط أولى. قالوا: ولأنه كان يجب عليه أمران: الصلاة وإيقاعها في وقتها، فإذا ترك أحد الأمرين بقي عليه الآخر.

They also argue that compensation is either an obligation by virtue of the first command [to pray], as is obvious, or it could be said that it is an obligation by a new command, that is, the command to the sleeping or forgetful person [to compensate] also counts as a warning to him who intentionally missed the prayer, as argued earlier.

They also argue that if the benefit of an act cannot be compensated fully, it can be compensated to the extent possible; if the benefit of an act is lost in its time, one ought to make up for what is possible of it, which is to perform the act outside its time.

They also argue that the Prophet, God grant him blessing and peace, said, "If I command you to do something, do it to the best of your ability."¹³⁹ The person in question able to perform his prayer outside of the prescribed time, being incapable of doing so in time, is required to do the best he can.

They further argue that it is impossible to imagine that the divine law commands ease for one who intentionally neglects and disobeys God and His Messenger by neglecting an obligation, but requires it of one who has the excuse of sleep or forgetfulness.

They further argue that offering the prayer outside of its time is a substitute for the prayer in time, for worship is such that if its alternative can be found, the original can be excused, and the responsible believer moves to its alternative, such as to dry ablution if [the water for] ablution is unavailable, and the prayer while sitting if one is incapable of praying standing, and reclining if one is incapable of sitting up, and feeding [as compensation] one poor person for every missed day for the one incapable to fast due to old age or terminal illness, and the examples of this are numerous in the law.

They further argue that prayer is a time-dependent duty, and its delaying cannot void the duty except if one attends to it outside its time, same as the debts of human beings when they are delayed.

They also argue that it comes down to this: he sinned by delaying it, which does not void the duty to compensate, just like someone who delays his alms until its time has passed or delays pilgrimage, being sinful in both cases.

They further say that if he intentionally delayed the Friday prayer until the imam is done praying, he is sinful in his delay and praying post-noon prayer becomes incumbent on him. The Friday prayer to post-noon prayer is analogous to the morning prayer on time versus after sunrise.

They also argue that the Prophet, God grant him blessing and peace, delayed the afternoon prayer on the day of [the battle of] the Confederates until he

¹³⁹ This is part of a longer narration Bukhārī #7288 and Muslim #1337.

قالوا: ولأن القضاء إن قلنا يجب عليه بالأمر الأول فظاهر، وإن قلنا يجب عليه بأمر جديد، فأمر النائم والناسي به تنبيه على العامد كما تقدم.

قالوا: ولأن مصلحة الفعل إن لم يمكن تداركها تدارك العبد منها ما أمكن. وقد فاتت مصلحة الفعل في الوقت، فيتدارك ما أمكن منها، وهو الفعل في خارج الوقت.

قالوا: وقد قال النبي ﷺ: «إذا أمرتكم بأمر فأتوا منه ما استطعتم». وهذا قد استطاع الإتيان بالمأمور خارج الوقت، وقد تعذر عليه الإتيان به في وقته، فيجب عليه الإتيان بالمستطاع.

قالوا: وكيف يظن بالشرع أنه يخفف عن هذا المتعمد المفرط العاصي لله ورسوله بترك الوجوب، ويوجهه على المعذور بالنوم أو النسيان؟

قالوا: ولأن الصلاة خارج الوقت بدل عن الصلاة في الوقت، والعبادة إذا كان لها بدل وتعذر المبدل، انتقل المكلف إلى بدله كالتيميم مع الوضوء، وصلاة القاعد عند تعذر القيام، والمضطجع عند تعذر القعود، وإطعام العاجز عن الصيام—لكبر أو مرض غير مرجو—عن كل يوم مسكيناً، ونظائر ذلك كثيرة في الشرع.

قالوا: ولأن الصلاة حق مؤقت، فتأخيرها عن وقته لا يسقط إلا بمبادرته خارج الوقت، كديون الآدميين المؤجلة.

قالوا: ولأن غايته أنه أثم بالتأخير، وهذا لا يسقط القضاء عنه، كمن أخر الزكاة عن وقت وجوبها تأخيراً أثم به، أو أخر الحج تأخيراً أثم به.

قالوا: ولو ترك الجمعة حتى صلاها الإمام عمداً عصي بتأخيرها، ولزمه أن يصلي الظهر، ونسبة الظهر إلى الجمعة كنسبة صلاة الصبح بعد طلوع الشمس إلى صلاتها قبل الطلوع.

قالوا: وقد أخر النبي ﷺ صلاة العصر يوم الأحزاب إلى أن صلاها بعد غروب الشمس، فدل على أن فعلها ممكن خارج الوقت في العمد، سواء كان معذوراً به كهذا التأخير، وتأخير من أخرها

prayed it after sunset.¹⁴⁰ This proves that praying it is possible after its time was missed intentionally, whether one is excused, as in this case, or like the delay of some of the Companions on the day of [the battle against] Banū Qurayṣa until after sunset [due to an immediate command of the Prophet],¹⁴¹ or whether one is not excused, like someone who delays it in neglect. The two cases differ only in their sinfulness or lack thereof, but not regarding their compensation of the obligation after neglecting it.

They also argue that if compensation for prayer outside of its time were not valid and not an obligation, the Prophet, God grant him blessing and peace, would not have commanded on the day of [the battle against] Banū Qurayṣa to delay the afternoon prayer until they prayed at their destination in the midst [of Banū Qurayṣa]; some of them delayed until they prayed in their midst at night, and he did not blame them, nor did he blame those who prayed on the way, due to the reasoning that both groups offered.

They argue that everyone must have a way to repentance; how should this door of repentance be shut on them and the sin of neglect made incumbent upon them, hanging from their necks? This does not befit the principles of the divine law, its wisdom, and mercy, nor consideration of the benefit of the servants in this world and the next. This is the best that is argued by those who hold this opinion.

Those who hold the other opinion respond that when an act of worship is commanded in a certain manner or at a certain time, the one who is commanded cannot fulfill the command except by doing it in the way commanded, on its time and in the prescribed manner. Its performance on the time prescribed by the law is a condition of its validity and fulfillment, and the passing of its time is tantamount to the absence of its requisite time, and the command cannot be fulfilled without it.

They further respond that to not do it in time is like failure to face the requisite direction (*qibla*), or like prostrating on one's cheeks rather than the forehead, or going down on one's knees rather than bowing down, and the like.

The acts of worship, they argue, that are required to be performed during a certain time period are not valid except during that period, just like certain acts of worship are valid only in certain places, and if one wishes to move them to other places they would not be valid, just as is the case of the places of the rituals of pilgrimage, such as at 'Arafa, Muzdalifa, and Jimār, and the brisk walk

¹⁴⁰ This incident is narrated in Bukhārī #2931 and Muslim #627.

¹⁴¹ The anecdote is recorded in Bukhārī #419 and Muslim #1770.

من الصحابة يوم بنى قريظة إلى بعد غروب الشمس، أو لم يكن معذوراً به كخاير المفراط، فتأخيرهما إنما يختلف في الإثم وعدمه، لا وجوب التدارك بعد الترك.

قالوا: ولو كانت الصلاة خارج الوقت لا تصح ولا تجب، لما أمر النبي ﷺ الصحابة يوم بنى قريظة بتأخير صلاة العصر إلى أن يصلوها فيهم، فأخرها بعضهم حتى صلاها فيهم بالليل، فلم يعنفهم، ولم يعنف من صلاها في الطريق لأجل اجتهد الفريقين.

قالوا: ولأن كل تائب له طريق إلى التوبة، فكيف يسد عن هذا طريق التوبة، ويجعل إثم التضييع لازماً له، وطائراً في عنقه؟ فهذا لا يليق بقواعد الشرع وحكمته ورحمته ومراعاته لمصالح العباد في المعاش والمعاد. فهذا أقصى ما يحتاج به لهذه المقالة.

قال أصحاب القول الآخر: العبادة إذا أمر بها على صفة معينة أو في وقت بعينه، لم يكن المأمور ممثلاً للأمر إلا إذا أوقعها على الوجه المأمور به من وصفها ووقتها وشرطها، [فإيقاعها في وقتها والمحدود لها شرعاً شرط في صحة التقيد بها والامثال، فانتفاء وقتها كانتفاء وصفها وشرطها]، فلا يتناولها الأمر بدونه.

قالوا: وإخراجها عن وقتها وإخراجها عن استقبال القبلة مثلاً، وكالسجود على الخد بدل الجبهة، والبروك على الركبة بدل الركوع ونحوه.

قالوا: والعبادات التي جعل لها ظرف من الزملاً لا تصح إلا فيه، كالعبادات التي جعل لها ظروف من المكان، فلو أراد نقلها إلى أمكنة أخرى غيرها لم تصح إلا في أمكنتها، ولا يقوم مكان مقام مكان، كأمكنة المناسك—من عرفة، ومزدلفة، والجمار، والسعي بين الصفا والمروة، والطواف بالبيت—

between al-Safā and al-Marwa, and circumambulating the House.¹⁴² Similarly, transferring acts from one time to another is the same in its invalidity and sin.

They say that transferring the prayers required during a certain time period before or after their time is like transferring the standing at ‘Arafa during the requisite time to another time and place, and moving the months of pilgrimage to another time period.

They ask [rhetorically]: What is the difference between moving the month of Ramadan to the month of Shawwāl, or praying the afternoon prayer at mid-night or performing the pilgrimage in Muḥarram [rather than Dhū al-Ḥijja]? How can the prayer of such a person be valid, but not his fasting and pilgrimage? Both are opposed to God’s command.

They further say that time-dependent rights of God are not acceptable at other than the prescribed times; just as prayers cannot be offered before their time enters, they cannot be accepted after their time. If one says that he will fast the month of Shawwāl instead of Ramadan, he is no different than one who says that he will fast the month of Sha’bān rather than Ramadan.

They say that the right of the night is not acceptable during the day and vice versa.

They say that if the prescribed time is passed, the act of worship is not the same, but something different altogether; for if the afternoon prayer is performed after sunset, it is not afternoon prayer at all, for that prayer is the prayer for that time, and this is not the afternoon prayer at all. One who does so at a different time has not prayed the afternoon prayer at all, but just prayed four cycles of prayer that are the same in form. They say that the Prophet, God grant him blessing and peace, said, “Whoever fails to offer the afternoon prayer, his deeds are void.”¹⁴³ In another wording, “The one who fails to pray the afternoon prayer is as if he has lost his family and property.”¹⁴⁴ If there were a way to

¹⁴² During Ḥajj, or Major Pilgrimage that occurs in the last month of the lunar year, pilgrims simultaneously converge on Mecca for about a week. Prior to the main ritual, a Minor Pilgrimage (‘Umra), consisting of two parts, circumambulation around the Ka’ba following by running back and forth between the hills of Safa and Marwa, is undertaken. The Ḥajj proper starts with going to the plains of Mount ‘Arafāt to stand in vigil, then spending a night in the plain of Muzdalifa, and finally converging there at Jimār, the site where pebbles are thrown at three pillars that represent the devil. After the sacrifice of their animal,

، فنقل العبادة إلى أزمدة غير أزمته التي جعلت أوقاتاً لها شرعاً إلى غيرها، كنقلها عن أمكنتها التي جعلت لها شرعاً إلى غيرها، لا فرق بينهما في الإثم.

قالوا: فنقل الصلاة المحدودة الوقت أولاً وآخراً عن زمنها إلى زمن آخر، كنقل الوقوف بعرفة عن زمنه إلى آخر، ونقل أشهر الحج عن زمنها إلى زمن آخر.

قالوا: فأی فرق بين من نقل صوم رمضان إلى شوال، أو صلى العصر نصف الليل، وبين من حج في الحرم ووقف فيه؟ فكيف تصح صلاة هذا وصيامه دون حج هذا؟ وكلاهما يخالف لأمر الله تعالى، عاص آثم.

قالوا فحقوق الله المؤقتة لا يقبلها الله في غير أوقاتها. فكما لا تقبل قبل دخول أوقاتها لا تقبل بعد خروج أوقاتها. فلو قال: أنا أصوم شوال عن رمضان [كأنني كما لو قال: أنا أصوم شعبان الذي قبله عنه. قالوا: فالحق الليالي لا يقبل بالنهار، [والنهار لا يقبل بالليل]، ولهذا جاء في وصية الصديق لعمر رضي الله عنهما التي تلقاها بالقبول [هو وسائر الصحابة، واعلم] أن الله حقاً بالليل لا يقبله بالنهار، وحقاً بالنهار لا يقبله بالليل.

قالوا: ولأنها إذا فات وقتها المحدود لها شرعاً، لم تبق تلك العبادة بعينها، ولكن شيء آخر غيرها، فإذا فعلت العصر بعد غروب الشمس لم تكن عصراً، فإن العصر صلاة هذا الوقت المحدود، وهذه ليست عصراً، فلم يفعل مصلها العصر البتة، وإنما أتى بأربع ركعات صورتها صورة صلاة العصر، لا أنها هي.

قالوا: وقد ثبت عن النبي ﷺ أنه قال: «من ترك صلاة العصر حبط عمله». وفي لفظ: «الذي تفوته صلاة العصر فكأنما وتر أهله وماله». فلو كان له سبيل إلى التدارك وفعلها صحيحة لم يحبط عمله، ولم

the Pilgrims then are required to shave or trim their hair, followed by a three-day festival of Eid al-Adhā, which is celebrated by all Muslims worldwide, including those who did not partake in the Hajj.

143 Bukhārī #553.

144 Bukhārī #552; Muslim #626.

compensate for it and set it right, his deeds would not be void, nor would it be as if he lost his family and property, if it were sound and acceptable, because, as your school holds, the sin of delaying does not lead to loss due to the possibility of its compensation at another time.

They also say that such a prayer is rejected by the text of the lawgiver, and it is not permissible to deem it valid after clear judgment of its rejection. It is soundly reported in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, in the tradition of ʿĀʾisha, God be pleased with her, that she said that the Messenger of God, God grant him blessing and peace, said, “Whoever does an act that is not in accordance with our command is a reject”¹⁴⁵ and in another wording, “Every deed that is not in accordance with our command is a reject.” This act is in opposition to his command, and hence is a reject, in the meaning that it is rejected; it is like using “the creation” in the meaning of “the created,” or “the striking [of a coin]” meaning “[a coin] that has been struck.” If such a prayer is rejected, it cannot be called valid.

They also say that [completing the prayer in] the time [set for it] is a condition of the fulfillment of the duty and hence the negation of its sin and the following of its command; though [the prayer’s correct] time is like the rest of its commands like purification, facing in the right direction, and covering the private parts. All [its] conditions are of the same rank, so why should they be distinguished [by allowing compensation for one condition but not others]?

They also say that those who consider the compensation valid have no clear textual proof, nor consensus, nor correct analogy; and we will show the invalidity of all of the analogies they have proffered and show their flaws.

They further respond invoking a tradition recorded in the *Musnad* of Imām Aḥmad and elsewhere narrated by Abū Hurayra, God be pleased with him, that the Prophet, God grant him blessing and peace, said, “Whoever fails to fast one day of Ramadan with no excuse, he cannot make up for it even if he fasted the rest of his life.”¹⁴⁶ How could it be said then that another day like it could compensate for it?

They say regarding the validity of worship, if understood as that which is in accordance with the command, then undoubtedly this act of worship is not in congruence and cannot be valid. If the validity of worship is taken to mean the removal of [outstanding] responsibility [to perform it], then that can occur

145 Bukhārī #2697; Muslim #1718.

146 Aḥmad #2396.

يوتر أهله وماله مع صحتها منه وقبولها، لأن معصية التأخير عندكم لا تحقق الترك والفوات لاستدراكه بالفعل في الوقت الثاني.

قالوا: وهذه الصلاة مردودة بنص الشارع، فلا يسوغ أن يقال بقبولها وصحتها مع تصريحه بردها والغائها، كما ثبت في الصحيح عنه ﷺ من حديث عائشة رضي الله عنها قالت: «قال رسول الله ﷺ: «من عمل عملاً ليس عليه أمرنا فهو رد». وفي لفظ: «كل عمل ليس عليه أمرنا فهو رد». وهذا عمل على خلاف أمره، فيكون رداً، و«الرد» بمعنى المردود، كالخلق بمعنى المخلوق، والضرب بمعنى المضروب.

وإذا ثبت أن هذه الصلاة مردودة، فليست بصحيحة ولا مقبولة. قالوا: ولأن الوقت شرط في سقوط الإثم وامتنال الأمر، فكان شرطاً في براءة الذمة والصحة، كسائر شروطها—من الطهارة والاستقبال وستر العورة—، فالأمر تناول الشروط تناولاً واحداً، فكيف ساغ التفريق بينها مع استوائها في الوجوب والأمر والشرطية؟ قالوا: وليس مع المصححين لها بعد الوقت لا نص، ولا إجماع، ولا قياس صحيح، وسنبطل جميع أقبيستهم التي قاسوا عليها، ونبين فسادها.

قالوا: وفي مسند الإمام أحمد وغيره من حديث أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال: «من أفطر يوماً من رمضان لغير عذر لم يقضه عنه صيام الدهر». فكيف يقال: يقضيه عنه يوم مثله؟ قالوا: ولأن صحة العبادة إن فسرت بموافقة الأمر، فلا ريب أن هذه العبادة غير موافقة له، فلا تكون صحيحة. وإن فسرت بسقوط القضاء [فإنما يسقط القضاء] ما وقع على الوجه المأمور به، وهذا لم يقع كذلك، ولا سبيل إلى وقوعه على الوجه المأمور به. فلا سبيل إلى صحته، وإن فسرت بما أبرا

only by things that occur according to the prescribed manner, and this [delayed prayer] is not prescribed, and there is no way it can be carried out in the prescribed way [as the time of the prescription has passed]. There is no way to perform it validly. If by [validity] is meant the removal of sin, then [making it up later] does not remove the sin at all, as there is no proof for it.

They say that a valid and acceptable act of worship is one that is deemed so by the lawgiver, which can only be known through a report that approves it or agrees with his conduct, and both of these conditions are absent in this case.

They say that validity and invalidity are legal judgments; validity requires either a report or accordance with his (the Prophet's) conduct, or similar to something that he validated; this compensatory worship has none of that.

To analogize it to excused or valid delays is entirely an invalid analogy, as will be shown.

They say that your invocation of the Prophet's saying, God grant him blessing and peace, that, "Whoever fails to pray due to sleep or forgetfulness should pray when he remembers it," and that since he required compensation from one with an excuse, the same logic is all the more applicable to one without an excuse, is in fact a proof that goes against you. The lawgiver has required in allowing it after its time that the delay must have been due to sleep or forgetfulness, and if the condition is absent, so must be the allowance. All you are left with is an analogy that equates a neglectful sinner with one whom God has excused. As it has been established on his authority in the *Ṣaḥīḥ*, "Sleep is not neglect; neglect is in wakefulness, that one delays the prayer until the time of the next one begins."¹⁴⁷ This analogy, therefore, is invalid.

They further respond that the person in question did not delay his prayer from its time, but the time that he is commanded to perform it is when he did it, which is when he woke up or remembered, and the Prophet, God grant him blessing and peace, said, "Whoever fails to pray due to sleep or forgetfulness should pray it when he remembers it," that, therefore, is its time. God says, "Establish prayer *for* My remembrance" [20:14], and this particle *lām* ("for"), according to many grammarians, is used to indicate time, thus meaning, "at the time of My remembrance."

Accordingly, they say that the Prophet, God grant him blessing and peace, did not establish prayer on the day of the valley after sunrise except at its time.

¹⁴⁷ Muslim #681.

الذمة، فهذه لم تبريء الذمة من الإثم قطعاً، ولم يثبت بدليل يجب المصير إليه إبراؤها للذمة من توجه المطالبة بالمأمور.

قالوا: ولأن الصحيح من العبادات ما اعتبره الشارع ورضيه وقبله، وهذا لا يعلم إلا بإخباره عن صحتها أو بموافقتها أمره، وكلاهما منتف عن هذه العبادة، فكيف يحكم لها بالصحة؟ قالوا: فالصحة والفساد حكمان شرعيان مرجعهما إلى الشارع، فالصحيح ما شهد له بالصحة، أو علم أنه وافق أمره، أو كان مماثلاً لما شهد له بالصحة، فيكون حكم المثل حكم مثله، وهذه العبادة قد انتفى عنها كل واحد من هذه الأمور.

ومن أفسد الاعتبار اعتبارها بالتأخير المعذور به أو المأذون فيه، وهو اعتبار الشيء بضده، وقياسه على مخالفته في الحقيقة والشرع، وهو من أفسد القياس كما سيأتي.

قالوا: وأما استدلالكم بقول النبي ﷺ: «من نام عن صلاة أو نسيها فليصلها إذا ذكرها» فأوجب القضاء على المعذور، فالمفطر أولى. فهذه الحجة إلى أن تكون عليكم أقرب منها أن تكون لكم. فإن صاحب الشرع شرط في فعلها بعد الوقت أن يكون الترك عن نوم أو نسيان. والمعلق على الشرط عدم عند عدمه، فلم يبق معكم إلا مجرد قياس المفطر العاصي المستحق للعقوبة على من عذره الله، ولم ينسب إلى تفريط ولا معصية، كما ثبت عنه في الصحيح: «ليس في النوم تفريط، إنما التفريط في اليقظة أن يؤخر صلاة حتى يدخل وقت التي بعدها». وأي قياس في الدنيا أفسد من هذا القياس وأبطل؟

قالوا: وأيضاً فهذا لم يؤخر الصلاة عن وقتها، بل وقتها المأمور به لمثله حين استيقظ وذكر، كما قال النبي ﷺ: «من نام عن صلاة أو نسيها فليصلها إذا ذكرها»، فإن ذلك وقتها، فإن الله يقول: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: 14]. وهذه اللام عند كثير من النحاة اللام الوقتية: أي عند ذكري، أو في وقت ذكري.

قالوا: والنبي ﷺ ما صلى الصبح يوم الوادي بعد طلوع الشمس إلا في وقتها حقيقة.

They say that times [for prayers] are of three kinds. The times for one who is capable, awake, and has no excuse, are five, and the times for the one who is awake and has an excuse are three. For such a one, the times for post-noon and afternoon prayers are one, and the times for sunset and twilight prayer are one, and the time for the pre-dawn prayer is one, thus he has three times. If he delays the post-noon prayer until the afternoon, he in fact prayed it in its time. The time for one whose responsibility is suspended due to sleep or forgetfulness is unlimited; his time is when he wakes up or remembers it, and he has no time but that.

This is what the legal commands and principles have guided us to, and the one who deliberately neglects [prayer] is outside of these three kinds, as he is a fourth kind. What category do you place him in?

They further respond that God the Exalted has legislated the compensation for a fast of Ramadan only in cases of menses, traveling, or illness, and has not legislated it for one who breaks his fast without an excuse at all, neither by a clear text nor by any allusion or warning, nor do His principles require it. The best you have is an analogy with the case when there is an excuse, while rejecting the principles of the law that establish a disjunction between the two cases; for the lawgiver has declared that fasting for an entire lifetime cannot compensate for a day of missed fast without excuse, let alone another day like it [being sufficient].

They say that your argument that he had two obligations—to perform the act and do so in its time, and that if he does one the other remains—this would be so if the two commands were not connected as one being the condition of the other, as in the case of pilgrimage and alms, such that if one neglects one, the responsibility for the other is not dropped. If, however, one command was a condition for the other, and if the act fails to satisfy the condition, how could it be said that he is commanded to do one and not the other, and that one act is valid without its condition being fulfilled? Where has God commanded this? Is this not the entire issue?

They further say that compensation becomes an obligation by virtue of a new command, but you have no command that pertains to compensation on the question of dispute, and analogizing it to judgments that are known by consensus is incorrect as we have shown. If we say that [compensation for a missed prayer] is an obligation by the original command [to pray on time], this would be true if the compensation were valid, its benefit being the same as the benefit of [timely] performance, like the compensation for the ill, the traveler, and the menstruating in the case of fasting, and for one who is in slumber, asleep, or who forgot. If, however, the compensation does not lift the burden through timely performance, nor is he excused in his delay, then it fulfills neither the

قالوا: والأوقات ثلاثة أنواع: وقت للقادر المستيقظ الذاكِر غير المعذور، فهي خمسة. ووقت للذاكر المستيقظ المعذور، وهي ثلاثة. فإن في حقه وقت الظهر والعصر واحد، ووقت المغرب والعشاء واحد، ووقت الفجر واحد. فالأوقات في حق هذا ثلاثة، وإذا أخر الظهر إلى أن فعلها في وقت العصر فإنما صلاها في وقتها.

ووقت في حق غير المكلف بنوم أو نسيان، فهو غير محدود البتة، بل الوقت في حقه عند يقظته وذكره، لا وقت له إلا ذلك.

هذا الذي دلت عليه نصوص الشرع وقواعده. وهذا المفراط المضيع خارج عنه هذه الأقسام، وهو قسم رابع، فبأيها تلحقونه؟

قالوا: وقد شرع الله سبحانه قضاء رمضان لمن أفطره لعذر من حيض أو سفر أو مرض. ولم يشرعه قط لمن أفطره متعمداً من غير عذر، لا بنص ولا بإيحاء ولا تنبيه ولا تقتضيه قواعده. وإنما غاية ما معكم قياسه على المعذور مع اطراد قواعد الشرع على التفريق بينهما، بل قد أخبر الشارع أن صيام الدهر لا يقضيه عن يوم يفطره بلا عذر، فضلاً عن يوم مثله.

قالوا: وأما قولكم إنه كان يجب عليه أمران: العبادة، وإيقاعها في وقتها، فإذا ترك أحدهما بقي عليه الآخر؟ فهذا إنما ينفع فيما إذا لم يكن أحد الأمرين مرتبطاً بالآخر ارتباط الشرطية، كمن أمر بالحج والزكاة فترك أحدهما لم يسقط عنه الآخر، أما إذا كان أحدهما شرطاً في الآخر، وقد تعذر الإتيان بالشرط الذي لم يؤمر بالمشروط إلا به، فكيف يقال: إنه يؤمر بالآخر بدونه، ويصح منه بدون وصفه وشرطه، فأين أمره الله بذلك؟ وهل الكلام إلا فيه؟

قالوا: وإن قلنا إنما يجب القضاء بأمر جديد، فلا أمر معكم بالقضاء في محل النزاع، وقياسه على مواقع الإجماع متمنع كما بيناه. وإن قلنا يجب بالأمر الأول، فهذا فيما إذا كان القضاء نافعاً، ومصلحته كمصلحة الأداء، كقضاء المريض والمسافر والحائض للصوم، وقضاء المغمى عليه، والنائم، والناسي. أما إذا كان القضاء غير مبريء للذمة، ولا هو معذور بتأخير الواجب عن وقته، فهذا لم يتناول

first nor the second command. This is analogy between two cases when a cause for the dissimilarity between the original and the unknown case is clear and preventive of the analogy.

They say that your argument—that if one cannot attain the benefit of an action he must do the best he can—would be valid if the attainment of the benefit were not conditional, and if that condition [of timeliness] is gone, so is its benefit; the compensation cannot be attained in that way, but only through repentance, increase in voluntary prayers and good deeds. As for compensation beyond this [as if to go back in time and fulfill a missed responsibility], then there is no way for that.

They say that your invocation of his saying, God grant him blessing and peace, “When I command you to do a thing, do it to the best of your ability,” it does not benefit the argument in the least. This command only means that if one is incapable of performing all of what one is commanded, one ought to do what one can do, such as someone who cannot stand in prayer, or cannot wash his limbs fully in ablution, or complete the reciting of the *Opening*, or disburse all of the obligatory charity. As for him who abandoned the commanded act until its time has passed, this tradition does not address him, for if it did, he would not have been threatened with the voidance of all his deeds and his failure likened to the loss of his family and property.

They respond to the argument that the law cannot ease the load upon such a person by letting him off the hook without compensation, that this is an ill-conceived argument. The one who can compensate is one who is excused who performed his act on its time [modified by the lawgiver due to his excuse], as we noted earlier, and his status is the same as that of him who prays in its proper time without any excuse. We do not drop the responsibility of compensation from the one who intentionally abandoned the duty by way of concession, but because he has no benefit in doing it, nor is it accepted from him, nor is he commanded to do so. He can simply do nothing to attain the benefit of what he has abandoned. How is this a concession?

They further respond that your contention that the prayer outside its time is a substitute for the prayer in its time, and that if one is unable to do a thing an alternative is required, is nothing but an arbitrary claim; this precisely is the point of disagreement. What is the evidence that the alternative you have provided is valid? We ask you to bring us a command authorizing it first, and then evidence that it is acceptable and beneficial, and thirdly that it replaces the original missed act. You cannot establish any of these. Something is known as being an alternative to another only by the lawgiver’s making it so, like dry ablution when one is unable to use water, or feeding [the poor] when one is unable to fast, and vice versa, as in the case of the expiation of oaths. Where has the

الأمر الأول ولا أمر ثان. وإنما هو القياس الذي علم افتراق الأصل والفرع فيه في وصف ظاهر التأثير، مانع للإلحاق.

قالوا: وأما قولكم: إنه إذا لم يمكن تدارك مصلحة الفعل تدارك منها ما أمكن. فهذا إنما يفيد إذا لم يمكن حصول المصلحة موقوفاً على شرط تزول المصلحة بزواله. والتدارك بعد فوات شرطه، وخروجه عن الوجه المأمور به ممتنع إلا بأمر آخر، من التوبة، وتكثير النوافل والحسنات، وأما تدارك غير هذا الفعل فكلاً ولماً.

قالوا: وأما قوله ﷺ «إذا أمرتكم بأمر فأتوا منه ما استطعتم». فقد أبعد النجعة من احتج به، فإن هذا إنما يدل على أن المكلف إذا عجز عن جملة المأمور به أتى بما يقدر عليه منه—كمن عجز عن القيام في الصلاة، أو عن إكمال غسل أعضاء الوضوء، أو عن إكمال الفاتحة، أو عن تمام الكفاية في الإنفاق الواجب ونحو ذلك—أتى بما يقدر عليه وسقط عنه ما يعجز عنه. أما من ترك المأمور به حتى خرج وقته عمداً وتفريطاً بلا عذر، فلا يتناوله الحديث. ولو كان الحديث متناولاً له لما توقعه بإحباط عمله وتشبيهه بمن سلب أهله وماله، وبقي بلا أهل ولا مال.

قالوا: وأما قولكم إنه لا يظن بالشرع تخفيفه عن هذا العائد المفرط بعدم إيجاب القضاء عليه، وتكليف المعذور به، فكلام بعيد عن التحقيق، بين البطلان. فإن هذا المعذور إنما فعل ما أمر به في وقته كما تقدم، فهو في فعل ما أمر به كغير المعذور الذي صلى في وقته، ونحن لم نسقط القضاء عن العائد المفرط تخفيفاً عنه، بل لأنه غير نافع له، ولا مقبول منه، ولا مأمور به، فلا سبيل له إلى تحصيل مصلحة ما تركه، فأين التخفيف عنه؟

قالوا: وأما قولكم إن الصلاة خارج الوقت بدل عن الصلاة في الوقت، وإذا تعذر المبدل انتقل إلى بدله، فهل هذا إلا مجرد دعوى؟ وهل وقع النزاع إلا في هذا؟ فما الدليل على أن صلاة هذا المفرط العائد بدل؟ ونحن نطالبكم بالأمر بها أولاً، وبكونها مقبولة نافعة ثانياً، وبكونها بدلاً ثالثاً، ولا سبيل لكم إلى إثبات شيء من ذلك البتة.

وإنما يعلم كون الشيء بدلاً يجعل الشارع له كذلك، كشرعه التيمم عند العجز عن استعمال الماء، والإطعام عند العجز عن الصيام، وبالعكس. كما في كفارة اليمين، فأين جعل الشرع قضاء هذا المفرط المضيع بدلاً عن فعله العبادة في الوقت، وهو ذلك إلا القياس الذي قد تبين فساده؟

law granted the compensation of this neglectful person who has lost his prayers as being a replacement of his worship in its due time? It is this analogy whose invalidity has been demonstrated.

Their response to the analogy of compensating for missed prayers to the repayment of debt after its due period is of the same kind [of invalid analogy], because the time of obligation to repay is not limited on both sides as is the time for prayer; his duty is not limited and timed, but rather, it is immediate, like alms and pilgrimage, according to some schools. One cannot imagine that the time of debt's repayment is a condition of its validity. True, the best time to repay is the earliest time immediately [following], but delaying it does not make it compensation.

If it is asked: What do you make of the compensation of Ramadan?, given that it is limited between one Ramadan to the next, and it is not permissible to delay it when one is capable to the next Ramadan. Yet, if one does delay it [beyond one year], its doing is necessary regardless, in addition to feeding one poor person every day, as the Companions did, God be pleased with them, in this matter. This is a proof that a timed worship is not excused after its legislated time limit has passed.

It would be said in response that the lawgiver has differentiated between the days of Ramadan themselves and the days of compensation, making the days of Ramadan limited on either side and not liable to move before or after, but left the days of its compensation unqualified. The Exalted said,

Fasting is prescribed for you, even as it was prescribed for those before you, that you may attain piety; [fast] a certain number of days; and [for] him who is sick among you, or on a journey, [the same] number of other days ... [2:183–184]

Thus, he left the compensatory period unqualified, which means that it may be anytime, and there is no divine text nor prophetic command, God grant him blessing and peace, nor any consensus on limiting these to certain days as opposed to others. There is nothing in this matter except the tradition of ʿĀ'isha, "I would have fasting [days] remaining from Ramadan, and I would not make up for it until Sha'bān [the month before the following Ramadan] due to being busy with the Messenger of God, God grant him blessing and peace."¹⁴⁸ It is known that this is not an express text concerning the timing [of make-up

¹⁴⁸ Bukhārī #1950; Muslim #1146.

قالوا: وأما قياسكم فعلها خارج الوقت على صحة أداء ديون الآدميين بعد وقتها فمن هذا النمط، لأن وقت الوجوب في حقه ليس بمحدود الطرفين كوقت الصلاة، فالوجوب في حقه ليس مؤقتاً محدوداً، بل هو على الفور كالزكاة والحج عند من يراه على الفور، فلا يتصور فيه إخراج عن وقت محدود هو شرط لفعله.

نعم أولى الأوقات به الوقت الأول على الفور، وتأخيرها عنه لا يوجب كونه قضاءً. فإن قيل: فما تصنعون بقضاء رمضان؟ فإنه محدود على جهة التوسعة بما بين رمضانين، ولا يجوز تأخيرها مع القدرة إلى رمضان آخر. ومع هذا لو أخره لزمه فعله، وإطعام كل يوم مسكيناً، كما أفق به الصحابة رضي الله عنهم. وهذا دليل على أن العبادة المؤقتة لا يتعذر فعلها بعد خروج وقتها المحدود لها شرعاً.

قيل: قد فرق الشارع بين أيام رمضان نفسها وبين أيام القضاء، فجعل أيام رمضان محدودة الطرفين، لا يجوز تقديمها ولا تأخيرها، وأطلق أيام قضاائه فقال سبحانه: ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ [البقرة: 183-184]، فأطلق العدة ولم يوقتها، وهذا يدل على أنها تجيء في أي أيام كانت، ولم يجيء نص عن الله تعالى ولا عن رسوله ﷺ ولا إجماع على تقييدها بأيام لا تجزيء في غيرها. وليس في الباب إلا حديث عائشة رضي الله عنها: «كان يكون علي الصوم من رمضان، فلا أقضيه إلا في شعبان، من الشغل برسول الله ﷺ». ومعلوم أن هذا ليس صريحاً في التوقيت بما

fasts] being limited to the two Ramadans comparable to the timing of the days of Ramadan between the two crescents. To judge one by the standard of the other is incorrect and amounts to equating what God has differentiated, for He has made the days of Ramadan limited by a limit that cannot be hastened or delayed, and has left unqualified the days of compensation, and emphasized this freedom from qualification by the word "other [days]." Some of the Companions have given the opinion that this period should be before the coming of the next Ramadan as a way to discourage excessive delay, but the compensation remains what it is even if it is completed after the following Ramadan, and the status of these compensatory fasts is the same before or after the [following] Ramadan.

This is further elaborated by the fact that if one failed to complete one's fast on one of the days of Ramadan without an excuse, he cannot substitute it with another day at all, whereas if one fails to complete the compensatory fast on one of the days, he can fast the day after.

The secret of the distinction is that one who has a valid excuse for delaying the fast does not have a specific time when to make up the fast, but rather he has been given the choice [as regards when to do so], and any day he chooses to fast is the same as another; as for him who is not excused, the days of obligation are specified for him and are not substitutable.

They further respond concerning the one who neglects the Friday [congregational prayer] intentionally that we only require such a one to perform the post-noon prayer because his original obligation was to offer one of these two prayers, either the Friday or the post-noon, and if he fails to perform the Friday congregational prayer the post-noon is still required. He is addressed in either case in accordance with the time period.

They further argue that especially those who consider the Friday prayer alternative for the post-noon prayer, and if the alternative is missed resort is had to the original, and this would be so if the validity of compensation is known by either consensus or clear scriptural text. If there is disagreement concerning [its validity], our response is multifaceted. We say that if neglecting the Friday congregational prayer is the same as neglecting the post-noon prayer, the judgment in both cases is the same. If, however, there is an effective difference between the two cases that calls into question the analogy [of Friday compensation with the compensation for regular prayers after the time has passed], then the analogy is invalidated regardless.

They say in regard to the Prophet's, God grant him blessing and peace, delaying the afternoon prayer on the day of [the battle against] the Confederates until sunset, there are two opinions concerning whether this act has been abrogated.

بين الرمضانين، كتوقيت أيام رمضان بما بين الهلالين. فاعتبار أحدهما بالآخر ممتنع، وجمع بين ما فرق الله بينهما. فإنه جعل أيام رمضان محدودةً بحد لا تتقدم عنه ولا تتأخر، وأطلق أيام القضاء، وأكد إطلاقها بقوله: ﴿أُخِّرَ﴾، وأفقي من أفقي من الصحابة بالإطعام لمن أخرها إلى رمضان آخر، جبراً لزيادة التأخير عن المدة التي بين الرمضانين، ولا تخرج بذلك عن كونها قضاءً، وإن فعلت بعد رمضان آخر، فحكمها في القضاء قبل رمضان وبعده واحد، بخلاف أيام رمضان.

يوضح هذا أنه لو أفطر يوماً من أيام رمضان عمداً بغير عذر لم يتمكن أن يقيم مقامه يوماً آخر مثله البتة، ولو أفطر يوماً من أيام القضاء قام اليوم الذي بعده مقامه.

وسر الفرق أن المعذور لم يتعين في حقه أيام القضاء، بل هو مخير فيها، أي يوم صامه قام مقام الآخر. وأما غير المعذور فأيام الوجوب متعينة في حقه، لا يقوم غيرها مقامها.

قالوا: وأما من ترك الجمعة عمداً فإمّا أوجبنا عليه الظهر، لأن الواجب في هذا الوقت أحد الصلاتين ولا بد، إما الجمعة، وإما الظهر، فإذا ترك الجمعة فوقت الظهر قائم، وهو مخاطب بوظيفة الوقت.

قالوا: ولا سيما عند من يجعل الجمعة بدلاً من الظهر، فإنه إذا فاتته البدل رجع إلى الأصل، هذا إن كان القضاء ثابتاً بالإجماع أو بالنص، وإن كان فيه خلاف أجبنا بالجواب المركب.

فنقول: إن كان ترك الجمعة مساوياً لترك الصلاة حتى يخرج وقتها، فالحكم في صورتين واحد، ولا فرق حينئذ، عملاً بما ذكرنا من الدليل، وإن كان بينهما فرق مؤثر بطل الإلحاق فامتنع القياس، فعلى التقديرين بطل القياس.

قالوا: وأما تأخير النبي ﷺ صلاة العصر يوم الأحزاب إلى غروب الشمس، فللناس في هذا التأخير—هل هو منسوخ أم لا—قولان:

The majority, including Aḥmad, al-Shāfiʿī, and Mālik, hold that this incident occurred before the revelation of the verses concerning the Prayer of Fear, which abrogated it. That delay [of the Prophet] was like the delay of combining two prayers, which cannot be used as an analogy for a prohibited, neglectful delay. The two are as different as the delay of the sleeping and the forgetful is from the delay of neglect, but rather, even more so, since this delay is commanded, and is like the delaying of the sunset prayer during the pilgrimage at Muzdalifa.

The second opinion is that [this act of the Prophet] is not abrogated, but rather it is still in effect, and that one who is in a battle may delay the prayer at the time if he is busy in battle, and offer it after that when he is able. This is the opinion of Abū Ḥanifa and one report from Aḥmad.

Either way, it cannot be linked analogically to one who intentionally neglects the prayer. The same is true of the delay of the afternoon prayer on the day of [the battle against] Banū Qurayza by the Companions, God be pleased with them, as it was a delay that had been commanded according to some scholars, and a delay that was acceptable as a permissible interpretation of the command according to others. This is why the Prophet, God grant him blessing and peace, did not chastise either those who prayed on the way or those who delayed it until nightfall amidst Banū Qurayza. That is because one group adhered to the apparent meaning of the [Prophet's] command [to not pray the afternoon prayer until they reached the dwellings of Banū Qurayza], whereas the other adhered to the meaning and intention, which was to hasten.

The scholars of Islam have disagreed about which of the two groups was correct. One group says that if we were with them, we would have prayed in the way along with those who understood the meaning and appreciated the objective of that command and thus attained both the reward of the prayer in its prescribed time as well as hastening to the enemy, and they did not fail to meet them, because the measure of the delay caused by their stop was made up any way by the time the other group took to pray when they got to the destination. They hold that this was the group better in understanding, as they brought together obedience and reasoning in their conduct; marching toward jihad while also understanding the ego.

The other group says that had we been with them, we would have delayed our prayer until we arrived at Banū Qurayza, as they were the ones who correctly and categorically obeyed God, because this delay was a duty given by the command of the Messenger, God grant him blessing and peace. In this particular instance, obedience to God meant precisely this, for God commands whatever He wills, and His command to delay an act of worship is the same in import as His command to hasten it. This group, therefore, was the more blessed of the

فقال الجمهور كأحمد، والشافعي ومالك: هذا كان قبل نزول صلاة الخوف ثم نسخ بصلاة الخوف، فكان ذلك التأخير كتأخير الجمع بين الصلاتين، فلا يجوز اعتبار الترك المحرم به، ويكون الفرق بينهما كالفرق بين تأخير النائم والناسي، وتأخير المفطر، بل أولى. فإن هذا التأخير حينئذ مأمور به، فهو كتأخير المغرب ليلة جمع إلى مزدلفة.

والقول الثاني: أنه ليس بمنسوخ بل هو باق، وللمقاتل تأخير الصلاة حال اشتغاله بالحرب والمسايقة، وفعلها عند تمكنه منها، وهذا قول أبي حنيفة، ويذكر رواية عن أحمد.

وعلى التقديرين، فلا يصح إلحاق تأخير العائد المفطر به، وكذلك تأخير الصحابة—رضي الله عنهم—العصر يوم بني قريظة، فإنه كان تأخيراً مأموراً به عند طائفة من أهل العلم، أو تأخيراً سائغاً للتأويل عند بعضهم، ولهذا لم يعنف النبي ﷺ من صلاها في الطريق في وقتها، ولا من أخرها إلى الليل حتى صلاها في بني قريظة، لأن هؤلاء تمسكوا بظاهر الأمر، وأولئك نظروا إلى المعنى والمراد منهم، وهو سرعة السير.

واختلف علماء الإسلام في تصويب أي الطائفتين.

فقال طائفة: لو كنا مع القوم لصلينا في الطريق مع الذين فهموا المراد وعقلوا مقصود الأمر، فجمعوا بين إيقاع الصلاة في وقتها وبين المبادرة إلى العدول، ولم يفتهم مشهدهم، إذ المقدار الذي سبقهم به أولئك لحقوهم به لما اشتغلوا بالصلاة وقت النزول.

قالوا: فهؤلاء أفقه الطائفتين، جمعوا بين الامتثال والاجتهاد والمبادرة إلى الجهاد مع فقه النفس. وقالت طائفة: لو كنا معهم لأخرنا الصلاة مع الذين أخروها إلى بني قريظة، وهم الذين أصابوا حكم الله قطعاً، وكان هذا التأخير واجباً لأمر رسول الله ﷺ به، فهو الطاعة لله ذلك اليوم خاصة، والله يأمر بما يشاء. فأمره بالتأخير في وجوب الطاعة كأمره بالتقديم، فهؤلاء كانوا أسعد بالنص،

two by virtue of their adherence to the scriptural text, and they were the ones who attained double the reward. The other group was not blamed only because they exercised their right to interpret and reason. They also intended to obey God and His Messenger, and they deserve a single reward, like a judge who reasons his best but misses the right answer.

The point of all this is that to analogically link their act with the neglectful sinner [who fails to pray in its allotted time] is altogether invalid.

Turning now to the argument that such a person is repentant and regretful, how can we then shut the door of repentance to him, and make his sin of having wasted his prayer inseparable from him, like a curse ever hung around his neck? We seek God's refuge from shutting the door upon him that God has opened to every sinner, and has not closed it to anyone whatsoever until his death, or until [the final sign of Judgment Day] when the sun rises from the west. The response to this argument is that the concern here is only with how to avail the path of repentance and its actualization to him, and whether a compensation for [the missed prayers] be specified for him, or must he simply continue the act in the future, so that he can go on without this counting against him. His judgment, therefore, is the judgment of an unbeliever who embraces Islam and proceeds to worship in the future upon the acceptance of his repentance. Because abandoning one of the duties of Islam is not a greater sin than abandoning the entirety of Islam. If, therefore, the repentance of one who abandons Islam is accepted and sound, and it is not a condition for his repentance for him to compensate for all the acts of worship missed during his state of unbelief—be he originally an unbeliever or an apostate. All the Companions, God be pleased with them, agreed on not requiring the apostates after they returned to Islam to compensate. To accept the repentance of one who abandons the prayer, and [for the repentance] to not depend on [this compensation], is valid *a fortiori*. God knows best.

13.11 *Violation of the Rights of Human Beings*

Concerning [the sin of violating] the rights of [God's] servants,¹⁴⁹ a number of problems can be raised.

One is concerning someone who usurps some property, then repents and is unable to return it to its owner or his heirs, either because he does not know them, or because they have all passed away, or another reason. There is disagreement about the repentance of this person.

149 Note that "the rights of God's servants," an Islamic concept of God-given rights, should not be confused with the modern concept of inalienable human rights. Apart from the

وهم الذين فازوا بالأجرين. وإنما لم يعنف الآخرين لأجل التأويل والاجتهاد، فإنهم إنما قصدوا طاعة الله ورسوله، وهم أهل الأجر الواحد، وهم كالحاكم الذي يجتهد فيخطيء الحق. والمقصود أن إلحاق المفرط العاصي بالتأخير بهؤلاء في غاية الفساد.

قالوا: وأما قولكم إن هذا تائب نادم، فكيف نسد عليه طريق التوبة، ويجعل إثم التضييع لازماً له وطائراً في عنقه؟ فعاذ الله أن نسد عليه باباً فتحه الله لعباده المذنبين كلهم، ولم يغلقه عن أحد إلى حين موته، أو إلى وقت طلوع الشمس من مغربها. وإنما الشأن في طريق توبته وتحقيقها، هل يتعين لها القضاء أم يستأنف العمل ويصبر ما مضى لا له ولا عليه، ويكون حكمه حكم الكافر إذا أسلم في استئناف العمل وقبول التوبة؟ فإن ترك فريضة من فرائض الإسلام لا يزيد على ترك الإسلام بجملته وفرائضه. فإذا كانت توبة تارك الإسلام مقبولةً صحيحةً لا يشترط في صحتها إعادة ما فاتته في حال [كفره]—أصلياً كان أو مرتداً—، كما أجمع عليه الصحابة رضي الله عنهم في ترك أمر المرتدين لما رجعوا إلى الإسلام بالقضاء، فقبول توبة تارك الصلاة، وعدم توقفها على القضاء أولى. والله أعلم.

فصل

وأما في حقوق العباد، فيتصور في مسائل:

إحداها: من غصب أموالاً ثم تاب، وتعذر عليه ردها إلى أصحابها أو إلى ورثتهم لجهله بهم أو لانقراضهم أو لغير ذلك، فاختلف في توبة مثل هذا.

obvious difference that in the former case God is the author of all rights and duties, and in the latter there is no author and no one with the authority to rescind these rights, there is another one: in the Islamic scheme, rights are internal to the (divine) law, whereas modern human rights are often mobilized as external limitations on the state (or any) law.

One group says that he has no possibility of repentance except by returning these wrongly usurped goods to their owners, and if that is not possible, repentance for him is not possible, and he will face retribution on the Day of Resurrection by means of [exchanging] good and bad deeds, and nothing else. They say that we are concerned here with the right of a human being that was not restored to him, and God Almighty does not overlook anything from the rights of the servants, rather, He restores it between them, and He does not let go the wrong of any wrongdoer. The wronged must exact his right from the wrongdoer, even if it pertains to one slap, or word, or strike with a pebble. They say that the closest such a person can do is to increase his good deeds by which to compensate on the day when neither dinar nor dirham will be any good, and the most beneficial thing for him would be to be patient over another's transgression against and harm to him, and another's backbiting and slander against him. He must not try to get even in this life, nor confront his abuser so that he may earn his abuser's good deeds. What he will thus earn may be equal or outdo [what he owes those he has wronged]. Beyond this, those who hold this view disagree about what to do with what he possesses of property. One group says that he must avoid it and not use it in any manner, and another says that he turns it over to the ruler of Muslims or his assistant, because [the ruler] is the trustee of its original owners, so he may hold it for them and it would then be considered like any other lost and found goods.

Another group says that the door of repentance is ever open for such a person and God has not shut it upon him, and his repentance is that he give in charity those goods on behalf of their original owners. On the day when all rights are restored, the [wronged] will have a choice whether to allow what he did and earn the reward of his charity or to not accept it and rather take from his good deeds the measure of their usurped goods, and the reward of his charity would then be his own. For God the Exalted does not allow its reward to be wasted, nor would He restore both the reward of the charity as well as his share of good deeds to the original owner. This is the view of a group of Companions, God be pleased with them, as it is reported from Ibn Mas'ūd, Mu'āwiya, and Ḥajjāj b. al-Shā'ir. For once Ibn Mas'ūd purchased a bond-girl from a man and went inside to count the coins to give him, but the man left, and he waited for him until he gave up on him. He gave away the price in charity and said, "O God, this is on behalf of the owner of this bond-girl; if he agrees, the reward is his, and if he denies it, the reward is mine and he will have a measure of my good deeds." [In another report,] a man stole from the spoils of war and then repented and returned what he had stolen to the leader of the army, who refused to accept it from him, saying that the army had left and he could not return it to the army. So he went to Ḥajjāj b. al-Shā'ir, who said to him, "God knows the army, and their

فقلت طائفة: لا توبة له إلا بأداء هذه المظالم إلى أربابها. فإذا كان ذلك قد تعذر عليه تعذرت عليه التوبة، والقصاص أمامه يوم القيامة بالحسنات والسيئات ليس إلا.

قالوا: فإن هذا حق آدمي لم يصل إليه. والله سبحانه لا يترك من حقوق عباده شيئاً، بل يستوفيا بعضهم من بعض، ولا يجاوزه ظلم ظالم، فلا بد أن يأخذ المظلوم حقه من ظالمه، ولو لطمه ولو كلمة ولو رميةً بحجر.

قالوا: أقرب ما لهذا في تدارك الفارط منه أن يستكثر من الحسنات، ليتمكن من الوفاء منها يوم لا يكون الوفاء بدينار ولا درهم، فيتجر تجارةً يمكنه الوفاء منها يوم لا يكون الوفاء بدينار ولا درهم، فيتجر تجارةً يمكنه الوفاء منها. ومن أنفع ما له الصبر على ظلم غيره له وأذاه وغيبته وقذفه. فلا يستوفي حقه في الدنيا، ولا يقابله ليحيل خصمه عليه إذا أفلس من حسناته. فإنه كما يؤخذ منه ما عليه يستوفي أيضاً ما له، وقد يتساويان، وقد يزيد أحدهما عن الآخر.

ثم اختلف هؤلاء في حكم ما بيده من الأموال.

فقلت طائفة: يوقف أمرها ولا يتصرف فيها البتة.

وقالت طائفة: يدفعها إلى الإمام أو نائبه لأنه وكل أربابها، فيحفظها لهم، ويكون حكمها حكم الأموال الضائعة.

وقالت طائفة أخرى: بل باب التوبة مفتوح لهذا، ولم يعلقه الله عنه ولا عن مذنب باب التوبة، وتوبته أن يتصدق بتلك الأموال عن أربابها. فإذا كان يوم استيفاء الحقوق كان لهم الخيار بين أن يجيزوا ما فعل، وتكون أجورها لهم، وبين ألا يجيزوه ويأخذوا من حسناته بقدر أموالهم، فيكون ثواب تلك الصدقة له، إذ لا يطل الله سبحانه ثوابها، ولا يجمع لأربابها بين العوض والمعوّض فيغرمه إياها، ويجعل أجرها لهم، وقد غرم من حسناته بقدرها.

وهذا مذهب جماعة من الصحابة—رضي الله عنه—، كما هو مروى عن ابن مسعود ومعاوية وحجاج بن الشاعر، فقد اشترى ابن مسعود من رجل جارية، ودخل يزن له الثمن، فذهب رب الجارية، فانتظره حتى يئس من عوده، فتصدق بالثمن، وقال: اللهم هذا عن رب الجارية، فإن رضي فالأجر له، وإن أبى فالأجر لي، وله من حسناتي بقدره. وغل رجل من الغنيمة، ثم تاب فجاء بما غله إلى أمير الجيش، فأبى أن يقبله منه، وقال: كيف لي بإيصاله إلى الجيش، وقد تفرقوا؟ فأتى حجاج

names and lineages, so return the fifth to whom it belongs, and give the rest in charity on their behalf, for God will bring it to them,” or something like that, and so he did. Then Mu‘āwiya said, “That I give you such an excellent verdict is dearer to me than half my kingdom.”

They say that this is true of lost and found property when its owner cannot be found after announcing [it publicly] and one does not wish to keep it, one gives it in charity; and if the owner appears later, one gives him the choice of accepting the reward of charity on his behalf or compensation.

They say that this is because someone whose identity is unknown according to the law is the same as a non-existent one, and [thus] when the owner [of these goods] is unknown he is like one non-existent, and the property is the same as one that has no particular owner, and its benefit must not be voided [by simply leaving it untouched], as that is harmful both to the owner and the poor and the one who holds it. As for the owner, he did not benefit from it in any way, nor did the poor; nor did the holder manage to remove his sin, having to pay his due on the Day of Resurrection. Such a thing is not permissible in the law, let alone be required and obligated. This is because laws are based on the attainment and completion of benefits to the extent possible and removing or reducing harms to the extent possible. The freezing of this property or leaving it untouched is a pure loss with no benefit in it, and cannot be adopted.

They say that the principles of the law establish that customary permission are like verbal permission, and so if someone sees another person's property (understood here to be cattle) and he is able to slaughter it, his doing so counts as a favor and sincerity to the owner, and he is permitted to do so by custom, or else the owner would be a fool. This is because if he slaughtered it for the benefit of the owner, he does not have to compensate him for it, because he did good, and “There is no right against those who do good” [9:91].

Similarly, if a wrongdoer usurps [some property] or it is feared that he will, and so he compromises by giving him some of it, rendering the rest to the owner what was absent at the moment, or if the owner was letting it go to waste so one sells it and keeps its price for the owner, and so on, all of these arrangements are customarily permitted by the owner. Once, ‘Urwa b. al-Ja‘d al-Bāriqī, God be pleased with him, the trustee of the Prophet, God grant him blessing and peace, sold the Prophet's property without his verbal permission, and bought its replacement using some of that price, then brought back the acquired goods and the remaining price, so the Prophet accepted it and supplicated for him. This report has caused confusion to one of the jurists, who explained it as the right of the non-relevant parties [to one's property]. But [this cannot be correct] as a non-relevant party cannot own or hand ownership to someone

بن الشاعر فقال: يا هذا إن الله يعلم الجيش وأسماءهم وأنسابهم، فادفع خمسه إلى صاحب الخمس، وتصدق بالباقي عنهم، فإن الله يوصل ذلك إليهم—أو كما قال—ففعّل. فلما أخبر معاوية قال: لأن أكون أفتيك بذلك أحب إلي من نصف ملكي.

قالوا: وكذلك اللقطة إذا لم يجد ربها بعد تعريفها، ولم يرد أن يملكها تصدق بها عنه، فإن ظهر مالكمها خيره بين الأجر والضمان.

قالوا: وهذا لأن المجهول في الشرع كالمعدوم. فإذا جهل الملك صار بمنزلة المعدوم. وهذا مال لم يعلم له مالك معين، ولا سبيل إلى تعطيل الانتفاع به لما فيه من المفسدة والضرر بمالكة والفقراء وبمن هو في يده. أما المالك فلعدم وصول نفعه إليه وكذلك الفقراء. وأما من هو في يده فلعدم تمكنه من الخلاص من إثمه، فيغرمه يوم القيامة من غير انتفاع به. ومثل هذا لا تبيحه شريعة، فضلاً عن أن تأمر به وتوجهه. فإن الشرائع مبناها على تحصيل المصالح بحسب الإمكان [وتكميلها، وتعطيل المفسد بحسب الإمكان وتقليلها. وتعطيل هذا المال ووقفه ومنعه عن الانتفاع به] مفسدة محضة لا مصلحة فيها، فلا يصار إليه.

قالوا وقد استقرت قواعد الشرع على أن الإذن العرفي كاللفظي، فمن رأى رأى بمال غيره موتاً—وهو مما يمكن استدراكه بذبحه—، فذبحه إحساناً إلى مالكة ونصحاً له، فهو مأذون له فيه عرفاً، وإلا كان المالك سفيهاً. فإذا ذبحه لمصلحة مالكة لم يضمّنه لأنه محسن، ﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾ [التوبة: 91]. وكذلك إذا غصبه ظالم أو خاف عليه منه، فصالحه عليه بيعه، فيسلم الباقي لمالكة وهو غائب عنه، أو رآه آيلاً إلى تلاف محض، فباعه وحفظ ثمنه له ونحو ذلك، فإن هذا كله مأذون فيه عرفاً من المالك. وقد باع عروة بن الجعد البارقـي—رضي الله عنه—وكيل النبي ﷺ ملك النبي ﷺ بغير إذنه لفظاً، واشترى له ببعض ثمنه مثل ما وكله في شرائه بذلك الثمن كله، ثم جاءه بالثمن وبالمشترى فقبله النبي ودعا له.

وأشكّل هذا على بعض الفقهاء، وبناءه على تصرف الفضولي، فأورد عليه أن الفضولي لا يقبض ولا يقبض، وهذا قبض وأقبض.

else. Another jurist explained this by saying that the man in question was [the Prophet's] unqualified trustee in every respect. This is even less sensible than the first opinion, as it is not known that the Messenger of God, God grant him blessing and peace, entrusted [his property and affairs] with absolute authority to anyone, nor has any Muslim related this of him. The correct explanation is that [the Prophet's reaction] was based on the principle that customary permission is like verbal permission, which is that if one is content with letting a good or its price leave his possession [by way of destruction or usurpation], he should be even more content to receive its price in return.

A case that is similar to this is that of an invalid person, traveling or resident, whose caretakers are unable to obtain his permission to spend from his wealth for his treatment, and so, fearing for him, they spend his property on his cure without his permission based on custom. There are other examples whose benefit and goodness are established in the natural disposition of human beings, and the law has not come to prohibit that.

If this is established, then it is known that the owner of this property who is unable to access it is more likely to be pleased by receiving its benefit in the afterlife, and he is likely to be most averse to just leaving it untouched and severing it from any benefit to anyone in this life and the next. If its reward reaches him [in the afterlife], he will be more pleased than his pleasure of receiving it in this world. How, then, could it be held that the benefit of freezing this property from any benefit to the dead or the poor or to the one who possesses it is of greater benefit than its lawful spending? In fact, what benefit is there in this world and the next in this approach of freezing? Is it anything but pure harm?

Our Shaykh Abū al-'Abbās Ibn Taymiyya, God sanctify his soul, was asked by another shaykh, "I ran away from my teacher [and owner] when I was little, and until today I do not know of anything about him, and I was his slave. I fear God Almighty and Exalted and wish to free myself from the right of my teacher over me. I asked a group of jurisconsults who said to me to go sit in prison." Our Shaykh laughed and said, "Give in charity the highest price for you at the time on behalf of your master, and you have no reason for you to sit in prison without any benefit to you, that will only harm you and prevent any benefit for you, nor is there any benefit in that for your teacher, nor for you or the Muslims." [His response was this or] something like it.

13.12 *How to Compensate for Illicit Income?*

The second question concerns the situation when someone earns a sum by a prohibited means, such as prostitution and singing, wine-selling, false testimony, and the like, and takes ownership of it, and then repents with the sum in his possession.

وبناه آخر على أنه كان وكيلاً مطلقاً في كل شيء، وهذا أفسد من الأول، فإنه لا يعرف عن رسول الله ﷺ أنه وكل أحداً وكالةً مطلقةً البتة، ولا نقل ذلك عنه مسلم.

والصواب أنه مبني على هذه القاعدة أن «الإذن العرفي كالإذن اللفظي»، ومن رضي بالمشتري وخروج ثمنه عن ملكه، فهو بأن يرضى به، ويحصل له الثمن أشد رضاً.

ونظير هذا مريض عجز أصحابه—في السفر أو الحضر—عن استئذانه في إخراج شيء من ماله في علاجه، وخيف عليه، فإنهم يخرجون من ماله ما هو مضطر إليه بدون استئذانه، بناء على العرف في ذلك. ونظائر ذلك مما مصلحته وحسنه مستقر في فطر الخلق، ولا تأتي شريعة بتحريمه.

وإذا ثبت ذلك فمن المعلوم أن صاحب هذا المال الذي قد حيل بينه وبينه أشد شيء رضاً بوصول نفعه الأخرى إليه، وهو أكره شيء لتعطيله أو إبقائه مقطوعاً عن الانتفاع به دنيا وأخرى. وإذا وصل إليه ثواب ماله سره ذلك أعظم من سروره بوصوله إليه في الدنيا. فكيف يقال: مصلحة تعطيل هذا المال—عن—انتفاع الميت والمساكين ومن هو بيده—أرجح من مصلحة إنفاقه شرعاً؟ بل أي مصلحة دينية أو دنيوية في هذا التعطيل؟ وهل هو إلا محض المفسدة؟

ولقد سئل شيخنا أبو العباس ابن تيمية—قدس الله روحه—: سأله شيخ فقال: هربت من أستاذي وأنا صغير إلى الآن، لم أطلع له على خبر، وأنا مملوك، وقد خفت من الله عز وجل، وأريد براءة ذمتي من حق أستاذي من رقبتي، وقد سألت جماعة من المفتين فقالوا لي: اذهب فاقعد في المستودع. فضحك شيخنا وقال: تصدق بقيمتك—أعلى ما كانت—عن سيدك، ولا حاجة لك بالمستودع عبثاً في غير مصلحة، وإضراراً بك، وتعطيلاً عن مصالحك، ولا مصلحة لأستاذك في هذا، ولا لك، ولا للمسلمين، أو نحو هذا من الكلام.

فصل

المسألة الثانية: إذا عاوض غيره معاوضةً محرمةً، وقبض العوض—كالزانية، والمغني، وبائع الخمر، وشاهد الزور ونحوهم—، ثم تاب والعوض بيده.

One group says that he returns it to its owner, for it is his property and the transfer of property did not take place in a way permitted by the lawgiver, nor has the owner earned in return a permissible benefit.

Another group says that his repentance is through giving charity rather than returning it to the one from whom he received it. This is the preference of Shaykh al-Islam Ibn Taymiyya, and it is the better of the two opinions. Because the recipient owns this property by the will and pleasure of the original owner, and he has earned a prohibited benefit from it, how, then, should the price and the original good be both restored to him? How should the wealth that he spent to disobey God and spent with pleasure be returned to him for him to do this a second time and a third time? Is this anything but helping him in sin and transgression, and does this befit the beauty of the law that a fornicator be handed back what he paid to the one he fornicated with, and it be taken from her willingly or forcibly after he has had his way with her?

Suppose that the recipient does not have the ownership [as the transaction was illicit], but the ownership of the original owner has ended after he handed the price to the recipient, and the latter has provided to the buyer whatever he had to offer. How could it be said then that his ownership is still intact and it should be returned to him? This is different if [the recipient of the sum] is commanded to give it away in charity, for he received it in an unwholesome way with the agreement of its owner, and so it is not fit for him either, and the original owner as well was pleased to spend it. This is the most fitting way to spend it in the way that benefits him and reduces his sin and does not help the sinner either.

Similarly, the ruling for one whose wealth is mixed with some [of it] licit and some illicit and he is unable to distinguish precisely is that he should estimate and give in charity the part that is illicit, which will render the rest of it good. God knows best.

13.13 *How to Repent if the Victim of One's Crime Is Deceased?*

If one illicitly took some property and the original owner passed away, one must return it to his heir, and if he too died, then to his heir, and so on. If he does not return it to its original owner or one of his heirs, does the right to claim it in the afterlife belong to the original owner or the last heir, as the right had turned over to him?

There are two opinions in this regard among the jurists, and these are the two ways in the school of al-Shāfiʿī, God be pleased with him.

It may be said that the demand belongs to the inheritance and each one of the heirs, as each one deserved it, and he must repay them all, as he wronged each one by failing to pay his due, and so each will direct his demand to him in the afterlife.

فقلت طائفة: يرده إلى مالكة، إذ هو عين ماله، ولم يقبضه بإذن الشارع، ولا حصل لربه في مقابلته نفع مباح.

وقالت طائفة: بل توبته بالتصدق به، ولا يدفعه إلى من أخذه منه، وهو اختيار شيخ الإسلام ابن تيمية، وهو أصوب القولين. فإن قابضه إنما قبضه ببذل مالكة له ورضاه ببذله، وقد استوفى عوضه المحرم، فكيف يجمع له بين العوض والمعوض؟ وكيف يرد عليه مالا قد استعان به على معاصي الله ورضي بإخراجه فيما يستعين به عليها ثانياً وثالثاً؟ وهل هذا إلا محض إعانتة على الإثم والعدوان؟ وهل يناسب هذا محاسن الشرع أن يقضى للزاني بكل ما دفعه إلى من زنى بها؟ [ويؤخذ منها ذلك طوعاً أو كرهاً، فيعطاه وقد نال غرضه منها.

وهب أن هذا المال لم يملكه الآخذ، فملك صاحبه قد زال عنه بإعطائه لمن أخذه، وقد سلم له ما في قبالة من النفع، فكيف يقال: ملكه باق عليه ويجب رده إليه؟ وهذا بخلاف أمره بالصدقة به، فإنه قد أخذه من وجه خبيث برضا صاحبه وبذله له، فلم يطب له بذلك، وصاحبه قد رضي بإخراجه عن ملكه وألا يعود إليه، فكان أحق الوجوه به، صرفه في المصلحة التي ينتفع بها من قبضه، ويخفف عنه الإثم، ولا يقوى الفاجر به وبعان، ويجمع له بين الأمرين. وهكذا من اختلط ماله الحلال بالحرام، وتعذر عليه تمييزه، أن يتصدق بقدر الحرام، ويطيب له باقي ماله. والله أعلم.

فصل

إذا غضب مالا ومات ربه، وتعذر رده عليه، تعين عليه رده إلى وارثه. فإن مات الوارث، رده إلى وارثه وهلم جراً، فإن لم يرده إلى ربه ولا إلى أحد ورثته، فهل تكون المطالبة به في الآخرة للموروث، إذ هو ربه الأصلي وقد غصبه عليه، أو للوارث الآخر إذ الحق قد انتقل إليه؟ فيه قولان للفقهاء، وهم وجهان في مذهب الشافعي رضي الله عنه. ويحتمل أن يقال: المطالبة للموروث، ولكل واحدة من الورثة، إذ كل منهم يستحقه، ويجب عليه الدفع إليه، فقد ظلمه بترك إعطائه ما وجب عليه دفعه إليه، فيتوجه عليه المطالبة في الآخرة له.

If it is asked how can he complete his repentance from usurping the rights of all of them? It would be said that the way to repent is to give in charity an amount whose reward will accrue to each of the heirs in accordance with how much he failed to benefit from it, doing one's best in that respect. This way, if many years pass, and its owner could have grown it with profit, his repentance requires that he spend the original as well as the profit that could have come from his wealth. If [the repentant usurper] profited from it, all of the profit also belongs to the original owner, and this is the opinion of al-Shāfi'ī and the dominant opinion in the school of Aḥmad. It is [also] said that all of the profit belongs to the usurper, and this is the school of Mālik and Abū Ḥanīfa. Similarly, if he was entrusted some wealth and he invested and profited from it, the profit is his rather than the owner's according to both of these schools, and the compensation of the original amount is upon him. There is a third opinion on this, which is that the two share in the profit, and that is the other report from Aḥmad [b. Ḥanbal], God have mercy on him, and this is the choice of our Shaykh [Ibn Taymiyya], and it is the most sound opinion. He should add the share of the owner to the original amount and give it in charity.

Similarly, if he took a she-camel or lamb and it produced offspring, all offspring belong to the [original] owner; if it or any of the offspring died, he must return the offspring as well as the price of the mother and whatever died of the offspring. This is the opinion of al-Shāfi'ī and the more well-known opinion in the school of Aḥmad.

Mālik says that if it dies, its owner has the choice between accepting its price the day it died and leaving the offspring to the usurper, and taking the offspring and giving up its price. According to the third school, which is preferable as noted above, he gets its price and half of the offspring.

13.14 *Is Murder Unforgivable?*

People have disagreed concerning whether among the sins there is one from which repentance can never be accepted. The majority say that repentance applies to every sin, and therefore every sin is open to repentance and its acceptance.

One group says that the repentance of a murderer cannot be accepted. This is the school of Ibn 'Abbās, God be pleased with him, that is well-known of him, and one of the two reports from Aḥmad. Ibn 'Abbās debated his companions concerning this.

They said to him: Did God not say in the Qur'an, "Nor [do the righteous] take the life which God has forbidden save in (course of) justice, nor commit adultery—and whoso does this shall pay the penalty; the doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained

فإن قيل: كيف يتخلص بالتوبة من حقوق هؤلاء؟

قيل: طريق التوبة أن يتصدق عنهم بما لا يجري منافع ثوابه عليهم بقدر ما فات كل واحد منهم من منفعة ذلك المال لو صار إليه، متحرراً للممكن من ذلك. وهكذا لو تطاولت على المال سنون، وقد كان يمكن ربه أن ينميه بالربح، فتوبته بأن يخرج المال ومقدار ما فوتته من ربح ماله. فإن كان قد ربح فيه بنفسه، فقليل الربح كله للمالك، وهو قول الشافعي، وظاهر مذهب أحمد رحمهما الله.

وقيل: كله للغاصب، وهو مذهب مالك وأبي حنيفة. وكذلك لو أودعه مالاً، فالتجربه وربح، فربحه له دون مالكة عندهما، وضمانه عليه. وفيها قول ثالث: أنهما شريكان في الربح. وهو رواية عن أحمد رحمه الله، واختيار شيخنا رحمه الله، وهو أصح الأقوال، فتضم حصة المالك من الربح إلى أصل المال، ويتصدق بذلك.

وهكذا لو غصب ناقه أو شاةً منه فنتجت أولاداً، فقليل: أولادها كلها للمالك، فإن ماتت—أو شيء من النتاج—رد أولادها وقيمة الأم وما مات من النتاج. هذا مذهب الشافعي وأحمد في المشهور عند أصحابه.

وقال مالك: إذا ماتت، فربها بالخيار بين أخذ قيمتها يوم ماتت وترك نتاجها للغاصب، وبين أخذ نتاجها وترك قيمتها، وعلى القول الثالث الراجح يكون عليه قيمتها، وله نصف النتاج.

فصل

اختلف الناس هل في الذنوب ذنب لا تقبل توبته أم لا؟

فقال الجمهور: التوبة تأتي على كل ذنب، فكل ذنب يمكن التوبة منه وتقبل.

وقالت طائفة: لا تقبل توبة للقاتل. وهذا مذهب ابن عباس—رضي الله عنه—المعروف عنه، وإحدى الروایتين عن أحمد. وقد ناظر ابن عباس في ذلك أصحابه فقالوا له: أليس قد قال الله تعالى في القرآن: ﴿وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ إلى أن قال: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ

forever; Save him who repents and believes and does righteous work; as for such, God will change their evil deeds to good deeds. God is ever Forgiving, Merciful" [25:68–70]?

So he responded that this verse pertained to the Days of Ignorance, when some folk from the associationists had killed and fornicated, so when they came to the Messenger of God, God grant him blessing and peace, they said, "What you call us to is good indeed, if you tell us that for what we have done there is expiation," so the verse came down, "And those who do not call on along with God another deity, nor do they kill a soul that God has prohibited except with right" until His saying, "Except him who repents and believes" [25:68–70]. Therefore, this is for those people. As for the one that is in Sūra *al-Nisā'*, which is the saying of the Almighty, "And whoever intentionally kills a believer, his reward is hellfire forever, and God is wroth with him, and has cursed him, and has prepared for him a great punishment" [4:93], [this] therefore [pertains to] a man who has known Islam and its obligations and then kills [someone]: his punishment is hellfire.

Zayd b. Thābit said, "When these verses in Sūra *The Criterion* were revealed, 'And those who do not call another god with God ...' [25:68] we were pleased by its leniency. We stayed for six months like that until the harsh ones were revealed after the lenient ones, and the lenient ones were abrogated." By the harsh ones, he meant the aforementioned verse from Sūra *al-Nisā'* [4:93]. Ibn 'Abbās, God be pleased with them both, said, "The verse of [Sūra] *The Criterion* is Meccan whereas the verse of *al-Nisā'* is Medinan and nothing at all from it is abrogated."

They say that the repentance of one who has intentionally killed a believer is an exception to the general rule, because there is no way to it (repentance) except by either seeking its legitimacy or returning the soul that he killed; repentance concerning the rights of a human being is not valid except by one of these two measures, both of which are unavailable to the killer. How, then, can his repentance be valid from the violation of a human being's right which has not been restored to him, nor did he do anything to legitimate the act? One cannot analogize this to the [repentance from the usurpation of] property whose owner has passed away because he could return to him the like of what has been lost by giving it in charity.

They also say that one should not retort to us that polytheism is a greater sin than murder and that repenting from it is possible, because that pertains to the right of God purely, which is why repentance from it is possible. As for the right of a human being, repentance from it is dependent on the restoration [of the violated right] and making it right, which he cannot do.

عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿[الفرقان: 68-70]﴾. فقال: كانت هذه الآية في الجاهلية، وذلك أن ناساً من أهل الشرك كانوا قد قتلوا وزنوا، فأَتوا رسول الله ﷺ فقالوا: إن الذي تدعو إليه لحسن لو تخبرنا أن لما عملنا كفارة، فنزل ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ إلى قوله: ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ [الفرقان: 68-70]. فهذه في أولئك. وأما التي في سورة النساء، وهي قوله تعالى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: 93]. فالرجل إذا عرف الإسلام وفرائضه ثم قتل، فجَزَاؤُهُ جَهَنَّمُ. وقال زيد بن ثابت: لما نزلت التي في الفرقان، ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ عجبنا من لينها، فلبثنا سبعة أشهر، ثم نزلت الغليظة بعد اللينة فنسخت اللينة. وأراد بالغليظة هذه الآية آية النساء، وباللينة آية الفرقان. قال ابن عباس—رضي الله عنهما—: «آية الفرقان مكية، وآية النساء مدنية، نزلت ولم ينسخها شيء».

قال هؤلاء: ولأن التوبة من قتل المؤمن عمداً متعذرة، إذ لا سبيل إليها إلا باستحلاله، أو إعادة نفسه التي فوتها عليه، إذ التوبة من حق الآدمي لا تصح إلا بأحدهما، وكلاهما متعذر على القاتل، فكيف تصح توبته من حق آدمي لم يصل إليه، ولم يستحله منه؟ ولا يرد عليهم هذا في المال إذا مات ربه ولم يوفه إياه، لأنه يتمكن من إيصال نظيره إليه بالصدقة. قالوا: ولا يرد علينا أن الشرك أعظم من القتل وتصح التوبة منه، فإن ذلك محض حق الله، فالتوبة ممكنة، وأما حق الآدمي، فالتوبة موقوفة على أدائه إليه، واستحلاله، وقد تعذر.

The majority offers as proof the saying of the Almighty,

Say: O My servants who have transgressed against their own selves! Despair not of the mercy of God, God surely forgives all sins. Lo! He is the Forgiving, the Merciful. [39:53]

This verse pertains to the one who repents.

Furthermore, His words,

God never forgives that a partner be ascribed to Him, but He forgives anything short of that for whomsoever He wills. [4:48]

This pertains to one who has not repented, because associationism has been separated from all others and He attached forgiveness to His will; thus, He particularized and qualified the latter, but generalized and left without qualification the former.

They also offer as proof the words of Almighty,

And I surely am Most Forgiving to whoever repents, believes, and acts righteously, and then seeks guidance. [20:82]

If, therefore, this murderer repents, believes, and acts righteously, then God Almighty and Exalted is most forgiving to him.

They further argue that an authentic tradition from the Prophet, God grant him blessing and peace, relates of one who killed one hundred and then repented, and his repentance was beneficial to him and he was associated [in his final reckoning] with the righteous town to which he had set out.¹⁵⁰

It is also authentically reported from him, God grant him blessing and peace, from the tradition of ʿUbāda b. al-Šāmit, God be pleased with him, that the Messenger of God said while he was surrounded by a group of his Companions,

Swear allegiance to me that you shall not join anything in worship along with God, nor steal, nor fornicate, nor kill your children, nor slander an innocent person with an accusation that you have fabricated, nor disobey me in any good. Whoever among you fulfills his pledge his reward is with God, and whoever indulges in any one of them and is punished for it in this world, that punishment will be an expiation for that sin. And

¹⁵⁰ Based on the tradition in Bukhārī #3283 and Muslim #2766.

واحتج الجمهور بقوله تعالى: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ [الزمر:53]، فهذه في حق التائب. وبقوله: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء:84]. فهذه في حق غير التائب، لأنه فرق بين الشرك وما دونه، وعلق المغفرة بالمسبئة، فخصص وعلق، وفي التي قبلها عمم وأطلق.

واحتجوا بقوله تعالى: ﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ [طه:82]، فإذا تاب هذا القاتل وآمن وعمل صالحاً، فالله عز وجل غفار له.

قالوا: وقد صح عن النبي ﷺ حديث الذي قتل المئة، ثم تاب فنفعت توبته، وألحق بالقرية الصالحة التي خرج إليها.

وصح عنه ﷺ من حديث عبادة بن الصامت رضي الله عنه أن رسول الله ﷺ قال—وحوله عصابة من أصحابه—: «بايعوني على ألا تشركوا بالله شيئاً، ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوني في معروف، فمن وفى منكم فأجره على الله، ومن

if one indulges in any of them, and God conceals his sin, it is up to Him to forgive or punish him [in the Hereafter]. So we swore to him upon these.¹⁵¹

They said further that he, God grant him blessing and peace, said in what he reported from His Lord Almighty, "O son of Adam, if you meet Me with the weight of the earth of sins, and meet Me without having attributed an equal to Me, I will meet you with the same weight of forgiveness."¹⁵²

He also said, God grant him blessing and peace, "Whoever dies without having set up equals to God shall enter the Garden."¹⁵³ He also said, "If anyone's last words are, 'There is no god but God,' he will enter the Garden."¹⁵⁴ He also said, "God has prohibited hellfire on any who says 'There is no god but God' seeking God's pleasure."¹⁵⁵ It also appears in the tradition of intercession, "Release from hellfire anyone whose heart has the weight of a mustard seed of faith" and in it God Almighty says, "By My might and honor, I shall release from hellfire any who says 'There is no god but God.'"¹⁵⁶ The scriptural texts indicating this are manifold, and prove that any who affirms God's unicity shall not abide in hellfire eternally.

They say that the verse in *al-Nisā'*, it is like similar texts of warning as the Almighty's words, "And whoever disobeys God and His Messenger and exceeds His limits, He shall enter him into hellfire, to abide therein forever" [4:14]. His words also, "Those who consume the property of orphans wrongly only consume fire into their bellies, and they shall meet the blaze" [4:10]. He, God grant him blessing and peace, said, "Whoever kills himself with an iron shall suffer from the stab of that iron eternally, forever, in hellfire."¹⁵⁷ The examples of [such figurative warnings] are many.

People have disagreed concerning these texts into a number of positions.

One of them is to take their literal meaning and declare the eternity of the authors of these crimes in hellfire, and this is the saying of the Khārijites and the Mu'tazilites, who disagree beyond this. The Khārijites say that such people are unbelievers, because only the unbelievers shall enter hellfire eternally. The Mu'tazilites say that they are not unbelievers, but rather wicked sinners who shall abide in the fire eternally. All of this applies if they do not repent.

¹⁵¹ Bukhārī #18; Muslim #1709.

¹⁵² Tirmidhī #3540.

¹⁵³ Bukhārī #1237; Muslim #93.

¹⁵⁴ Aḥmad #3116.

أصاب من ذلك شيئاً فعوقب به في الدنيا فهو كفارة له، ومن أصاب من ذلك شيئاً فستره الله عليه فهو إلى الله، إن شاء عفا عنه وإن شاء عاقبه، فبايعناه على ذلك».

قالوا: وقد قال ﷺ فيما يروي عن ربه تبارك وتعالى: «ابن آدم، لو لقيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً، لقيتك بقرابها مغفرة».

وقال ﷺ: «من مات لا يشرك بالله شيئاً دخل الجنة». وقال: «من كان آخر كلامه: لا إله إلا الله دخل الجنة». وقال: «إن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله». وفي حديث الشفاعة: «أخرجوا من النار من في قلبه مثال حبة من خردل من إيمان». وفيه يقول الله تعالى: «وعزتي وجلالي لأخرجن من النار من قال: لا إله إلا الله». وأضعاف هذه النصوص كثيرة، فدل على أنه لا يتخلد في النار أحد من أهل التوحيد.

قالوا: وأما هذه الآية التي في النساء، فهي نظائر أمثالها من نصوص الوعيد، كقوله تعالى: ﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا﴾ [النساء: 14].

وقوله: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ [النساء: 10].

وقوله ﷺ: «من قتل نفسه بحديدة، فحديدته يتوجأ بها خالداً مخلداً في نار جهنم». ونظائره كثيرة. وقد اختلف الناس في هذه النصوص على طرق:

أحدها: القول بظاهرها، وتخليد أرباب هذه الجرائم في النار، وهو قول الخوارج والمعتزلة، ثم اختلفوا.

فقلت الخوارج: هم كفار، لأنه لا يتخلد في النار إلا كافر.

وقالت المعتزلة: ليسوا بكفار، بل فساق مخلدون في النار، هذا كله إذا لم يتوبوا.

155 Bukhārī #425; Muslim #263.

156 A part of the tradition in Bukhārī #7510 and Muslim #193.

157 A part of the tradition in Bukhārī #5778 and Muslim #109.

Another group says that this is a warning in each of these cases applicable to those who declare [the acts in question] to be permissible, for such a person is an unbeliever. Those who do these deeds while believing in their impermissibility are not the object of this warning, the warning of eternity, even if the warning of entering [hellfire for a period] applies to them.

Imam Aḥmad, God be pleased with him, has rejected this opinion saying that if he deemed it permissible and did not do it, he would be an unbeliever regardless [of whether he committed them]; the Prophet, God grant him blessing and peace, only spoke in these cases concerning those who did such things.

A third group says that the argument based on these texts is built on the principle of the applicability of the general meaning of texts, but there are no general words in the language. Hence, these people deny the generalizability of texts altogether, meaning to deny the use of these texts for the reasoning of the Muʿtazilites and the Khārijites. But this solution requires voiding the entirety of the law, if not the nullity of the entirety of reports [in any human affair]. They have retorted to a falsehood with a greater falsehood, and an innovation with an uglier one; they are like him who wishes to build a palace by destroying an entire city.

A fourth group says that this speech [in the said verses] has concealed qualifications; such concealment in speech is abundant and well-known. They disagree about what precisely is concealed. Some say that is it the conditional clause that is concealed, thus it amounts to saying that the reward of such a one is such, if He permits or wills it.

A fifth group says that what is concealed is the exception, thus saying, his reward is such except if He forgives. This is a claim that has no indication for it in the speech itself at all, but rather, it is asserted for an external reason.

A sixth group says that this is a warning, and opposing the warning is not blameworthy, but rather, it is praiseworthy, for God Almighty is permitted to oppose His warning, but He is not permitted to oppose His promise. The difference between them is that warning is His right and opposing it is forgiveness, favor, and exoneration, which is the result of His honor, generosity, and benevolence, whereas the promise [of reward for the righteous] is a right upon Him that He has obligated upon Himself, and God does not go against His promise.

They said that this is why Kaʿb b. Zuhayr praised the Messenger of God, God grant him blessing and peace, when he said,

I am told that the Messenger of God warned me

However, forgiveness with the Messenger of God is always hoped for

وقالت فرقة: بل هذا الوعيد في حق المستحل لها، لأنه كافر، وأما من فعلها يعتقد تحريمها، لم يلحقه هذا الوعيد—وعيد الخلود—وإن لحقه وعيد الدخول.

وقد أنكر الإمام أحمد رضي الله عنه هذا القول وقال: لو استحل ذلك، ولم يفعله كان كافراً. والنبي ﷺ إنما قال: من فعل كذا وكذا.

وقالت فرقة ثالثة: الاستدلال بهذه النصوص مبني على ثبوت العموم، وليس في اللغة ألفاظ عامة. ومن هاهنا أنكر العموم من أنكره، وقصدهم تعطيل هذه الأدلة عن استدلال المعتزلة والخوارج بها، لكن ذلك يستلزم تعطيل الشرع جملةً، بل تعطيل عامة الأخبار. فهؤلاء ردوا باطلاً بأبطل منه، وبدعةً بأقبح منها، وكانوا كمن رام أن يبيّن قصراً فهد مصراً.

وقالت فرقة رابعة: في الكلام إضمار.

قالوا: والإضمار في كلامهم كثير معروف.

ثم اختلفوا في هذا المضمّر، فقالت طائفة بإضمار الشرط، والتقدير فجزأه كذا، إن جازاه أو إن شاء. وقالت فرقة خامسة بإضمار الاستثناء. والتقدير فجزأه كذلك إلا أن يعفو، وهذه دعوى لا دليل في الكلام عليها البتة، ولكن إثباتها بأمر خارج عن اللفظ.

وقالت فرقة سادسة: هذا وعيد، وإخلاف الوعيد لا يذم بل يمدح، والله تعالى يجوز عليه إخلاف الوعيد، ولا يجوز عليه إخلاف الوعد. والفرق بينهما أن الوعيد حقه، وإخلافه عفو وهبة وإسقاط، وذلك موجب كرمه وجوده وإحسانه. والوعد حق عليه أوجب على نفسه، والله لا يخلف الميعاد.

قالوا: ولهذا مدح به كعب بن زهير رسول الله ﷺ حيث يقول:

نبئت أن رسول الله أوعدي والعفو عند رسول الله مأمول.

Once Abū ‘Amr b. al-‘Alā’ debated ‘Amr b. ‘Ubayd on this question; the latter said, “O Abū ‘Amr, God does not violate His promise, and He has said, ‘Whoever kills a believer intentionally, his compensation is hellfire for eternity, and God is wroth with him and cursed him’” [4:93]. Abū ‘Amr responded, “Woe to you O ‘Amr, have you come from a non-Arab? The Arabs do not consider going against a warning blameworthy, but generosity and munificence. Have you not heard the poet,

The son of my uncle fears not my assault so long as I live
 The assault of a challenger ought not to be feared
 True, I warned and I promised, but I
 Am one to oppose my warning but uphold my promise.”

A seventh group said that these texts and their likes are such that they only mention that which requires punishment, but the presence of the requirement of a judgment does not necessarily mean the presence of the judgment itself. A judgment is found only if the required act is found along with the absence of any preventing factor. The purpose of these texts is to declare that such acts are the cause of punishment and require it, even as the evidence of preventive factors is established based on multiply-reported scriptural texts that cannot be set aside. Acts of great benevolence erase and prevent [punishment], as do great afflictions, the establishment of prescribed limits in this world. These texts cannot be neglected, and it is necessary to use both kinds of texts [to reach the conclusion]. Thus, a balance is to be set up comparing the good and the bad deeds, taking into consideration acts that require punishment and those that prevent it, and the heavier side is the one that is effective.

They argue that upon this principle is based the benefits and harms of the two abodes, as well as the rulings of the law and judgments of divine predestination, and is the requirement of the wisdom that permeates all existence. By it are connected the causes to their effects both in creation and in command. God the Exalted has made an opposite to everything; one thing opposes and repels the other, and the stronger of the two prevails. Physical strength, for instance, is required by good health and safety, and the corruption of humors or their absence prevent the work of nature and the presence of strength, and the judgment that prevails is that of the stronger of the two; the same is true of medicine and disease. The servant in such a state possesses the causes of health and the causes of disease; and one of them prevents and opposes the effectiveness of the other; and if it prevails over it, its effect is what actualizes.

وتناظر في هذه المسألة أبو عمرو بن العلاء وعمرو بن عبيد، فقال عمرو بن عبيد: يا أبا عمرو، لا يخلف الله وعده، فقد قال: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ [النساء: 93]. فقال له أبو عمرو: ويحك يا عمرو من العجمة أتيت. إن العرب لا تعد إخلاف الوعيد ذماً بل جوداً وكرماً، أما سمعت قول الشاعر:

ولا يرهب ابن العم ما عشت صولتي ولا يَحْتَشِي من صولة المتهدد.
وإني وإن أوعدته أو وعدته لخلف إيعادي ومنجز موعدتي.

وقالت فرقة سابعة: هذه النصوص وأمثالها مما ذكر فيه المقتضى للعقوبة، ولا يلزم من وجود مقتضى الحكم وجوده. فإن الحكم إنما تم بوجود مقتضيه وانتفاء مانعه، وغاية هذه النصوص الإعلام بأن كذا سبب للعقوبة ومقتض لها. وقد قام الدليل على ذكر الموانع، فبعضها بالإجماع وبعضها بالنص. فالتوبة مانع بالإجماع، والتوحيد مانع بالنصوص المتواترة التي لا مدفع لها، والحسنات العظيمة الماحية مانعة، والمصائب الكبار المكفرة مانعة، وإقامة الحدود في الدنيا مانع بالنص، ولا سبيل إلى تعطيل هذه النصوص، فلا بد من إعمال النصوص من الجانبين.

ومن هاهنا قامت الموازنة بين الحسنات والسيئات اعتباراً لمقتضى العقاب ومانعه، وإعمالاً لأرحمها.

قالوا: وعلى هذا بناء مصالح الدارين ومفاسدهما، وعلى هذا بناء الأحكام الشرعية، والأحكام القدريّة، وهو مقتضى الحكمة السارية في الوجود، وبه ارتباط الأسباب ومسبباتها خلقاً وأمراً. وقد جعل الله سبحانه لكل ضدّ ضداً يدافعه ويقاومه، ويكون الحكم للأغلب منهما. فالقوة مقتضية للصحة والعافية، وفساد الأخلاط ونفيا مانع من عمل الطبيعة وفعل القوة، والحكم للغالب منهما. وكذلك قوى الأدوية والأمراض، والعبد يكون فيه مقتض للصحة ومقتض للعطب، وأحدهما يمنع كمال تأثير الآخر ويقاومه، فإذا ترجح عليه وقهره كان التأثير له.

Hence is known the division of creation into those who will enter the Garden but not enter the Fire, and vice versa. Then there are those who will enter the Fire then be released from it, and the length of their stay there will be in accordance with what they possess of the cause of such stay.

One who has enlightened discernment sees all that God Almighty has declared with it in His Book concerning the matters of afterlife and its details until he sees it as if with his own eyes and knows that it is the requirement of His divinity, lordship, might, and wisdom.

It is impossible for Him to do otherwise, and the attribution of anything different to Him is like attributing to Him that which does not befit Him. To attribute that to Him is the same as likening the sun and the stars to one's eyesight. This is the certitude of faith, and that is the one that consumes bad deeds like fire consumes dry wood. One who possesses this faith can never persist in bad deeds, even if they occur from him and often. Whoever has the light of faith, it enjoins him to renew his repentance at every moment and return to God as often as the number of his breaths. Such a person is the dearest of His creation to God. This [last one] brings together all the paths of explanation concerning the texts of warning.

13.15 *A Penitent Murderer*

They further disagree about when a murderer has repented and surrendered himself and is killed in retribution: does he still owe his victim on the Day of Resurrection?

One group says that nothing remains on him because retribution is its prescribed limit, and prescribed limits are expiation, and the heirs of the victim have received their right on his behalf. Furthermore, he owes [for] one of two crimes; and when one has been fulfilled, he owes nothing more, like if he had committed a crime against the victim's limbs and the latter retaliated, nothing is left on him.

Another group says that the victim has been wronged, his soul has passed, and nothing can make up for it. The heir has received the compensation for the revenge in him, and has quenched his own wrath, but what benefit has the victim derived from that? How is his grievance against the murderer been set right from that?

They argue that in the case of murder, there are three rights: the right of God, that of the victim, and that of the heir. The right of God cannot be fulfilled except by repentance, and the right of the heir except by retribution, for which he can choose one of three things: retribution, free pardon, and blood-money. If [the heir] let him go or accepted the money, the right of the victim is not fulfilled; similarly, if he demanded retaliation, as it is one of the three

ومن هاهنا يعلم انقسام الخلق إلى من يدخل الجنة ولا يدخل النار وعكسه، ومن يدخل النار ثم يخرج منها، ويكون مكثه فيها بحسب ما فيه من مقتضى المكث في سرعة الخروج وبطئه. ومن له بصيرة منورة يرى بها كل ما أخبر الله به في كتابه من أمر المعاد وتفاصيله، حتى كأنه يشاهده رأي عين، ويعلم أن هذا هو مقتضى إلهيته سبحانه وربوبيته وعزته وحكمته وأنه يستحيل عليه خلاف ذلك. ونسبة خلاف ذلك إليه نسبة ما لا يليق به إليه، فيكون نسبة ذلك إلى بصيرته كنسبة الشمس والنجوم إلى بصره. وهذا يقين الإيمان، وهو الذي يحرق السيئات كما تحرق النار الحطب.

وصاحب هذا المقام من الإيمان يستحيل إصراره على السيئات، وإن وقعت منه وكثرت، فإن ما معه من نور الإيمان يأمره بتجديد التوبة كل وقت والرجوع إلى الله بعدد أنفاسه. وهذا من أحب الخلق إلى الله. فهذه مجامع طرق الناس في نصوص الوعيد.

فصل

واختلفوا فيما إذا تاب القاتل، وسلم نفسه فقتل قصاصاً، هل يبقى عليه يوم القيامة للمقتول حق؟ فقالت طائفة: لا يبقى عليه شيء لأن القصاص حده، والحدود كفارة لأهلها، وقد استوفى ورثة المقتول حق موروثهم وهم قائمون مقامه في ذلك، فكأنه قد استوفاه بنفسه، إذ لا فرق بين استيفاء الرجل حقه بنفسه، أو بنائبه ووكيله.

يوضح هذا أنه أحد الجنائتين، فإذا استوفيت منه لم يبق عليه شيء كما لو جنى على طرفه فاستقاد منه، فإنه لا يبقى له عليه شيء.

وقالت طائفة: المقتول قد ظلم، وفاتت عليه نفسه، ولم يستدرك ظلامته، والوارث إنما أدرك ثأر نفسه وشفى غيظه، وأي منفعة حصلت للمقتول بذلك؟ وأي ظلامة استوفاه من القاتل؟ قالوا: فالحقوق في القتل ثلاثة: حق لله، وحق للمقتول، وحق للوارث. فحق الله لا يزول إلا بالتوبة. وحق الوارث قد استوفاه بالقتل، وهو مخير بين ثلاثة أشياء: بين القصاص والعفو مجانا، أو إلى مال.

choices he has, how could the right of the victim be fulfilled by only one of the three options?

They further said that if the victim [hypothetically] said, Do not kill him, for I will demand my right of him on the Day of Resurrection, but they chose to have him killed [nonetheless], is the [victim's] right fulfilled or not? If you argue that it is not, then why do you drop that right if [the heir] chooses retribution without knowing the pleasure of the victim?

These arguments, as you can see, are strong and cannot be refuted except by those of greater or similar strength.

The correct view, and God knows best, is that when the murderer repents, fulfilling the right of God, and submits himself willingly to the heir to take from him the right of their victim relative, both rights are fulfilled. What remains then is the right of the heirs, which God does not deny them, and has made it part of the perfection of the repentance of the murderer to repay the victim in some way. His affliction is not reduced by the killing of his murderer, and sincere repentance removes all that came before it. This one is repaid for the wrong he faced, but that one is not punished due to the completion of his repentance. He becomes like the unbeliever who fights God and His Messenger and kills a Muslim in battle, then he becomes a Muslim himself and his Islam becomes true and good, and God the Exalted repays the martyred and forgives the killer because of his Islam and he is not held responsible for killing a Muslim unjustly. Sincere repentance erases all [sins] that came before it just as [converting to] Islam erases all that came before it.

On this, if he submits himself and follows, and the heir to the victim forgives him, and the killer turns in sincere repentance, God Almighty accepts His repentance while also rewarding the victim [for the wrong he suffered].

This is as far as the view and reasoning of the scholars go; the judgment ultimately is God's, "Your Lord surely judges between them with His judgment, and He is Almighty, All-knowing" [27:78].

14 Perspectives on the Nature of Sin and Repentance

On the perspectives people have toward sinning, which are thirteen.

[i] The animalistic perspective, concerned with the gratification of instinctive desires; [ii] the perspective concerned with the fulfillment of the external aspects of nature and necessities of creaturely existence; [iii] the perspective of determinism; [iv] the perspective of free will; [v] the perspective of wisdom; [vi] the perspective of divine granting success and failure; [vii] the perspective of monotheism; [viii] the perspective of the divine names and attributes;

فلو أحل أو أخذ منه مالا لم يسقط حق المقتول [بذلك، فكذاك إذا اقتص منه، لأنه أحد الطرق الثلاثة في استيفاء حقه، فكيف يسقط حق المقتول] بواحد منها دون الآخرين؟ قالوا: ولو قال القاتل: لا تقتلوه لأطالبه بحقي يوم القيامة فقتلوه، أكان يسقط حقه أو لم يسقطه؟ فإن قلتم: يسقط فباطل، لأنه لم يرض بإسقاطه، وإن قلتم: لا يسقط، فكيف تسقطونه إذا اقتص منه مع عدم العلم برضا المقتول بإسقاط حقه؟

وهذه حجج كما ترى في القوة لا تندفع إلا بأقوى منها أو أمثالها. فالصواب—والله أعلم—أن يقال إذا تاب القاتل من حق الله، وسلم نفسه طوعاً إلى الوارث يستوفي منه حق موروثه سقط عنه الحقان، وبقي حق الموروث لا يضيعه الله، ويجعل من تمام مغفرته للقاتل تعويض المقتول. فإن مصيبته لم تتجبر بقتل قاتله. والتوبة النصوح تهدم ما قبلها، فيعوض هذا عن مظلمته، ولا يعاقب هذا لكآل توبته، وصار هذا كالكافر المحارب لله ورسوله إذا قتل مسلماً في الصف، ثم أسلم وحسن إسلامه، فإن الله سبحانه يعوض هذا الشهيد المقتول، ويغفر للكافر بإسلامه، ولا يؤاخذ به بقتل المسلم ظملاً، فإن هدم التوبة لما قبلها كهدم الإسلام لما قبله. وعلى هذا، إذا سلم نفسه وانقاد فعفا عنه الولي، وتاب القاتل توبة نصوحاً، فالله تعالى يقبل توبته، ويعوض المقتول.

فهذا الذي يمكن أن يصل إليه نظر العالم واجتهاده، والحكم بعد ذلك لله: ﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ﴾ [النمل: 78].

فصل

في مشاهد الخلق في المعصية، وهي ثلاثة عشر مشهداً:

مشهد الحيوانية وقضاء الشهوة، ومشهد اقتضاء رسوم الطبيعة ولوازم الخلقة، ومشهد الجبر، ومشهد القدر، ومشهد الحكمة، ومشهد التوفيق والخذلان، ومشهد التوحيد، ومشهد الأسماء والصفات،

[ix] the perspective of faith and the multiplicity of its perspectives; [x] the perspective of mercy; [xi] the perspective of helplessness and weakness; [xii] the perspective of humility and neediness; [xiii] the perspective of love and worship.

The first four are the perspectives of the deviants and the remaining eight [*sic.*] are for the people of steadfastness, the highest of them being the tenth perspective.

This is the most eminent and beneficial chapter of this book to everyone, and deserves to be grabbed with every last digit of the hand; you may not find it[s contents] in any other book except what we have mentioned in our book, *The Journey of the Two Flights and the Path of the Two Successes*.¹⁵⁸

14.1 *Animalistic Gratification*

As for the animalistic perspective, the perspective of the gratification of desire, it is the perspective of the ignorant who are no different than the rest of the animals except that they stand on two legs and have the ability to speak. They have no concern but to satisfy their body's base desires by any means they can. Such people's souls are animalistic souls and have not risen to the level of humanity, let alone the level of the angels; their spiritual condition is too despicable to deserve mention. Their condition varies according to the animals whose manners and natures they resemble.

Among these are those whose selves are like dogs: if such a one finds a loaf of meat that would suffice one thousand dogs, he would still guard it against all other dogs, and bark at any other dog that gets near it, and not let any other dog get to it except when overpowered. He does not tolerate for any dog to share any of it. His concern is to satiate his hungry stomach by any means regardless of whether the food is carrion or pure, bad or good. He has no shame from anything disgraceful; if you try to chase him away he lolls out his tongue in greed, and if you leave him alone he lolls out his tongue in greed; if you feed him he wags his tail and hovers around you, and if you do not he whines and barks at you.

There are others whose egos are asinine. They have been created for nothing but toil and fodder, the more you feed them the more toil you get out of them; the dumbest of animals and least discerning, which is why God has used it to exemplify one who carries His book as if on its back but fails to know it, understand it, and act accordingly. In contrast, He likened to the dog the wicked scholar whom God has given His signs but he slips away and clings to

¹⁵⁸ See glossary, "Ibn al-Qayyim's Works".

ومشهد الإيمان وتعدد شواهدة، [ومشهد الرحمة]، ومشهد العجز والضعف، ومشهد الذل والافتقار، ومشهد المحبة والعبودية.

فالأربعة الأول للمنحرفين. والثمانية البواقى لأهل الاستقامة. وأعلاها المشهد العاشر. وهذا الفصل من أجل الكتاب وأنفعها لكل أحد، وهو حقيق بأن ثنى عليه انخاصر، ولعلك لا تظفر به في كتاب سواه، إلا ما ذكرناه في كتابنا المسمى: «سفر الهجرتين وطريق السعادتين».

فصل

فأما مشهد الحيوانية وقضاء الشهوة، فمشهد الجهال الذين لا فرق بينهم وبين سائر الحيوان إلا في اعتدال القامة ونطق اللسان ليس همهم إلا مجرد نيل الشهوة بأي طريق أفضت إليها. فهؤلاء نفوسهم نفوس حيوانية لم تترق عنها إلى درجة الإنسانية، فضلاً عن درجة الملائكة. فهؤلاء حالهم أخس من أن تذكر، وهم في أحوالهم متفاوتون بحسب تفاوت الحيوانات التي هم على أخلاقها وطباعها. فمنهم من نفسه كلبية، لو صادف جيفةً تشبع ألف كلب لوقع عليها، وحماها من سائر الكلاب، ونجح كل كلب يدنو منها، فلا تقرّبها الكلاب إلا على كره منه وغلبة، ولا يسمح لكلب بشيء منها، وهمه شبع بطنه من أي طعام اتفق ميتةً أو ذكي، خبيث أو طيب، ولا يستحي من قبيح. إن تحمل عليه يلهث أو تتركه يلهث، إن أطعمته بصبص بذنبه ودار حولك، وإن منعه هرك ونبح. ومنهم من نفسه حمارية لم تخلق إلا للكد والعلف. كلما زيد في علفه زيد في كده. أبكم الحيوان وأقله بصيرةً، ولهذا مثل الله سبحانه وتعالى به من حمّله كتابه، فلم يحمله معرفةً ولا فقهاً ولا عملاً، ومثل بالكلب عالم السوء الذي آتاه الله آياته فانسلك منها وأخلد إلى الأرض واتبع هواه.

the ground following his base desire. In these two similitudes there are great lessons, but this is not the place for them.

There are others whose egos are predatory, whose concern is aggression against people, coercing them to the extent he is able. His nature is extortive in keeping with his predatory nature.

Others possess egos of rats, wicked in nature and corrupting anything they touch; as if their litany is to say, Glory to Him who created them to corrupt all things.

Others possess egos of poisonous creatures like the snake, the scorpion, and the like. This is the kind that harms others just by his looks; he causes a man to enter his grave and a camel to enter the cooking pot. The eye in itself does not do anything, it is only the wicked, poisonous ego made up of rage, envy, and wonder, that encounters its victim when he is off his guard, and then bites it like the snake that looks at any uncovered part of the body to bite, causing either total perdition or some harm. This is why the harm of the one with the eye is not limited to looking directly, but if a thing is described to him even without encountering it his harm makes its way to it. At fault is he who lets down his guard and heed at any moment, for the one with the eye does not affect anyone who possesses the weapons to defend himself, like a [helpless] snake faced with a shield covering the entire body with nothing exposed. It is the duty of anyone who seeks to protect himself to be ever protected, armed, and on guard, holding on to the repeated recitation of the Means of Seeking Divine Protection and Prophetic fortifications that are in the Sunna and those that are in the Qur'an.¹⁵⁹

If a man is known to cause harm by the eye, it is permissible, if not a duty, to hold him and isolate him from the people, providing him food and drink, until he dies. More than one jurist has mentioned this. There should be no disagreement about this because this is beneficial to the Muslims and removal of harm from them. If more is said in this matter, it would not be opposed to the principles of the law. If it is said, Will you demand retribution if he killed by the eye? It would be said that if this happened without his choice, and he was overpowered [by his nature], he is not killed in retaliation, but he owes blood-money. If he intended to do so and could have prevented it and knew that he could kill by that, it is permissible for the ruler to execute him in retaliation, or use the eye against him just as he used the eye against the victim. As for killing

159 The reference is to the last three chapters of the Qur'an as well as prophetic supplications that invoke divine protection on various occasions.

وفي هذين المثلين أسرار عظيمة ليس هذا موضوع ذكرها.
ومنها من نفسه سبعة غضبية، هم العدوان على الناس، وقهرهم بما وصلت إليه قدرته طبيعية مقتضاه، وذلك كتنقاضي طبيعة السبع لما يصدر منه.
ومنها من نفسه فأرية، فاسق بطبعه، مفسد لما جاوره، تسيحه بلسان الحال: سبحان من خلقه للفساد.

ومنها: من نفسه على نفوس ذوات السموم والحماة، كالحية، والعقرب، وغيرهما. وهذا الضرب هو الذي يؤذي بعينه، فيدخل الرجل القبر، والجمل القدر. والعين وحدها لم تفعل شيئاً، وإنما النفس الخبيثة السمية تكيفت بكيفية غضبية مع شدة حسد وإعجاب، وقابلت المعين على غرة منه وغفلة وهو أعزل من سلاحه، فلدغته كالحية التي تنظر إلى موضع مكشوف من بدن الإنسان فتنهشه، فإما عطب وإما أذى. ولهذا لا يتوقف أذى العائن على الرؤية والمشاهدة، بل إذا وصف له الشيء الغائب عنه وصل إليه أذاه. والذنب للجهل المعين وغفلته وغرته عن حمل سلاحه كل وقت. فالعائن لا يؤثر في شاكي السلاح، كالحية إذا قابلت درعاً سابغاً على جميع البدن ليس فيه موضع مكشوف. فحق على من أراد حفظ نفسه وحمايتها ألا يزال متدرعاً متحصناً لأبداً أداة الحرب، مواظباً على أوراد التعوذات والتحصينات النبوية التي في السنة والتي في القرآن.

وإذا عرف الرجل بالأذى بالعين، ساغ—بل وجب—حبسه وإفراجه عن الناس، ويطعم ويستقي حتى يموت. ذكر ذلك غير واحد من الفقهاء، ولا ينبغي أن يكون في ذلك خلاف، لأن هذا من نصيحة المسلمين، ودفع الأذى عنهم. ولو قيل فيه غير ذلك لم يكن بعيداً من أصول الشرع. فإن قيل: فهل تقيدون منه إذا قتل بعينه؟

قيل: إن كان ذلك بغير اختياره، بل غلب على نفسه، لم يقتص منه وعليه الدية. وإن عمد ذلك وقدر على رده، وعلم أنه يقتل به، ساغ للولي أن يقتله بمثل ما قتل به. فيعينه إن شاء

him by the sword, then no, because this is not the kind of thing that kills most of the time, and so such a thing would not be comparable to his crime.

I asked our Shaykh Abū al-‘Abbās Ibn Taymiyya, God sanctify his soul, about one who kills by the inner state; he said that the ruler has the right to execute him by the inner state in the same way as he killed.

If it is said, What is the difference between this and him who kills by means of black magic for which you require retaliation by the sword?

We say that the difference lies in two things. One, the black magic that is used to kill is the kind of magic from which the likelihood of death is great, and there is no doubt that much magic is like that, and people who know this [science] have written many well-known treatises and chapters on how to cause death. The other is that one cannot retaliate in such a case because he cannot be killed with the like of how he killed as it is impermissible by the right of God, and it is like someone who killed by sodomizing or excessive drinking of wine; the retaliation in such cases is by the sword.

This is not the occasion to mention these issues, and what we have mentioned is only to suggest that human selves resemble the selves of the well-known animals and others, and this is Sufyān b. ‘Uyayna’s interpretation of the saying of Almighty, “There is not a creature on earth nor a bird that flies with its wings but that they are nations like you” [6:38].

This is what the interpreters of dreams rely on when one sees these animals in one’s dream next to him, or in one’s house, or see them fighting him, and they are correct in that. We as well as others have experienced such occurrences in dreams, and this came true with respect to the people whose natures were like those animals. The Prophet, God grant him blessing and peace, once dreamed in the story of Uḥud a cow being slaughtered, and it came to be how the believers were afflicted with slaughter by the unbelievers. For the cow is the most beneficial of animals for the land, and its mildness, benefit, and humility is a source of well-being and benefit for all. ‘Umar b. al-Khaṭṭāb, God be pleased with him, once saw a rooster pecking three pecks into him, and that turned out to be his stabbing by Abū Lu’lu’a; a rooster stands for a large, wicked man.

There are others among men whose selves are like the swine. Such a person comes across pure and good things but pays no attention to them, but when he comes across the refuse or feces of someone else, he consumes it. Many people show the same characteristic: they will hear from you and see in you manifold more the good deeds and words than the bad ones, but will never remember, appreciate, or follow them. If, however, he sees a slip in word or action, he will jump upon it as if he has found his object of desire.

كما كان هو المقتول. وأما قتله بالسيف قصاصاً فلا، لأن هذا ليس مما يقتل غالباً ولا هو مماثل لجنايته.

وسألت شيخنا أبا العباس ابن تيمية—قدس الله روحه—عن القتل بالحال هل يوجب القصاص؟ فقال للولي أن يقتله بالحال، كما قتل به.

فإن قيل: فما الفرق بين هذا وبين القتل بالسحر، حيث توجبون القصاص به بالسيف؟ قلنا: الفرق من وجهين:

أحدهما: [أن السحر الذي يقتل به] هو السحر الذي يقتل مثله غالباً، ولا ريب أن هذا كثير في السحر، وفيه مقالات وأبواب معروفة للقتل عند أربابه.

الثاني: أنه لا يمكن أن يقتص منه بمثل ما فعل لكونه محرماً لحق الله، فهو كما لو قتله باللوواط، وتجرع الخمر، فإنه يقتص منه بالسيف.

وليس هذا موضع ذكر هذه المسائل، وإنما ذكرت لما ذكرنا أن من النفوس البشرية ما هي على نفوس الحيوانات العادية وغيرها، وهذا هو تأويل سفيان بن عيينة في قوله تعالى: ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ﴾ [الأنعام: 38].

وعلى هذا الشبه اعتماد أهل التعبير للرؤيا في رؤية هذه الحيوانات في المنام عند الإنسان أو في داره، أو أنها تحاربه، وهو كما اعتمده، وقد وقع لنا ولغيرنا من ذلك في المنام وقائع كثيرة، فكان تأويلها مطابقاً لأقوام على طباع تلك الحيوانات. وقد رأى النبي ﷺ في قصة أحد «بقراً نحر»، فكان من أصيب من المؤمنين بنحر الكفار. فإن البقر أنفع الحيوان للأرض، وبها صلاحها وفلاحها مع ما فيها من السكينة، والمنافع والذل—بكسر الذال—. ورأى عمر بن الخطاب رضي الله عنه كأن ديكاً نقره ثلاث نقرات فكان طعن أبي لؤلؤة له. والديك رجل أعجمي شرير.

ومن الناس من طبعه طبع خنزير، يمر بالطيبات فلا يلوي عليها، فإذا قام الإنسان عن رجليه فقه، وهكذا كثير من الناس، يسمع منك ويرى من المحاسن أضعاف أضعاف المساويء، فلا يتحفظها ولا ينقلها ولا تناسبه، فإذا رأى سقطة أو كلمة عوراء وجد بغيته وما يناسبها، فجعلها فاكهته ونقله.

There are yet others whose nature is like that of a peacock: he knows nothing but self-admiration and showing-off, but has nothing worthy in him beyond his looks.

Others are like the camel, the most malicious and hard-hearted of animals. Still others like the bear, silent and evil, and others like an ape.

The most praiseworthy of natures is that of the horse, which is the noblest and honorable of animals in nature, and the same is true of the sheep. Whoever becomes friendly with any of these types of animals acquires their nature and manners, and if he eats their flesh, the resemblance is even stronger, for you become what you eat.

This is why God has forbidden the consumption of the flesh of predators and raptors, for one who eats a thing receives some likeness of its nature—and God knows best.

The purpose of mentioning all this is that those who have this perspective have no concern but the inclination of their egos and instinctive desires, and they know nothing beyond that.

14.2 *Naturism*

The second perspective is that of the external forms of nature and necessities of the created form, like that of the heretics among the philosophers and the physicians, who see [sin] as a necessity of human creation and nature. They hold that the human being is composed of four temperaments and their confluence and mélange, as required by the predominant of some over the others and imbalance in accordance with the variation of this mixing. The same is true of his composition from body and soul, and the animal nature, which require the effect of this mixing, and it cannot be coerced except by a discipline from within or without. The majority of human beings are not capable of self-discipline and require a coercive force from above that manages them, an authority that manages their affair by necessity, which is a necessity just like their need for food, drink, and shelter. According to them, an intelligent person is one who possesses a restraint within himself and does not need the command, prohibition, or discipline by another.

Their perspective [on sin] is that it is a kind of voluntary movement of the ego, liable to committing crimes, just like their perspective on natural, involuntary movements that are liable to variation. They have no perspective beyond that.

[ومنهم من هو على طبيعة الطاووس ليس له إلا التطوس والتزين بالريش، وما وراء ذلك من شيء]. ومنهم من هو على طبيعة الجمل أحقد الحيوان، وأغلظه كبداً. ومنهم من هو على طبيعة الدب، أبلم خيئ. وعلى طبيعة القرد. وأحمد طبائع الحيوانات طبائع الخيل التي هي أشرف الحيوانات نفوساً، وأكرمها طباعاً. وكل من ألف ضرباً من ضروب هذه الحيوانات اكتسب من طبعه وخلقه، فإن تغذى بلحمه كان الشبه أقوى، فإن الغاذي شبيه بالمغتذي. ولهذا حرم الله أكل لحوم السباع وجوارح الطير لما تورث آكلها من شبه نفوسها بها. والله أعلم. والمقصود أن أصحاب هذا المشهد ليس لهم شهود سوى ميل نفوسهم وشهواتهم، لا يعرفون ما وراء ذلك البتة.

فصل

المشهد الثاني: مشهد رسوم الطبيعة ولوازم الخلقة كمشهد زنادقة الفلاسفة والأطباء الذين يشهدون أن ذلك من لوازم الخلقة الإنسانية، وأن تركيب الإنسان من الطبائع الأربع وامتزاجها واختلاطها، كما يقتضي بغي بعضها على بعض، وخروجه عن الاعتدال—بحسب اختلاف هذه الأخلاط—، وكذلك تركيبه من البدن والنفس والطبيعة الحيوانية، ثمقاضاه آثار هذه الخلقة ورسوم تلك الطبيعة، ولا تنفهر إلا بقاها، إما من نفسه وإما من خارج عنه. وأكثر النوع الإنساني ليس له قاهر من نفسه، فاحتياجه إلى قاهر فوقه يدخله تحت سياسته وإيالة ينتظم بها أمره ضرورة، كحاجته إلى مصالحه من الطعام والشراب واللباس.

وعند هؤلاء أن العاقل متى كان له وازع من نفسه قاهر، لم يحتج إلى أمر غيره ونهيه وضبطه. فشهد هؤلاء من حركات النفس الاختيارية الموجبة للجنيات كمشهدهم من حركات الطبيعة الاضطرابية الموجبة للتغيرات، وليس لهم مشهد وراء ذلك.

14.3 *Fatalism*

The third perspective is that of the fatalists,¹⁶⁰ who see themselves as lacking any power or free will in their actions—indeed they do not see these actions as their own at all. They say that one is not in reality capable of or in control of his own actions; the real actor and mover is someone else, he is merely a tool—his movements like the movement of particles or plants in the breeze. When you object to their deeds, they offer predestination as an excuse, blaming their sins on it. They may so exaggerate as to see their acts as all acts of obedience, good or evil, for they are in accordance with whatever has been predestined for them.

They say that just as submission to God's command is obedience, submission to God's will is also obedience. As God Almighty has told of their associationist brethren, they make God's predestination a proof that their actions are commanded by and pleasing to Him. Such people are worse than those who reject predestination, stronger in their hostility to God, opposition to His Books, messengers, and religion. Some among them go so far as to offer an excuse for Iblis—God curse him!—empathizing with him, doing their best to offer him excuse and justification. Such a one attributes injustice to his Lord Almighty explicitly and implicitly, saying, What is his sin? He only protected his face from bowing down before any other than his creator, and anyway accorded with His wisdom and will. How could he bow down, when He is the one who prevented him from doing so? Was he anything but a good-doer in refusing to bow before you! But:

When the lover is short on luck
His favors are nothing but sins!

Those truly are the enemies of God in reality and friends of Iblīs, his brothers and lovers. When one of them mourns for Iblīs, you see them respond with heart-wrenching weeping and pouring-forth of compassion, speaking of the wrongs of predestination and blaming the Irresistible [God], that appears from the slips of their tongues, writ-large on their faces, you hear from them of the suffering of wrong and feeling of pain that you would hear from one who has been crushed by his enemy. These are the one about whom Shaykh al-Islam has said in his Ode of Tā',

The enemies of God are called on the day of their return
To the fire, the partisans of predestination

¹⁶⁰ For more on fatalists (*jabriyya*), see Prolegomenon § 6.6, and § 7.5. See also, Glossary, "Jahmites."

فصل

المشهد الثالث: مشهد أصحاب الجبر. وهم الذين يشهدون أنهم مجبورون على أفعالهم، وأنها واقعة بغير قدرتهم، بل لا يشهدون أنها أفعالهم البتة.

ويقولون إن أحدهم غير فاعل في الحقيقة ولا قادر، وأن الفاعل فيه غيره والمحرك له سواه، وأنه آلة محضة، وحركاته بمنزلة هبوب الرياح وحركات الأشجار.

وهؤلاء إذا أنكرت عليهم أفعالهم احتجوا بالقدر، وحملوا ذنوبهم عليه، وقد يغفلون في ذلك حتى يروا أفعالهم كلها طاعات، خيرها وشرها، لموافقتها المشيئة والقدر.

ويقولون: كما أن موافقة الأمر طاعة، فموافقة المشيئة طاعة. كما حكي الله تعالى عن المشركين إخوانهم أنهم جعلوا مشيئة الله تعالى لأفعالهم دليلاً على أمره بها ورضاه بها. وهؤلاء شر من القدرية النفاة وأشد منهم عداوةً لله ومناقضةً لكتبه ورسله ودينه، حتى إن من هؤلاء من يعتذر عن إبليس—لعنه الله—، ويتوجع له، ويقيم عذره بجهده، وينسب ربه تعالى إلى ظلمه بلسان الحال والمقال، ويقول: ما ذنبه، وقد صان وجهه عن السجود لغير خالقه، وقد وافق حكمه ومشيئته فيه، وإرادته منه؟ ثم كيف يمكنه السجود وهو الذي منعه منه وحال بينه وبينه؟ وهل كان في ترك سجود لغير الله إلا محسناً؟ ولكن:

إذا كان المحب قليل حظ فما حسناته إلا ذنوب

وهؤلاء أعداء الله حقاً، وأولياء إبليس وأحباؤه وإخوانه. وإذا ناح منهم نائح على إبليس رأيت من البكاء والحنين أمراً عجيباً، ورأيت من ظلم الأقدار، واتهام الجبار ما يبدو على فلتات ألسنتهم، وصفحات وجوههم، وتسمع من أحدهم من التظلم والتوجع ما تسمعه من الخضم المغلوب العاجز عن خصمه. فهؤلاء هم الذين قال فيهم شيخ الإسلام في تأنيته:

ويدعى خصوم الله يوم معادهم إلى النار طراً فرقة القدرية.

14.4 *Denial of Predestination*

The fourth perspective is that of the Qadarites, the deniers,¹⁶¹ who believe that their crimes and sins are exclusively their own creation, [such that] they occur by their will exclusive of God's will, and that God has not predestined it or written it for them, nor did He create their acts, nor does He have the power to guide or misguide anyone, except by explication; He does not inspire guidance and misguidance, wickedness and piety in anyone's heart. They hold, therefore, that in God's kingdom occur things that He does not will and that things that He wills may not occur.

Disobedience and sins, then, are their own creation, effects of their own will; it is not God who created them, nor are they linked to His will. They are, therefore, utterly deprived of asking the help of God Almighty, relying on him, holding fast to Him, beseeching Him to guide them, to empower their hearts and not let them astray, to give them success to attain His pleasures, and to save them from disobeying Him. For all of this occurs from them alone; it is their own deeds, and does not enter within the will of the Lord Almighty.

Satan is thus well-pleased with them, and does not find it necessary to even encourage or seduce them to commit sins in the same way for two reasons. First, in order to strengthen this perspective and creed in their hearts, so they feel that they are free of errors and major sins in which the people of Sunna fall, suggesting to them that the matter is in their own hands, occurs by their own will, and they are the ones who protect themselves and prevent themselves from disobedience. The second purpose is that he hunts the ignorant ones by using them as his means, for when they see those given to worship, renunciation, and scruple against sins, they say that such people are the people of truth, for heretical innovation is dearer to [the devil] than sins. Since he has his way with them and through them he hunts the ignorant, why would he enjoin disobedience on them? Rather, he prohibits it and makes it look unseemly in their eyes and hearts. These realities are accessible only to those given discernment.

161 In the early polemics, both those who held a fatalist position denying human will as well as those who advocated free will and denied divine predestination were called the Qadarites; the author's term *al-qadariyya al-nufāh* ("the Qadarites who deny") refers to the latter. The former are more commonly known as the Jabrites. See glossary, "Jabrites", "Qadarites", "Jahmites".

فصل

المشهد الرابع: مشهد القدريّة النفاة. يشهدون أن هذه الجنايات والذنوب هم الذين أحدثوها، وأنها واقعة بمشيئتهم دون مشيئة الله تعالى، وأن الله لم يقدر ذلك عليهم ولم يكتبه ولا شاء ولا خلق أفعالهم، وأنه لا يقدر أن يهدي أحداً، ولا يضله إلا بمجرد البيان، لا أنه يلهمه الهدى والضلال والفجور والتقوى، فيجعل ذلك في قلبه.

ويشهدون أنه يكون في ملك الله ما لا يشاؤه، وأنه يشاء ما لا يكون، وأن العباد خالقون لأفعالهم بدون مشيئة الله.

فالمعاصي والذنوب خلقهم وموجب مشيئتهم، لا أنها خلق الله، ولا تتعلق بمشيئته. وهم لذلك مبخوسو الحظ جداً من الاستعانة بالله، والتوكل عليه، والاعتصام به، وسؤاله أن يهديهم، وأن يثبت قلوبهم، وألا يزيغها، وأن يوفقهم لمرضاته، ويجنبهم معصيته، إذ هذا كله واقع بهم، وعين أفعالهم، ولا يدخل تحت مشيئة الرب تعالى.

والشيطان قد رضي منهم بهذا القدر، فلا يؤزهم إلى المعاصي ذلك الأز، ولا يزجهم إليها ذلك الإزعاج، وله في ذلك غرضان مهمان:

أحدهما: أن يقر في قلوبهم صحة هذا المشهد وهذه العقيدة، وأنكم تاركون للذنوب والكبائر التي يقع بها أهل السنة، فدل على أن الأمر مفوض إليكم، واقع بكم، وأنكم العاصمون لأنفسكم المانعون لها من المعصية.

الغرض الثاني: أنه يصطاد على أيديهم الجهال، فإذا رأوهم أهل عبادة وزهادة وتورع عن المعاصي وتعظيم لها، قالوا: هؤلاء هم أهل الحق—والبدعة عنده آثر وأحب إليه من المعصية—، فإذا ظفر بها منهم، واصطاد الجهال على أيديهم، كيف يأمرهم بالمعصية؟ بل ينهاهم عنها، ويقبحها في أعينهم وقلوبهم، ولا يكشف هذه الحقائق إلا أرباب البصائر.

14.5 *Wisdom in the Existence of Sin*

The fifth perspective, which is that of one of the perspectives of the people of fortitude, is that of wisdom. It is the perspective of the wisdom of God in predestining for His servant what He the Exalted dislikes and hates, blames and punishes, and that if He wished, He would have saved him from it and come between them. He the Exalted is not disobeyed against His will, and nothing occurs in the world except by His leave, "Lo, His is the creation and the command, Blessed is God, the Lord of the worlds" [7:54].

They witness that God the Exalted has not created anything without purpose and guidance. His wisdom permeates all that He proportions and ordains, be it good or evil, sin or righteousness, a dazzling wisdom that is beyond all intellects to fathom and exceeds the ability of any speech to describe it. The source of His decree and predestination in what He dislikes and despises is His name the All-wise, whose wisdom dazzles all minds, as the Almighty said to the angels when they asked, "Do You make therein him who will cause corruption and spill blood, while we exalt Your praise and sanctify You?" [2:30], to which He said, "I know what you know not." Similarly, in the occurrence of disobedience, sins and crimes, and the unfolding of their effects in [His creation] as signs and wisdom, and the variegation of ways to instill awareness in His creation, the diversification of His signs, and proofs of His lordship and unicity and divinity, His wisdom, honor, and utterly complete dominion and power, and absolute reach of His knowledge, there is that which is witnessed by those given discernment with the eyes of their hearts, who say, "Our Lord, You have not created this in vain" [3:191], this is but Your dazzling wisdom and staggering signs.

In every movement, and every stillness, there lives a sign of God
In everything, there is a witness calling out: He is One!

How many lucid signs on earth that point to Him and to the truth of His messengers, and that His meeting is true, were caused by nothing but the disobedience and sins of the children of Adam? Consider His sign of drowning the people of Noah and the water that inundated mountain tops, until all of the people of earth drowned, except His allies, who possessed His knowledge and monotheism. How many signs and lessons are contained in that, and the lasting proofs against the passage of time? The same is true of the destruction of the people of 'Ād and Thamūd.

How many signs are manifest in Pharaoh and his people from the time when Moses was sent to them, or since even before him, until their drowning: had it not been their sins and unbelief, those signs and wonders would not have been manifest to us.

فصل

المشهد الخامس: وهو أحد مشاهد أهل الاستقامة: مشهد الحكمة.

وهو مشهد حكمة الله في تقديره على عبده ما يبغضه سبحانه، ويكرهه، ويلوم ويعاقب عليه، وأنه لو شاء لعصمه منه، ولحال بينه وبينه، وأنه سبحانه لا يعصى قسراً، وأنه لا يكون في العالم شيء إلا بمشيئته ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف:45].

وهؤلاء يشهدون أن الله سبحانه لم يخلق شيئاً عبثاً ولا سدىً، وأن له الحكمة البالغة في كل ما قدره وقضاه من خير وشر، وطاعة ومعصية، وحكمة باهرة تعجز العقول عن الإحاطة بكنهها، وتكل الألسن عن التعبير عنها.

فصدر قضائه وقدره لما يبغضه ويسخطه اسمه «الحكيم» الذي بهرت حكمته الأبواب. وقد قال تعالى للملائكة—ما قالوا: ﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ [البقرة:30]، فأجابهم سبحانه بقوله: ﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾. فله سبحانه في ظهور المعاصي والذنوب والجرائم وترتب آثارها عليها من الآيات والحكم وأنواع التعريفات إلى خلقه، وتنوع آياته، ودلائل ربوبيته ووحدانيته وإلهيته وحكمته وعزته، وتمازج ملكه وكمال قدرته وإحاطة علمه ما يشهده أولو البصائر عياناً ببصائر قلوبهم، فيقولون: ﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً﴾ [آل عمران:191]، إن هي إلا حكمتك الباهرة وآياتك الظاهرة.

ولله في كل تحريكة وتسكينة أبداً شاهد
وفي كل شيء له آية تدل على أنه واحد.

فكم من آية في الأرض بينة دالة على الله وعلى صدق رسله، وعلى أن لقاءه حق، كان سببها معاصي بني آدم وذنوبهم، كآيته في إغراق قوم نوح، وعلو الماء على رؤوس الجبال حتى أغرق جميع أهل الأرض، ونجى أوليائه وأهل معرفته وتوحيده. فكم في ذلك من آية وعبرة ودلالة باقية على مر الدهور؟ وكذلك إهلاك قوم عاد وثمود.

وكم له من آية في فرعون وقومه من حين بعث موسى عليه السلام إليهم—بل قبل مبعثه—إلى حين إغراقهم، لولا معاصيهم وكفرهم لم تظهر تلك الآيات والعجائب.

In the Torah, it says that God Almighty told Moses, "Go to Pharaoh, for I shall harden his heart and prevent him from believing, so that I show my signs and wonders in Egypt," and that is what God the Exalted did, thus making manifest His signs and wonders due to the sins of Pharaoh and his people.

Similarly, consider His manifestation in rendering the fire cool and safe for Abraham, due to the sins and disobedience of his people and their throwing him into the fire so that it became the sign, and Abraham attained what he attained of the intimate, perfect nearness to God.

In the same way, the reward and status with God and nearness to Him that the messengers attained is owed to their patience against the harm, the belligerence, and hostility of their people.

Similarly, God's taking of martyrs, allies, and the chosen ones among the children of Adam would not be possible if not for their patience and struggles for God against the harm and oppression of the disobedient, their tolerance for His sake of what His enemies inflict on them what He knows, and their raising of ranks because of all this.

There are other such benefits and wisdom that can be observed in the existence of sins and crimes whose existence is possible only by God's preordination of what He hates and dislikes, and that is nothing but ultimate wisdom, for the effects of that are what is more beloved to God and preferable than if He did not allow disobedience.

The attainment of this greatly beloved result is dearer to God than the loss caused by that hated and disliked thing, for the loss and absence [of sin], even if it would be beloved to God in itself, the attainment of this effect is more beloved to God. To lose this beloved is more disliked by God, then, than all the dislike that is invoked by sin. The perfection of His wisdom requires the attainment of the more beloved of two things by the loss of the lesser one, and that this beloved effect is not lost by disallowing that hated effect. You cannot imagine the former without the latter, just as you cannot imagine effects without causes, and that is prohibited by God's wisdom, in the perfection of His power and lordship.

Just one example should suffice you in [understanding] all this. That is, if it were not the disobedience of the father of humankind in eating from the tree, all that resulted from that would not have transpired: all these greatly beloved things to the Lord Almighty such as the trial of His creation, their responsibility, the sending of messengers, the revelation of scriptures, the manifestation of His signs and wonders in great diversity and application, the honoring of His allies and ultimate denigration of His enemies, the manifestation of His justice and grace, might and retribution, forgiveness and forbearance, and among the servants those who worship and love Him, and who stand for His pleasure amidst and against His enemies in this abode of affliction and trial.

وفي التوراة أن الله تعالى قال لموسى: اذهب إلى فرعون فأني سأقسي قلبه وأمنعه عن الإيمان لا أظهر آياتي وعجائبي بمصر. وكذلك فعل سبحانه، فأظهر من آياته وعجائبه بسبب ذنوب فرعون وقومه ما أظهر. وكذلك إظهاره سبحانه ما أظهر من جعل النار برداً وسلاماً على إبراهيم بسبب ذنوب قومه ومعاصيهم، والقائم له في النار، حتى صارت تلك آية، وحتى نال إبراهيم ما نال من كمال الخلعة. وكذلك ما حصل للرسول من الكرامة والمنزلة والزلفى عند الله تعالى والوجهة عنده بسبب صبرهم على أذى قومهم، وعلى محاربتهم لهم ومعاداتهم.

وكذلك اتخذ الله تعالى الشهداء والأولياء والأصفياء من بني آدم بسبب صبرهم على أذى أهل المعاصي والظلم، ومجاهدتهم في الله، وتحملهم لأجله من أعدائه ما هو بعينه وعلمه واستحقاقهم بذلك رفعة الدرجات، إلى غير ذلك من المصالح والحكم التي وجدت بسبب ظهور المعاصي والجرائم، وكان من سببها تقدير ما يبغضه الله ويسخطه. وكان ذلك محض الحكمة لما يترتب عليه مما هو أحب إليه وأثر عنده من فوته بتقدير عدم المعصية.

فحصل هذا المحبوب العظيم أحب إليه من فوات ذلك المبعوض المسخوط، فإن فواته وعدمه— وإن كان محبوباً له—، لكن حصول هذا المحبوب الذي لم يكن يحصل بدون وجود ذلك المبعوض أحب إليه، وفوات هذا المحبوب أكره إليه من فوات ذلك المكروه المسخوط. وكال حكمة تقتضي حصول أحب الأمرين إليه بفوات أدنى المحبوبين، وألا يعطل هذا الأحب بتعطيل ذلك المكروه. وفرض الذهن وجود هذا بدون هذا كفرضه وجود المسببات بدون أسبابها، والملزومات بدون لوازمها، مما تمنعه حكمة الله، وكال قدرته وربوبيته.

ويكفي من هذا مثال واحد، وهو أنه لولا المعصية من أبي البشر—بأكل الشجرة—لما ترتب على ذلك ما ترتب من وجود هذه المحبوبات العظام للرب تعالى، من امتحان خلقه وتكليفهم، وإرسال رسله، وإنزال كتبه، وإظهار آياته وعجائبه، وتنويعها وتصريفها، وإكرام أوليائه، وإهانة أعدائه، وظهور عدله وفضله، وعزته وانتقامه، وعفوه ومغفرته، وصفحه وحلمه، وظهور من يعبد به ويحبه ويقوم بمراضيه بين أعدائه في دار الابتلاء والامتحان.

Suppose that Adam had not eaten from the tree, and had not been driven out of the Garden along with his progeny, none of the above would have resulted, nor had that which hid in the heart of Iblis turned from a drive to an action, known as it was to God but not to the angels, the wicked among His creation had not been separated from the righteous, and His kingdom would not have been perfected as there would have been neither honoring and reward on the one hand nor chastisement and humiliation on the other, there would have been neither the abode of bliss and grace nor the abode of misfortune and injustice.

How many wise lessons and munificent bounties lie in His imposition of His allies upon His enemies and His enemies upon His allies and bringing them together in one abode, testing one by the other? How much attainment of what is beloved to the Lord comes in its fold, by way of His praise by the dwellers of the heavens and the earth, humility and meekness to Him, worship, trepidation, and neediness to Him, broken-heartedness before Him, [who beg Him] to not make them among His enemies. For they witness [His enemies] and they witness His infliction of humiliation upon them, His turning away from them, His dislike of them, and what He has prepared of punishment for them, and all of that occurs by His will, permission, and power in His dominion. His allies are in fear of His turning away, humbled and fearful, with greatest concern, dread, and utter humility.

When the angels saw Iblīs and what went down with him and with Hārūt and Mārūt,¹⁶² they placed their heads before the Lord Almighty in humility to His greatness, in weakness before His might, fearful of being turned away and rejected by Him, humbling themselves before His awe, destitute for His protection and mercy, and thereby realizing His favor and bounty upon them in choosing them for His grace and ennoblement toward them.

Similarly, His pious friends, when they witness the state of His enemies and His dislike and wrath toward them, and His humiliation of them, they increase in humility and meekness, neediness and submissiveness, in seeking His aid and turning to Him in penitence, relying on Him, desiring and fearing Him at once. They know that they have no refuge from Him but Him, and that none can grant refuge from Him but Him, none can save them from His wrath but His pleasure; all grace is His from the beginning to the end.

This is but a drop from the ocean of His wisdom that encompasses His creation as well as normative command, and the discerning is he who

162 The reference is to the two angels who taught magic to the Israelites as a trial for the latter, mentioned in Q. 2:102.

فلو قدر أن آدم لم يأكل من الشجرة، ولم يخرج من الجنة هو ولا أولاده، لم يكن شيء من ذلك، ولا ظهر من القوة إلى الفعل ما كان كامناً في قلب إبليس يعلمه الله ولا تعلمه الملائكة، ولم يتميز خبيث الخلق من طيبه، ولم تتم المملكة حيث لم يكن هناك إكرام وثواب وعقوبة وإهانة، ودار سعادة وفضل، ودار شقاوة وعدل.

وكم في تسليط أوليائه على أعدائه، وتسليط أعدائه على أوليائه، والجمع بينهما في دار واحدة، وابتلاء بعضهم ببعض من حكمة بالغة ونعمة سابعة.

وكم في طيها من حصول محبوب للرب، وحمد له من أهل سمواته وأرضه، وخضوع له وتذلل، وتعب وخشية، وافتقار إليه وانكسار بين يديه، ألا يجعلهم من أعدائه. إذ هم يشاهدونهم ويشاهدون خذلان الله لهم، وإعراضه عنهم، ومقتته لهم، وما أعد لهم من العذاب، وكل ذلك بمشيئته وإذنه وتصرفه في مملكته. فأولياؤه من خشية خذلانه خاضعون مشفقون على أشد وجل، وأعظم مخافة، وأتم انكسار.

فإذا رأت الملائكة إبليس وما جرى له وهارون ومارون، وضعت رؤوسها بين يدي الرب خضوعاً لعظمته، واستكانة لعزته، وخشية من إبعاده وطرده، وتذلاً لهيئته، وافتقاراً إلى عصمته ورحمته، وعلمت بذلك منته عليهم، وإحسانه إليهم، وتخصيصه لهم بفضله وكرامته.

وكذلك أولياؤه المتقون إذ شاهدوا أحوال أعدائه، ومقتته لهم، وغضبه عليهم، وخذلانه لهم، ازدادوا خضوعاً وذلاً وافتقاراً وانكساراً، وبه استعانة، وإليه إنابة، وعليه توكل، وفيه رغبة، ومنه رهبة، وعلو أنهم لا ملجأ لهم منه إلا إليه، وأنهم لا يعيذهم من بأسه إلا هو، ولا ينجيهم من سخطه إلا مرضاته، فالفضل بيده أولاً وآخرًا.

وهذه قطرة من بحر حكمته [المحيط بخلقه وأمره، والبصير يطالع ببصيرته ما وراءه، فيطلعه على عجائب من حكمته] لا تبلغها العبارة، ولا تنالها الصفة.

contemplates what is beyond it, and finds wonders of His wisdom that are ineffable and indescribable.

A servant's share as regards his own ego and what it can witness of this wisdom is proportional to his readiness, the strength of his discernment, knowledge, awareness of God and His names and attributes and the rights of worship and lordship; every believer has a known share of that drink and station that he cannot cross or miss, and God is the granter of success and aid.

14.6 *God's Omnipotence*

The sixth perspective [on sin and sinning] is that one sees the exclusivity of the Lord Almighty in creation and judgment, that what He wills takes place and what He does not does not, and that the smallest particle does not move except by His leave, that the creation are compelled under His grasp, that there is no heart except between His fingers, He sets it right if He wills and sends it astray if He wills; hearts are in His hand, He turns and controls them as He wills. He it is who gives the souls of the believers their piety, guidance, purification, and inspires to the hearts of the wicked their wickedness and failure; whomsoever God guides cannot be misled and whomsoever He misguides cannot be guided. He guides whomsoever He wills by His grace and mercy and misguides whomsoever He wills by His justice and wisdom; one is His grace and bounty, and the bounty of a munificent person is not followed by harm; the other is His justice and decree, "He is not asked about what He does, it is they who are asked" [21:23].

Ibn 'Abbās said,

Belief in predestination is the pivot of monotheism; whosoever denies predestination contradicts his testimony of monotheism, and whoever believes in predestination his faith has confirmed his monotheism.

In this perspective, the servant's station of "You alone we supplicate for help" is actualized in both knowledge and experiential state, grounding the servant's feet in unicity of lordship, followed by His rise toward the unicity of divinity, until he is absolutely certain that harm and benefit, giving and withholding, guidance and misguidance, bliss and misery, all are in the hands of God, not in anyone else's. He is the one who turns the hearts and controls them as He wills; none finds success toward righteousness except him whom He grants success and helps, and none is in loss except him whom He humiliates and leaves to his own devices. [He who attains this station] takes Him alone as His deity and god, and He becomes dearer to him than all else, and his fear of Him greater than anyone else's, hope in Him greater than his hope in anyone else. His love

وأما حظ العبد في نفسه، وما يخصه من شهود هذه الحكمة، فيحسب استعداداه، وقوة بصيرته، وكال علمه، ومعرفته بالله وأسمائه وصفاته، ومعرفته بحقوق العبودية والربوبية. وكل مؤمن له من ذلك شرب معلوم، ومقام لا يتعداه ولا يتخطاه. والله الموفق والمعين.

فصل

المشهد السادس: وهو أن يشهد انفراد الرب تبارك وتعالى بالخلق والحكم، وأنه ما شاء كان وما لم يشأ لم يكن، وأنه لا تتحرك ذرة إلا بإذنه، وأن الخلق مقهورون تحت قبضته، وأنه ما من قلب إلا وهو بين أصابعه، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاعه. فالقلوب بيده، وهو مقلبها ومصرفها كيف شاء وكيف أراد، وأنه هو الذي أتى نفوس المؤمنين تقواها، وهو الذي هداها وزكاها، وألهم نفوس الفجار فجورها وأشقاها، من يهده الله فلا مضل له، ومن يضل فلا هادي له، ويهدي من يشاء بفضلته ورحمته، ويضل من يشاء بعدله وحكمته. وهذا فضله وعطاؤه وما فضل الكريم بممنون، وهذا عدله وقضاؤه ﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ [الأنبياء: 23].

قال ابن عباس رضي الله عنهما: «الإيمان بالقدر نظام التوحيد، فمن كذب بالقدر نقض تكذيبه توحيده، ومن آمن بالقدر صدق إيمانه توحيده».

وفي هذا المشهد يتحقق للعبد مقام ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ علماً وحالاً. فيثبت قدم العبد في توحيد الربوبية، ثم يرقى منه صاعداً إلى توحيد الإلهية. فإنه إذا تيقن أن الضر والنفع، والعطاء والمنع، والهدى والضلال، والسعادة والشقاوة كل ذلك بيد الله لا بيد غيره، وأنه الذي يقلب القلوب ويصرفها كيف يشاء، وأنه لا موفق إلا من وفقه وأعانه، ولا مخذول إلا من خذله وتخلّى عنه، اتخذ وحده معبوداً. فكان أحب إليه من كل ما سواه، وأخوف عنده من كل ما سواه، وأرجى له من كل

exceeds all other loves, and His love leads the rest of the loves like a king leads his army. His fear becomes greater than all the other fears and leads the rest of them under its command. His hope exceeds all other hopes and leads the rest of the hopes behind it. This is the sign of one's affirmation of the unicity of God's divinity (i.e., monotheism of divinity), and the door from which he arrives into it is the affirmation of the unicity of God's providence (i.e., monotheism of providence).

As the Exalted calls upon His servants in His Book by means of this kind of monotheism to the other kind, arguing with them by one to prove the other, then declaring that they will contradict it if they associate partners in His worship.

In this perspective also, the station of "You alone we worship" is realized. The Almighty said, "If you ask them who created them, they will say, God! Whence, then, are you deluded?" [43:87]. That is, how do you turn away from the testimony of 'There is no god but Him,' and from His worship alone, when you testify already that there is no Lord nor Creator but Him. Similarly, the Almighty says, "Say: To whom belongs the earth and what is in it if you know? They will say, To God! Do you not remember?" [23:84–85].

They know that since He alone is the master of the earth and all that is in it, and the Creator, Lord, and King of them all, He alone must be their god and deity. Just as they have no provider other than Him, there is no god but Him:

Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne? They will say: Unto God [belongs all that]. Say: Will you not then fear Him? Say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge? They will say: Unto God [belongs all that]. Say: How then are you bewitched? [23:86–89]

Similar is His saying in Sūra *The Ant*,

Say: Praise be to God, and peace be on His servants whom He has chosen! Is God better, or [all] that you ascribe as partners [unto Him]? Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never has been yours to cause to grow. Is there any god beside God? Nay, but they are folk who ascribe equals [unto Him]! [27:59–60]

Until the end of these verses.

ما سواه، فتتقدم محبته في قلبه جميع المحاب، فتنساق المحاب تبعاً لها كما ينساق الجيش تبعاً للسلطان، ويتقدم خوفه في قلبه جميع المخوفات، فتنساق المخاوف كلها تبعاً لخوفه، ويتقدم رجاؤه في قلبه جميع الرجاء، فينساق كل رجاء له تبعاً لرجائه.

فهذا علامة توحيد الإلهية، والباب الذي دخل إليه منه توحيد الربوبية. كما يدعو الله سبحانه عباده في كتابه بهذا النوع من التوحيد إلى النوع الآخر، ويحتج عليهم به، ويقررهم به، ثم يخبر أنهم ينقضونه بشركهم به في الإلهية.

وفي هذا المشهد يتحقق له مقام ﴿إِيَّاكَ نَعْبُدُ﴾. قال الله تعالى: ﴿وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ [الزخرف: 87]، أي فمن أين يصرفون عن شهادة ألا إله إلا هو، وعن عبادته وحده، وهم يشهدون أنه لا رب غيره ولا خالق سواه، وكذلك قوله: ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ﴾ [المؤمنون: 84-85]. فيعلمون أنه إذا كان وحده مالك الأرض ومن فيها وخالقهم وربهم ومليكهم، فهو وحده إلههم ومعبودهم. فكما لا رب لهم غيره فهكذا لا إله لهم سواه، ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ﴾ [المؤمنون: 86-89]، وهكذا قوله في سورة النمل: ﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ أَمِنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا إِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾ [النمل: 59-60]، إلى آخر الآيات.

He offers as proof the fact that whoever has done all this is the only true deity; if there were another lord who had done this, it would have been fitting for you to worship him, but if there is no other lord with him, how do you take another deity with him?

This is why it is the more correct of the two interpretations of the verse, "Is there another deity with God who did all this?" so that the proof is complete, for there can be no answer other than, "Of course not!" If there is no god who did what He has done, how can you worship another god beside Him? Thus it is known that the divinity of anyone other than Him is false, just as the lordship of anyone other than Him is false, by your own confirmation and testimony.

Those who interpret the verse to mean, "Is there another god with God" without adding the implied question "who did all this?" their view is weak for two reasons.

First, [in interpreting it this way] they do in fact claim there are gods other than God, without rejecting that.

Second, this would not complete the proof, nor would it silence them and establish proof against them, unless this implied clause is understood. That is, if you say that there is no other god beside Him who has done all this, how can you then take another god with Him who has not created anything and is helpless?

This is like His saying,

Or do they assign unto God partners who created the like of His creation so that the creation [which they made and His creation] seemed alike to them? [13:16]

And like His words,

This is the creation of God: show me what others have created. [31:11]

And, "Is one who creates like him who does not?" [16:17], and His words, "Those unto whom they call beside God created naught, but are themselves created" [16:20], and His words, "Yet they choose beside Him other gods who create naught but are themselves created" [25:3], and there is much of this in the Qur'an, and it completes the proof as explained.

The point is that the servant obtains through this perspective the contemplation of his crimes and sins, and their occurrence by him and by the creation at large by the predestination of the Almighty and All-wise, and that there is no protector from His wrath nor from the causes of His dislike except Him, nor any way to His obedience except through His succor, and no path to His pleasure

يحتاج عليهم بأن من فعل لهم هذا وحده فهو الإله لهم وحده، فإن كان معه رب فعل هذا فينبغي أن تعبدوه، وإن لم يكن معه رب فعل هذا، فكيف تجعلون معه إلهاً آخر؟ ولهذا كان الصحيح من القولين في تقدير الآية: إله مع الله فعل هذا؟ حتى يتم الدليل. فلا بد من الجواب بلا. فإذا لم يكن معه إله فعل كفعله، فكيف تعبدون آلهة أخرى سواء؟ فعلم أن إلهية ما سواه باطلة كما أن ربوبية ما سواه باطلة بإقراركم وشهادتكم.

ومن قال: المعنى هل مع الله إله آخر؟ من غير أن يكون المعنى فعل هذا، فقلوه ضعيف لوجهين: أحدهما: أنهم كانوا يقولون مع الله آلهة أخرى، ولا ينكرون ذلك.

الثاني: أنه لا يتم الدليل، ولا يحصل إخمافهم وإقامة الحجة عليهم إلا بهذا التقدير، أي إذا كنتم تقولون: إنه ليس معه إله آخر فعل مثل ما فعل، فكيف تجعلون معه إلهاً آخر لا يخلق شيئاً وهو عاجز؟ وهذا كقوله: ﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا تَكَلِّفَهُ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾ [الرعد:16]، وقوله: ﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لقمان:11]، وقوله: ﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ﴾ [النحل:17]، وقوله: ﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ﴾ [النحل:20]، وقوله: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ﴾ [الفرقان:3]، وهو كثير في القرآن وبه تتم الحجة كما تبين.

والمقصود أن العبد يحصل له هذا المشهد من مطالعة الجنايات والذنوب وجربانها عليه وعلى الخليفة بتقدير العزيز الحكيم، وأنه لا عاصم من غضبه وأسباب سخطه إلا هو، ولا سبيل إلى طاعته إلا بمعونته،

except through His granting success. The sources of all affairs are from Him and their destination is to Him; the knot of success is entirely in His hand; there is no Helper of the servants except Him, no one to rely on but Him. The Almighty said reporting [the words of] Shu'ayb, the orator of the prophets,

My hope for success is in none but God, on Him I rely, to Him I return.
[10:88]

14.7 *Divine Grant of Success and Failure*

The seventh perspective is that of the granting of success and defeat, which is the completion of the [last mentioned] perspective and its corollary, but it is being singled out for mention due to the need of a servant to witness it and benefit from it. The knowers of God are agreed that "granting success" is that God does not leave you at the mercy of your ego, and "humiliation" is that He leaves you to your own devices. The servants toss between His granting success and misery; one even receives his share of both in the same hour. He gives him and pleases him, and remembers and appreciates him by granting him success, but then he disobeys and opposes Him and displeases Him, and forgets Him due to His abandoning of him; he is, therefore, between His gift of success and failure. If He gives him success, it is by His grace and mercy; if He gives him failure, it is His justice and wisdom. He is praised in this and that; to Him belongs the most perfect praise. He does not prevent from the servant that which is his right; He only refuses him His grace and bounty; He knows best where to place them.

When the servant witnesses this perspective and gives it its due, he comes to realize his destitution and utter need for the gift of success in every breath and at every moment. He knows that his faith and testimony of monotheism are in someone else's hand who if He lets him go for the blink of an eye, his throne would crumble and his firmament of faith come crushing down to the earth. The constant habit of his heart and the second nature of his tongue is to repeat, "O turner of hearts! Make my heart firm upon Your religion"¹⁶³ and "O controller of hearts! Set my heart upon Your service"¹⁶⁴ and his constant call is,

O Ever-living, O Ever-watchful, O Originator of the heavens and the earth,
O Lord of Majesty and Honor! There is no god but You. It is Your mercy I seek. Set right for me all my affairs, and do not leave me to my own devices even the blink of an eye, nor to anyone of Your creation.¹⁶⁵

¹⁶³ Tirmidhī #2140.

¹⁶⁴ A similar wording is cited in Muslim #2654.

¹⁶⁵ Part of this narration is recorded in Nasā'ī #570.

ولا وصول إلى مرضاته إلا بتوفيقه. فوارد الأمور كلها منه، ومصادرهما إليه، وأزمة التوفيق جميعها بيده، فلا مستعان للعباد إلا به، ولا متكل إلا عليه. قال تعالى عن شعيب خطيب الأنبياء: ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ [هود:88].

فصل

المشهد السابع: مشهد التوفيق والخذلان. وهو من تمام هذا المشهد وفروعه، ولكن أفرد بالذكر لحاجة العبد إلى شهوده وانتفاعه به. وقد أجمع العارفون بالله أن «التوفيق» ألا يكللك الله إلى نفسك، و«الخذلان» أن يخلي بينك وبين نفسك. فالعبيد متقلبون بين توفيقه وخذلانه، بل العبد في الساعة الواحدة ينال نصيبه من هذا وهذا، فيعطيه ويرضيه ويذكره ويشكره بتوفيقه له، ثم يعصيه ويخالفه ويسخطه ويغفل عنه بخذلانه له، فهو دائر بين توفيقه وخذلانه. فإن وفقه فبفضله ورحمته. وإن خذله فبعدله وحكمته. وهو المحمود في هذا وهذا، له أتم حمد وأكمل، ولم يمنع العبد شيئاً هوله، وإنما منعه ما هو مجرد فضله وعطائه، وهو أعلم حيث يضعه وأين يجعله.

فتى شهد العبد هذا المشهد وأعطاه حقه، علم شدة ضرورته وفاقته إلى التوفيق كل نفس وكل لحظة وطرفة عين، وأن إيمانه وتوحيده بيد غيره لو تخلى عنه طرفة عين لثل عرشه، ونحرت سماء إيمانه على الأرض، وأن المسك له من يمسك السماء أن تقع على الأرض إلا بإذنه، فهجى قلبه، ودأب

لسانه: «يا مقلب القلوب ثبت قلبي على دينك»، و«يا مصرف القلوب صرف قلبي إلى طاعتك». ودعواه: «يا حي يا قيوم، يا بديع السماوات والأرض، يا ذا الجلال والإكرام، لا إله إلا أنت، برحمتك أستغيث، أصلح لي شأني كله، ولا تكلني إلى نفسي طرفة عين، ولا إلى أحد من خلقك».

In this perspective, he witnesses the divine grant of success as well as misery just as he witnesses His lordship and creation. He asks Him like one who is utterly compelled, seeks His refuge from failure like one who is utterly beleaguered, throwing himself before Him, tossed at His door in total surrender, putting his head before Him, humbled, meek, overpowered, in power of neither harm nor benefit, neither death nor life, nor resurrection.

The gift of success is the will of God from His Self to do to His servant what is good for the servant, to grant him the capacity to do that which pleases Him, intending Him, loving Him, preferring Him over all else, and to cast in him hatred of that which He dislikes. This is nothing but His act, and the servant is its site. The Almighty said,

But God has endeared faith to you and has beautified it in your hearts, and has made disbelief, lewdness, and rebellion hateful to you. Such are the rightly guided: a bounty and a grace from God; and God is All-knowing, Wise. [49:7–8]

The Exalted knows who is deserving of this grace and who is not, and wise in placing it in its place, who does not deprive the deserving of it nor place it where it does not belong. This comes right after His words, “Know that among you is the Messenger of God: Had he obeyed you in many things, you would have all suffered” then comes the corrective particle [“but”], so He said, “But God has made faith beloved to you” [49:7]. The Exalted is saying here that your love for faith and will to it and its beauty in your heart is not from you, but it is God who has made it this way in your heart, which is why you preferred it and were pleased with it. In the same way, you ought not to step before God and His Messenger, and do not speak until He speaks and do not do until He commands. The one who has made faith beloved to you knows better the cause of His servants’ well-being and what is good for them than you do. If it were not the divine granting of success to you, you would not have submitted your selves to faith; faith is not something that you can collaborate to acquire or attain on your own, nor can you make it prevail over [your ego]. For your selves are incapable of that; if My Messenger obeyed you in much of what you want, it would cause you suffering, you would be ruined, your interests violated without you realizing it. Do not think that your egos (i.e., selves) wish for your righteousness and well-being. Were it not that I made it beloved and beautiful to your hearts, and made your hearts averse to its opposite, it would not have occurred to you, nor would your egos have allowed it.

A similitude can be struck for the granting of success and failure. A king sent an emissary to his town, and sent along a book that teaches them the enemy is

ففي هذا المشهد يشهد توفيق الله وخذلانه، كما يشهد ربوبيته وخلقته، فيسأله توفيقه مسألة المضطر، ويعوذ به من خذلانه عياذ الملهوف، ويلقي نفسه بين يديه طريحاً باباه، مستسلماً له، ناكس الرأس بين يديه، خاضعاً ذليلاً مستكيناً، لا يملك لنفسه ضراً ولا نفعاً ولا موتاً ولا حياةً ونشوراً.

و«التوفيق» إرادة الله من نفسه أن يفعل بعده ما يصلح به العبد، بأن يجعله قادراً على فعل ما يرضيه، مريداً له، محباً له، مؤثراً له على غيره، ويبغض إليه ما يسخطه ويكرهه إليه، وهذا مجرد فعله، والعبد محل له. قال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْإِيمَانُ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ فَضْلاً مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [الحجرات: 7-8]. فهو سبحانه عليم بمن يصلح لهذا الفضل ومن لا يصلح له، حكيم يضعه في مواضعه وعند أهله، لا يمنعه أهله، ولا يضعه عند غير أهله. وذكر هذا عقيب قوله: ﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَنَعْتُمْ﴾ [الحجرات: 7]. ثم جاء به بحرف الاستدراك فقال: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْإِيمَانُ﴾ [الحجرات: 7].

يقول سبحانه لم تكن محبتكم للإيمان وإرادته وتزيينه في قلوبكم منكم، ولكن الله هو الذي جعله في قلوبكم كذلك، فأثتموه ورضيتموه، فكذلك لا تقدموا بين يدي الله ورسوله، ولا تقولوا حتى يقول، ولا تفعلوا حتى يأمر. فالذي حُبب إليكم الإيمان [أعلم بمصالح عباده وما يصلحهم منكم، وأنتم فلولا توفيقه لكم لما أذعنت نفوسكم للإيمان، فلم يكن الإيمان] بمشورتكم وتوفيق أنفسكم، ولا تقدمتم به عليها، فنفسكم تقصر وتعجز عن ذلك ولا تبلغه، فلو أطاعكم رسولي في كثير مما تريدون لشق عليكم ذلك، ولهلكتم وفسدت مصالحكم وأنتم لا تشعرون. ولا تظنوا أن نفوسكم تريد بكم الرشد والصلاح كما أردتم الإيمان. فلولا أنني حبيبته إليكم وزينته في قلوبكم، وكرهت إليكم ضده لما وقع منكم، ولا سمحت به نفوسكم.

وقد ضرب للتوفيق والخذلان مثل: ملك أرسل إلى أهل بلدة من بلاده رسولاً، وكتب معه إليهم كتاباً يعلمهم أن العدو مصبحهم عن قريب ومحتاجهم، ومخرب البلد ومهلك من فيها. وأرسل

about to surprise them very soon, an enemy who will bring perdition to the land and kill all those in it. He also sent along goods, rides, provisions, and guides, and said, Take off immediately along with these guides to come to me, I am sending you everything that you might need. He then sent to some of his slaves, Go to so-and-so, take him by his hand and seat him on the mount, and do not let him sit back. Go to so-and-so, and leave others, for they are not fit to live in my town. His elite slaves come to those people and do not let them wait back, but rather carry them and drive them to the king. The enemy soon overruns those who are left behind in the town and kills them or takes them prisoners. Is the king deemed to be unjust toward them all, or just? True, he chose some of those for his benevolence and special attention and deprived others, because he has no obligation to equate between them in his grace and honor, but that is his grace and bounty that he gives to whomever he wills.

The Fatalist Qadarites have explained this grant of success as His creation of obedience and grant of failure as His creation of disobedience. However, they construct on these, based on their corrupt principles, denial of causality and wisdom, and reduce everything to pure will without cause or wisdom.

The Negationist Qadarites, in contrast, explain the divine grant of success as nothing but explication, general guidance, and the capacity to obey, and the power to be able to do it, the preparation of its means; this all is available equally to the unbeliever and the associationist to whom God's proof has reached and who is capable of faith. To them, the divine grant of success is shared equally by the unbelievers and the believers, since the availability of capacity, guidance, and explication are common to both groups. The believers, in their view, are not unique in the availability of success by which they have attained faith and the unbelievers are not singled out for divine desertion by which faith is denied them, and if He did that, that would be in their view oppression and injustice.

They have attached implications to this principle and set up an entire carnival of debauchery among the wise ones, one which they cannot but adhere to, thus making manifest the falsity and self-contradiction of their school to anyone who grasps it fully and contemplates it, and knows that it is the falsest of schools in the world.

But "God guided those who believed regarding what they disagreed of the truth by His leave, and God guides whomsoever He wills to the straight path" [2:213], thus they did not consent to the path of those nor the path of these, and witnessed the deviance of both paths from the straight path. They affirm divine decree and predestination, and the general encompassing of the will of God of all beings, yet they also affirmed causes and wisdom, purposes and benefits. They deem God above [the allegation] that there occurs in His kingdom

إليهم أموالاً ومراكب وزاداً وعدةً وأدلةً وقال: ارتحلوا إلي مع هؤلاء الأدلة، وقد أرسلت إليكم جميع ما تحتاجون إليه. ثم قال لجماعة من مماليكه: اذهبوا إلى فلان نخذوا بيده، واحملوه ولا تذروه يتعد، واذهبوا إلى فلان كذلك وإلى فلان، وذروا من عداهم، فإنهم لا يصلحون أن يسكنوني في بلدي. فذهب خواص الملك إلى من أمروا بحملهم، فلم يتركوهم يقرون بل حملوهم حملاً، وساقوهم سوقاً إلى الملك، فاجتاح العدو من بقي في المدينة وقتلهم وأسر من أسر.

فهل يعد الملك ظالماً لهؤلاء أم عادلاً فيهم؟ نعم، خص أولئك بإحسانه وعنايته وحرما من عداهم، إذ لا تجب عليه التسوية بينهم في فضله وإكرامه، بل ذلك فضلة وإكرامه يؤتاه من يشاء. وقد فسرت القدرية الجبرية «التوفيق» بأنه خلق الطاعة و«الخذلان» خلق المعصية. ولكن بنوا ذلك على أصولهم الفاسدة من إنكار الأسباب والحكم، وردوا الأمر إلى محض المشيئة من غير سبب ولا حكمة.

وقابلهم القدرية النفاة، ففسروا «التوفيق» بالبيان العام والهدي العام والتمكن من الطاعة والاعتدال عليها، وتهيئة أسبابها. وهذا حاصل لكل كافر ومشرِك بلغته المحجة، وتمكن من الإيمان. فالتوفيق عندهم أمر مشترك بين الكفار والمؤمنين، إذ الإقذار والتمكين والدلالة والبيان قد عم به الفريقين، ولم يفرد المؤمنين عندهم بتوفيق وقع به الإيمان منهم، والكفار بخذلان امتنع به الإيمان منهم، ولو فعل ذلك لكان عندهم محاباةً وظلماً.

والتزموا لهذا الأصل لوازم قامت بها عليهم سوق الشناعة بين العقلاء، ولم يجدوا بداً من التزامها، فظهر فساد مذهبهم وتناقضه لمن أحاط به علماً، وتصوره حق تصوره، وعلم أنه من أبطل مذاهب في العالم وأرواه.

وَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، فلم يرضوا بطريق هؤلاء ولا بطريق هؤلاء، وشهدوا انحراف الطريقين عن الصراط المستقيم، فأثبتوا القضاء والقدر، وعموم مشيئة الله للكائنات، وأثبتوا الأسباب والحكم والغايات والمصالح، ونزهوا الله عز وجل أن يكون في ملكه ما لا يشاء، أو أن يقدر خلقه على ما لا يدخل تحت قدرته ولا مشيئته،

what He does not will, and that there is anything in the creation's acts that escapes His power and will. Whoever says so does not know his Lord and has failed to affirm the perfection of His providence. They also deem God above purposelessness and the doing of evil, and that He creates anything without guidance, or that His acts are devoid of all-encompassing wisdom, for which He created [all things], and causes by which He caused them, and end-goals that have been made paths and means to them, and that in everything He created and decreed an all-encompassing wisdom, and that wisdom is His self-standing attribute, not created as the Negationist Qadarites say concerning predestination and wisdom.

The people of the straight path disavow both of these groups except from the truth that is found in each of their schools, for they agree with that, and take the truth from each one of them to the other truth, rather than rejecting the part that is true in their schools because of the part that is false. For they are God's witnesses and trustees unto all groups, judges between them and upon them, but none of these groups judge them. They unveil the conditions of all the sects, and no one can discover them except him who is acquainted with the teachings of the messengers, and knows the difference between them and the rest without being confused. They are a few in the world, its elite and its best, rather than those who have split their religion and become sects, nor among those who have divided up their matter into sects, but among those who are upon clear guidance from their Lord and discernment in faith, and acquainted with what people have. God alone is the granter of success and succor.

14.8 *Divine Names and Attributes*

The eighth perspective is the perspective of divine names and attributes, and it is the noblest of perspectives, and loftier and more inclusive than the preceding ones.

The first glimpse of this perspective is awareness of the dependence and connection of all existence for their creation as well as normative guidance on the beautiful divine names and lofty attributes, and that the universe with all its contents is nothing but one of their effects and implications. This is the most exalted and sublime of all realizations. Every name from among His names corresponds to a particular attribute, and therefore, His beautiful names are at the same time attributes of praise and perfection.¹⁶⁶

¹⁶⁶ For an earlier discussion of groups that deny that God's names and attributes have any meanings or implications, see volume one, Prolegomenon § 3.

وأن يكون شيء من أفعالهم واقعاً بغير اختياره، وبدون مشيئته. ومن قال ذلك فلم يعرف ربه ولم يثبت له كمال الربوبية ونزهوه—مع ذلك—عن العبث وفعل القبيح، وأن يخلق شيئاً سدياً، وأن تخلو أفعاله عن حكم بالغة لأجلها أوجدها، وأسباب بها سببها، وغايات جعلت طرقاً ووسائل إليها، وأن له في كل ما خلقه وقضاه حكمة بالغة. وتلك الحكمة صفة له قائمة به، ليست مخلوقة كما تقول القدرية النفاة للقدر والحكمة في الحقيقة.

وأهل الصراط المستقيم بريئون من الطوائف إلا من حق تتضمنه مقالاتهم، فإنهم يوافقونهم عليه، ويجمعون حق كل منهما إلى حق الأخرى، ولا يبتلون ما معهم من الحق لما قالوه من الباطل. فهم شهداء الله على الطوائف، أمناء عليهم، حكام بينهم، حاكمون عليهم، ولا يحكم عليهم منهم أحد. يكشفون أحوال الطوائف ولا يكشفهم إلا من كشف عن معرفة ما جاء به الرسل، وعرف الفرق بينه وبين غيره ولم يلتبس عليه. وهؤلاء أفراد العالم ونخبته وخلاصته، ليسوا من الذين فرقوا دينهم وكانوا شيعاً، ولا من الذين تقطعوا أمرهم بينهم زبراً، بل ممن هو على بينة من ربه وبصيرة في إيمانه ومعرفة بما عند الناس. والله الموفق.

فصل

المشهد الثامن: مشهد الأسماء والصفات، وهو من أجل المشاهد، وهو أعلى مما قبله وأوسع. والمطلع على هذا المشهد معرفة تعلق الوجود خلقاً وأمرّاً بالأسماء الحسنى والصفات العلى، وارتباطه بها، وأن العالم—بما فيه—من بعض آثارها ومقتضاها، وهذا من أجل المعارف وأشرفها. وكل اسم من أسمائه سبحانه له صفة خاصة فإن أسمائه الحسنى أوصاف مدح وكمال، وكل صفة لها مقتضى وفعل، إما لازم وإما متعد. ولذلك الفعل تعلق بمفعول هو من لوازمه، وهذا في خلقه وأمره وثوابه وعقابه. كل ذلك آثار الأسماء الحسنى وموجباتها.

Every attribute has a requirement and a corresponding act, either intransitive or transitive, which is why the act is attached to its object that is necessary to it. This pertains to His creation and command, as well as reward and punishment, all of which are the effects of His beautiful names and their corollaries.

It is illogical to deny His names their corresponding attributes and meanings, and deny those attributes what they require of acts, and deny those acts any purpose, just as it is illogical to deny purposes their corresponding acts, deny acts attributes, deny attributes their names, or deny names and attributes the being to which they belong.

If His attributes are those of perfection, His acts wise and benevolent, His names beautiful, to impose the absence of their implications is impossible. This is why the Exalted has censured those who deny His command and prohibition, reward and punishment, and attribute to Him that which does not befit Him, rather, He declares Himself far above [attribution], and declares that to be a wicked judgment concerning Him, and he who attributes it to Him has not given Him His due in status and greatness, as the Almighty said concerning those who deny prophethood, the sending of messengers, and revelation of Books,

No just estimate of God do they make when they say: "Nothing does God send down to man [by way of revelation]." [6:91]

He said concerning those who deny afterlife, reward, and punishment,

No just estimate have they made of God, such as is due to Him: On the Day of Resurrection the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand. [39:67]

He said concerning those who claimed that God does not differentiate between different things, such as between the righteous and the wicked, the believers and the believers,

What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, whether in life or in death? Ill is the judgment that they make. [45:21]

He thus declaims that a judgment that is contradictory to His names and attributes does not befit Him. The Exalted also said,

ومن المحال تعطيل أسمائه عن أوصافها ومعانيها، وتعطيل الأوصاف عما تقتضيه وتستدعيه من الأفعال، وتعطيل الأفعال عن المفعولات، كما أنه يستحيل تعطيل مفعوله عن أفعاله، وأفعاله عن صفاته، وصفاته عن أسمائه، وتعطيل أسمائه وأوصافه عن ذاته.

وإذا كانت أوصافه صفات كمال، وأفعاله حكماً ومصالح، وأسماءه حسنى، ففرض تعطيلها عن موجباتها مستحيل في حقه، ولهذا ينكر سبحانه على من عطله عن أمره ونهيه وثوابه وعقابه، وأنه نسبه إلى ما لا يليق به بل تنزه عنه، وأن ذلك حكم سييء ممن حكم به عليه، وأن من نسبه إلى ذلك فما قدره حق قدره، ولا عظمه حق تعظيمه، كما قال تعالى في حق منكري النبوات وإرسال الرسل وإنزال الكتب: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ﴾ [الأنعام: 91]، وقال في منكري المعاد والثواب والعقاب: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بَيْنَ يَدَيْهِ﴾ [الزمر: 67]، وقال في حق من جوز عليه التسوية بين المختلفين، كالأبرار والفجار والمؤمنين والكفار: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُم كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ [الجاثية: 21]. فأخبر أن هذا حكم شيء لا

Did you then think that We had created you in jest, and that you would not be brought back to Us [for account]? Above is God, the True King: there is no god but He, the Lord of the Throne of Honor! [23:115–116]

[That is, God is above] such conjecture and expectation, contradicted by His names and attributes.

The examples of this are many in the Qur'an where He rejects any attribution that opposes the meaning of His names and attributes, as that requires stripping them of their perfection and implication.

His name "the Praiseworthy, the Magnificent" then, precludes His leaving the human being purposeless, without guidance, without command and prohibition, without reward and punishment. His name "All-wise" similarly prohibits that, as does His name "the King." His name "the Ever-living" prohibits that He be stripped of action, for the essence of life is action; everything that lives, acts.¹⁶⁷

His being "the Creator, the Sustainer of existence" is the corollary and requirement of His being alive. His name "the All-hearing, All-seeing" requires there being that which is heard and seen, and the name "the Creator" requires the existence of creation. Similarly, "the Provider" and "the King" require a kingdom, control, caretaking, giving and withholding, bestowing favors and serving justice, reward and punishment. The names "the Benevolent, the Bounteous, the Giver, the Benefactor," and the like require their effects and corollaries.

If this is known, and that His names include "the Forgiving, the One who is ever-turning in repentance, the One who overlooks," necessarily have certain corollaries; there must be a sin to forgive, begging for forgiveness for it to be accepted, a crime to be overlooked. His name "the Forbearing" necessarily requires associated occurrences in which His forbearance manifests itself. The implications of these names are no less real than the requirement of His names "the Creator, the Sustainer, the Giver, the Withholder" for that which is created, sustained, received, is denied. These names, in addition, are all those of beauty.

The Lord Almighty loves His Being, attributes, and names; He is the One who overlooks and loves overlooking [sins], He loves forgiveness and loves to grant repentance, and is pleased with the repentance of His servant when he repents to Him greater than what can be imagined.

¹⁶⁷ The author has in mind the Aristotelian understanding of God as the First Cause, which was inherited by Muslim Aristotelians and theologians in different forms.

يليق به تأباه أسماؤه وصفته. وقال سبحانه: ﴿أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾ [المؤمنون: 115-116]، عن هذا الظن والحسبان الذين تأباه أسماؤه وصفاته.

ونظائر هذا في القرآن كثير ينفي عن نفسه خلاف موجب أسمائه وصفاته، إذ ذلك مستلزم تعطيلها عن كلها ومقتضاها.

فاسمه «الحميد، المجيد» يمنع ترك الإنسان سدًى مهملاً معطلاً، لا يؤمر ولا ينهى، ولا يثاب ولا يعاقب. وكذلك اسمه «الحكيم» يأبى ذلك. وكذلك اسمه «الملك». واسمه «الحي» يمنع أن يكون معطلاً عن الفعل، بل حقيقة «الحياة» الفعل، فكل حي فعال. وكونه سبحانه «خالقاً قيوماً» من موجبات حياته ومقتضاها. واسمه «السميع البصير» يوجب مسموعاً ومرئياً. واسم «الخالق» يقتضي مخلوقاً، وكذا «الرازق» واسم «الملك» يقتضي مملكةً وتصرفاً وتدبيراً وإعطاءً ومنعاً وإحساناً وعدلاً وثواباً وعقاباً. واسم «البر، المحسن، المعطي، المنان» ونحوها تقتضي آثارها وموجباتها.

إذا عُرف هذا، فن أسمائه سبحانه «الغفار، التواب، العفو»، فلا بد لهذه الأسماء من متعلقات، ولا بد من جنابة تغفر، وتوبة تقبل، وجرائم يعفى عنها، ولا بد لاسمه «العليم» من متعلق يظهر فيه حلمه، إذ اقتضاء هذه الأسماء لآثارها كإقتضاء اسم «الخالق، الرازق، المعطي، المانع» للمخلوق والمرزوق والمعطي والممنوع. وهذه الأسماء كلها حسنى.

والرب تعالى يحب ذاته وأوصافه وأسماءه، فهو عفو يحب العفو، ويحب المغفرة، ويحب التوبة، ويفرح بتوبة عبده حين يتوب إليه أعظم فرح يخطر بالبال. فكان تقدير ما يغفره ويعفو عن فاعله، ويحلم عنه، ويتوب عليه ويسامحه من موجب أسمائه وصفاته، وحصول ما يحبه ويرضاه من ذلك، وما يحمد به نفسه ويحمد به أهل سماواته وأهل أرضه ما هو من موجبات كماله ومقتضى حمده.

Hence, we know that the predestination of that which He forgives and overlooks, forebears, grants repentance to and tolerates, is a requirement of His names and attributes. The attainment of what He loves and is pleased with as a result of that [forgiveness], and that which He praised Himself for and all the denizens of His heavens and His earth praise Him for, are nothing but corollaries of His perfection and praise.

He being the Exalted, the Praiseworthy and Magnificent, His praise and magnificence require their effects. These effects include forgiveness of slipups and dismissal of stumbles, forgiveness of bad deeds and forbearance of crimes despite His perfect power to take their doers to account and with His knowledge of the crime and its proper punishment. His forbearance follows His knowledge, His forgiveness follows His perfect might and wisdom, as Christ, may God's peace and blessings be upon our Prophet and upon him, said, "If You punish them, they are Your servants, and if You forgive them, You are Almighty, All-wise" [5:118]. That is, Your forgiveness with your absolute power and wisdom is not like one who forgives because he has no alternative or tolerates because he does not know the value of justice, rather, You are All-knowing of Your right, Able to extract it, All-wise in Your reckoning.

Whoever contemplates the effects of the names and attributes in the world and in the normative command knows clearly that the source of the occurrence of these crimes by the servants and their foreordainment is an aspect of the perfection of the names, attributes, and acts. The point is that [this occurrence and His forgiveness] are the requirements of His praise and magnificence just as they are the requirements of His providence and divinity.

In everything He has decreed and foreordained He has the ultimate wisdom, dazzling signs, means of conveying the knowledge of His names and attributes to His servants, reasons for their love of, remembrance of, gratitude for, and worship of Him through His beautiful names. For every name of His has a corresponding kind of worship particular to it in knowledge, awareness, and experience. The most perfect of the human beings in worship are those who worship through all of the names and attributes that He has disclosed to the human being; His worship by one name does not conceal from Him the worship through another name. Unlike those for whom their worship of Him by His name "the All-powerful" veils them from worship by His names "the Forbearing, the Merciful," or worship by His name "the Giving" veils them from worship by His name "the Withholder," worship by His name "the Merciful, the Pardoner, the Forgiving" from His name "the Avenger," or worship by His names of love, charity, gentleness, and benevolence from His names of justice, power, magnificence, and greatness, and the like.

وهو سبحانه «الحمد، المجيد»، وحمده ومجده يقتضيان آثارهما.

ومن آثارهما مغفرة الزلات، وإقالة العثرات، والعفو عن السيئات، والمسامحة على الجنايات، مع كمال القدرة على استيفاء الحق والعلم منه سبحانه بالجناية ومقدار عقوبتها. فخلبه بعد علمه، وعفوه بعد قدرته، ومغفرته عن كمال عزته وحكمته، كما قال المسيح صلى الله على نبينا وعليه وسلم: ﴿إِنْ تَعْدِبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118]. أي فغفرتك عن كمال قدرتك وحكمتك، لست كمن يغفر عجزاً ويسامح جهلاً بقدر الحق، بل أنت عليم بحقك، قادر على استيفائه، حكيم في الأخذ به.

فمن تأمل سريان آثار الأسماء والصفات في العالم وفي الأمر، تبين له أن مصدر قضاء هذه الجنايات من العبيد، وتقديرها هو من كمال الأسماء والصفات والأفعال، وغايتها أيضاً مقتضى حمده ومجده، كما هو مقتضى ربوبيته وإلهيته.

فله في كل ما قضى وقدره الحكمة البالغة والآيات الباهرة، والتعرف إلى عبادته بأسمائه وصفاته، واستدعاء محبتهم له، وذكرهم له، وشكرهم له، وتعبدهم له بأسمائه الحسنى، إذ كل اسم فله تعبد مختص به علماً ومعرفةً وحالاً. وأكل الناس عبودية المتعبد بجميع الأسماء والصفات التي يطلع عليها البشر، فلا تحجبه عبودية اسم عن عبودية اسم آخر، كمن يحجبه التعبد باسمه «القدير» عن التعبد باسمه «الحليم»، «الرحيم» أو يحجبه عبودية اسمه «المعطي» عن عبودية اسمه «المانع» أو عبودية اسمه «الرحيم والعفو والغفور» عن اسمه «المنتقم» أو التعبد بأسماء «التودد والبر واللطف والإحسان» عن أسماء «العدل والجبروت والكبرياء والعظمة» ونحو ذلك. وهذه طريقة الكل من السائرين إلى الله، وهي طريقة مشتقة من قلب القرآن.

This is the way of the master seekers of God Almighty, and it is the way derived from the heart of the Qur'an.

God Almighty said, "And God's are the beautiful names, so call upon Him by them" [7:180], and calling upon Him by them includes calling upon Him in asking, in praise, in worship; the Exalted calls His servants to His awareness through His names and attributes, to extol Him by them, and to partake of their share of worship. The Exalted also loves the implications of His names: He is Knowing and He loves all those who know; He is Munificent and loves all those who are munificent; He is Singular and loves all that is singular; He is Beautiful and loves beauty; He is the Pardoner and loves all pardon and those who grant it; He is Alive and loves modesty and those who possess it; He is Benevolent and loves the charitable; He is Most Thankful and loves those who give thanks; He is Most Patient and loves those who persevere; He is Forbearing and loves the tolerant. Because of His love for repentance and forgiveness, for pardon and amnesty, He created those whom He forgives, turns to, and overlooks, and ordained for them that which leads to things that are disliked and hated by Him, so that from that results that which He loves and takes delight in. He makes that a means in the middle, just like He make unpleasant means lead to that which is beloved.

Perhaps that which is disliked is a means

Like no other means to that which is loved

The causes along with their effects are of four kinds: [one which is] loved that leads to what is loved and [one which is] disliked that leads to what is loved; and these two are the ones on which turn all decrees and foreordination with respect to what He loves and hates.

The third is that which is disliked and leads to what is disliked, and fourth, that which is loved and leads to what is disliked. These two are impossible for the Truth, the Exalted, for the desired ends from His ordainment and decree, for the sake of which He created what He created and decreed what He decreed, are nothing but beloved to the Lord and pleasing to Him. Only the means that lead to them are divided between what is loved by Him and what is disliked by Him.

Acts of obedience and the testimony of monotheism are means that are beloved to Him and lead to bounty and reward [for the servants] that are beloved to Him as well; polytheism and disobedience are acts that are disliked by Him, that lead to justice, which is beloved to Him, even if grace is dearer to Him than justice. The confluence of grace and justice is dearer to Him than either one of them alone because of what they together have of the perfection of dominion, praise, diversity of praise and perfection of power.

قال الله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: 180]. والدعاء بها يتناول دعاء المسألة، ودعاء الشئ، ودعاء التعبد. وهو سبحانه يدعو عباده إلى أن يعرفوه بأسمائه وصفاته، ويثبوا عليه بها، ويأخذوا بحظهم من عبوديتها.

وهو سبحانه يحب موجب أسمائه وصفاته، فهو «عليم» يحب كل عليم، «جواد» يحب كل جواد، «وتر» يحب الوتر، «جميل» يحب الجمال، «عفو» يحب العفو وأهله، «حيي» يحب الحياء وأهله، «بر» يحب الأبرار، «شكور» يحب الشاكرين، «صبور» يحب الصابرين، «حليم» يحب أهل الحلم، فلهجته سبحانه للتوبة والمغفرة والعفو والصفح، خلق من يغفر له، ويتوب عليه، ويعفو عنه، وقدر عليه ما يقتضي وقوع المكروه والمبغوض له، ليرتب عليه المحبوب له المرضي له، فتوسطه كتوسط الأسباب المكروهة المفضية إلى المحبوب.

فربما كان مكروه النفوس إلى محبوبها سبباً ما مثله سبب.

والأسباب—مع مسبباتها—أربعة أنواع: محبوب يفضي إلى محبوب، ومكروه يفضي إلى محبوب، وهذان النوعان عليهما مدار أفضيته وأقداره سبحانه بالنسبة إلى ما يحبه ويكرهه.

الثالث: مكروه يفضي إلى مكروه. والرابع: محبوب يفضي إلى مكروه. وهذان النوعان ممتنعان في حقه سبحانه، إذ الغايات المطلوبة من قضائه وقدره—التي خلق ما خلق قضي ما قضي لأجل حصولها—لا تكون إلا محبوبةً للرب مرضيةً له. والأسباب الموصلة إليها منقسمة إلى محبوب له ومكروه له. فالطاعات والتوحيد أسباب محبوبة له موصلة إلى الإحسان والثواب المحبوب له أيضاً. والشرك والمعاصي أسباب مسخوطة له، موصلة إلى العدل المحبوب له. وإن كان الفضل أحب إليه من العدل، فاجتماع الفضل والعدل أحب إليه من انفراد أحدهما لما فيهما من كمال الملك والحمد، وتنوع الشئ، وكمال القدرة.

If it is said that all of this would have been possible without the mediation of that which is disliked, it would be said that this is an invalid question, for the presence of an effect without its necessary cause is impossible, and that which the mind imagines [would be attained without the mediation of disliked means] is in fact something entirely different from what is desired and loved by the Lord. The mind's estimation of it as being beloved to the Lord is in fact nothing but an arbitrary judgment made without knowledge. It may well be a disliked end to the Lord Almighty due to its negation of His wisdom. When the mind judges it to be something that is endearing to Him, its attribution to Him is something that does not befit Him, and which He is above.

Let him who has wisdom give this issue its due reflection, for it is one where feet lose their balance and understanding is confounded. If those who do not know chose to remain silent the disagreement would subside. This perspective is too sublime to be captured in writing or encompassed in speech, and we have only alluded to it ever so briefly that may reveal what lies behind it, and God is the granter of success and succor.

14.9 *Sins as a Source of Increase in Faith*

The ninth perspective is the perspective of the increase of faith and multiplicity of viewpoints, and it is the subtlest of perspectives, most inaccessible to any but the knowers. Its hearer might hasten to reject it and say, "How do sins and disobedience lead you to witness increase in faith? Especially the sins and disobedience of the servant: are those anything but a deficiency in faith, which, by the agreement of the Predecessors, increases with obedience and decreases with disobedience?"

Know, then, that this is attained through the attention of the knower to his sins and disobedience and those of others, and the effects and consequences of these, which include some of the signs of prophethood and one of the proofs of the truth of the messengers, and soundness of what they have brought. For the messengers, God's peace and blessings be upon them, have commanded the servants to that which has their benefit both outwardly and inwardly, both in this life and the next, and have prohibited them from that which has the detriment of their outwardly and inwardly being in this life and the next. They have taught them of God the Exalted, that He loves such-and-such [acts], and dislikes such-and-such, and punishes for them in such-and-such ways. If He is obeyed in what He commands, He thanks them by increasing them in bounty, in their hearts, bodies, and wealth. The servant finds His increase and His strength in everything, and if His command and prohibitions are violated, decrease, ruin, corruption, weakness, humiliation, disgrace, ignominy, and a life of constriction follow. As the Almighty said,

فإن قيل: كان يمكن حصول هذا المحبوب من غير توسط المكروه، قيل: هذا سؤال باطل، لأن وجود الملزوم بدون لازمه ممتنع. والذي يقدر الذهن وجوده شيء آخر غير هذا المطلوب المحبوب للرب. وحكم الذهن عليه بأنه محبوب للرب حكم بلا علم، بل قد يكون مبغوضاً للرب تعالى لمنافاته حكمته، فإذا حكم الذهن عليه بأنه محبوب له، كان نسبةً له إلى ما لا يليق به ويتعالى عنه. فليعط اللبيب هذا الموضع حقه من التأمل، فإنه مزلة أقدام، ومضلة أفهام. ولو أمسك عن الكلام من لا يعلم لقل الخلاف. وهذا المشهد أجل من أن يحيط به كتاب، أو يستوعبه خطاب. وإنما أشرنا إليه أدنى إشارة تطالع على ما وراءها. والله الموفق والمعين.

فصل

المشهد التاسع: مشهد زيادة الإيمان وتعدد شواهد، وهو من ألطف المشاهد وأخصها بأهل المعرفة، ولعل سامعه يبادر إلى إنكاره ويقول: كيف تشهد زيادة الإيمان من الذنوب والمعاصي، ولا سيما من ذنوب العبد ومعاصيه؟ وهل ذلك إلا منقص للإيمان؟ فإنه بإجماع السلف يزيد بالطاعة وينقص بالمعصية.

فاعلم أن هذا حاصل من التفات العارف إلى الذنوب والمعاصي منه ومن غيره، وإلى ترتب آثارها عليها. وترتب هذه الآثار عليها علم من أعلام النبوة، وبرهان من براهين صدق الرسل وصحة ما جاءوا به. فإن الرسل صلوات الله وسلامه عليهم أمروا العباد بما فيه صلاح ظواهرهم وبواطنهم في معاشهم ومعادهم، ونهواهم عما فيه فساد ظواهرهم وبواطنهم في المعاش والمعاد، وأخبروهم عن الله عز وجل أنه يحب كذا وكذا [ويثيب عليه بكذا وكذا]، وأنه ييغض كيت وكيت، ويعاقب عليه بكيت وكيت، وأنه إذا أطيع بما أمر به شكر عليه بالإمداد والزيادة والنعم في القلوب والأبدان والأموال، ووجد العبد زيادته وقوته في حاله كلها، وأنه إذا خولف أمره ونهيه ترتب عليه من النقص والفساد والضعف والذل والمهانة والحقارة وضيق العيش وتنكد الحياة ما ترتب، كما قال تعالى:

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. [16:97]

And the Almighty said,

When it is said to those who have fear, What has your Lord revealed? They say, All that is good. Those who do good in this world there is good, and the abode of the hereafter is better. [16:30]

He also said,

And that you beg your Lord's pardon and turn to Him in repentance so He may bless you with good life to an appointed term, and give His bounty to every bountiful one. [11:3]

He also said,

And whosoever turns away from My message, for him is a constricted life, and We shall gather him up on the Day of Resurrection blind. [20:124]

The "constricted life" mentioned here has been explained as the punishment of the grave, but the correct view is that it is the life of this world as well as in the Barzakh. Whosoever turns away from His message that He has revealed has such constriction of the breast, torment of life, abundance of fear, frenzy of greed and exhaustion in this world and remorse of its loss before its attainment as well as after, suffering in that pursuit that the heart does not even realize due to its intoxication, and its wallowing in its fix, but it wakes not for a moment without feeling the pang of this pain, hastening to conceal it with another intoxicant, and such is the period of his life. What living is more constricted than this, if the heart only had awareness?

The hearts of the innovators and the evaders of the Qur'an, those heedless of God and given to disobedience, are in hell before hell, whereas the hearts of the righteous are in bounty before the great bounty: "The righteous are surely in bounty, and the wicked surely are in hell" [82:13–14]. This is true of all of their three abodes not limited to the abode of the hereafter, even if the completion and perfection and predominance of both will take place only in the afterlife, and in the Barzakh before that. The Almighty said, "Surely, for the wrongdoers there is a punishment other than that" [52:47]. The Almighty also said,

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [النحل:97]. وقال: ﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ﴾ [النحل:30]. وقال تعالى: ﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود:3]. وقال تعالى: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمًى﴾ [طه:124]. وفسرت المعيشة الضنك بعذاب القبر، والصحيح أنها في الدنيا وفي البرزخ، فإن من أعرض عن ذكره الذي أنزله فله من ضيق الصدر ونكد العيش، وكثرة الخوف وشدة الحرص والتعب على الدنيا، والتحسر على فواتها قبل حصولها وبعد حصولها، والآلام—التي في خلال ذلك—ما لا يشعر به القلب لسكرته وانغماسه في المسكر. فهو لا يصحو ساعة إلا شعر بهذا الألم، فبادر إلى إزالته بسكر ثان، فهو هكذا مدة حياته. وأي معيشة أضيق من هذه لو كان للقلب شعور؟

فقلوب أهل البدع، والمعرضين عن القرآن، وأهل الغفلة عن الله، وأهل المعاصي، في جحيم قبل الجحيم الأكبر، وقلوب الأبرار في نعيم قبل النعيم الأكبر، ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾ [الانفطار:13-14]، هذا في دورهم الثلاث ليس مختصاً بالدار الآخرة، وإن كان تمامه وكمالها وظهوره لهما إنما هو [في] الدار الآخرة، وفي البرزخ دون ذلك. قال تعالى: ﴿وَالَّذِينَ ظَلَمُوا عَذَابًا دُونَ

And they say: When [will] this promise [be fulfilled], if you are truthful? Say: It may be that a part of that which you would hasten on is close behind you. [27:71–72]

In this life as well, before what is in the Barzakh, but its realizing and feeling is blocked by one's drowning in the intoxication of desire and its veiling of the heart and lack of reflection on it. A servant may suffer from physical pain but he turns his heart from it, distracts his attention from it, focusing on something else so that he would not feel it. If this distraction is taken away, he would scream in pain, why think you then of the punishment and suffering of the hearts?

God Almighty has made for deeds of righteousness and obedience consequences that are endearing, delicious, and wholesome; their pleasure is greater than the pleasure in sins by many, many fold—there is no comparison between them. He has similarly placed in sins and disobedience suffering and repulsive effects, and tremors that are many times more powerful than the pleasure of committing it. Ibn 'Abbās, God be pleased with them both, said,

The good deed has a light in the heart, radiance in the face, strength in the body, increase in sustenance, love in the hearts of the people; the bad deed has a blackness on the face, darkness in the heart, emaciation in the body, deficiency in sustenance, and hatred in the hearts of the people.

This is known only to him who is given discernment and who sees it in himself and in others.

A servant never suffers except because of his sin, and what God forgives of it is more [than that for which he suffers]. The Almighty said, "What afflicts you of harm, it is from what your hands have earned, and He overlooks much" [42:30]. He said to the choicest of His creation and the Companions of His Prophet, "And was it so, when a disaster smote you, though you had smitten [them with a disaster] twice [as great], that you said: How is this? Say [unto them, O Muhammad]: It is from yourselves" [3:165]. He also said, "What He brings to you of good, it is from God, and He brings to you of suffering, it is from yourself" [4:79].

The meaning of good and bad here are blessings and sufferings that a servant experiences from God, which is why He said "what He brings to you" (*mā aṣābak*) and not "what comes to you" (*mā uṣibta*). Every loss, affliction, and evil in the world and the hereafter is ultimately because of sins and opposition to the commands of the Almighty Lord, for there is no evil in the world except sins and their effects.

ذَلِكَ ﴿[الطور:47]، وقال تعالى: ﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ﴾ [النمل:71-72].

وفي هذه الدار دون ما في البرزخ، ولكن يمنع من الإحساس به الاستغراق في سكرة الشهوات، وطرح ذلك عن القلب، وعدم التفكير فيه.

والعبد قد يصيبه ألم حسي، فيطرحه عن قلبه، ويقطع التفاته عنه، ويجعل إقباله على غيره لثلاً يشعر به جملةً. فلوزال عنه ذلك الالتفات لصاح من شدة الألم، فما الظن بعذاب القلوب وآلامها؟ وقد جعل الله سبحانه للحسنات والطاعات آثاراً محبوبةً لذيدةً طيبةً، لذتها فوق لذة المعصية بأضعاف مضاعفة، لا نسبة لها إليها. وجعل للسيئات والمعاصي آلاماً وآثاراً مكروهةً، وحزازات تربي على لذة تناولها بأضعاف مضاعفة. قال ابن عباس—رضي الله عنهما—: «إن للحسنة نوراً في القلب، وضياءً في الوجه، وقوةً في البدن، وزيادةً في الرزق، ومحبةً في قلوب الخلق. وإن للسيئة سواداً في الوجه، وظلمةً في القلب، ووهناً في البدن، ونقصاً في الرزق، وبغضةً في قلوب الخلق». وهذا يعرفه صاحب البصيرة ويشهده من نفسه ومن غيره.

فما حصل للعبد حال مكروهة قط إلا بذنب، وما يعفو الله عنه أكثر. قال تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ [الشورى:30]، وقال لخيار خلقه وأصحاب نبيه: ﴿أَوَلَمْ أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلِهَا قُلْتُمْ أَنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾ [آل عمران:165]، وقال: ﴿مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ﴾ [النساء:79].

والمراد بالحسنة والسيئة هنا النعم والمصائب التي تصيب العبد من الله، ولهذا قال: ﴿مَا أَصَابَكُمْ﴾ ولم يقل: ما أصبت.

The effects of good and bad deeds in the hearts, bodies, and wealth are a well-attested fact in the world that none with sound intelligence can deny, for the believer and the unbeliever, the righteous and the wicked all know it.

A servant's experience, contemplation, and study of this in his case and that of others is of the things that increase his faith in what the messengers have brought, in reward and punishment, for it is a kind of attested justice, sensed in this very world, as advanced rewards and punishments, and to the discerning reminding of those that are greater than these. Someone said to me,

When a sin issues from me and I do not immediately follow it and compensate for it by repentance, I wait for its evil effect. If it afflicts me, or something greater or smaller than it, as I expected it, I take to saying "There is no god but God and Muhammad is the Messenger of God," and that becomes to me a proof of faith and its evidence. For when a truthful one informs you that you did such and such and as a result such and such affliction will occur, and then it happens that every time you do a thing like that the affliction that he warned of occurs, it only increases you except in your knowledge and discernment of his truth.

This is not for everyone, but for most people sins cover up the heart with rust and he experiences or realizes nothing of the sort whatsoever.

This is nothing but the light of faith in the heart that the winds of sins and disobedience threaten to put out and one witnesses both, and sees how far the strength of his faith will stand against these gusts and winds. He sees himself like a sailor on the ocean against storming winds that toss and turn his boat any which way, especially when it breaks and he is left only with a plank to hold on, tossing in the play of the winds. Thus the believer witnesses himself upon his falling into sins, if good is intended for him; if evil is meant for him, his heart is lost in other vales altogether.

When this door is opened to the servant, he benefits from the study of the history of the world and conditions of nations and states of the people, and the stories of the people of his own time and what he witnesses of the condition of people, and then he understands the meaning of the words of Almighty, "Is he who is aware of the deserts of every soul [like one who knows nothing]?" [13:33] and "God has witnessed that there is no god save Him, as well as the angels and those given knowledge, standing firm on justice: there is no god save Him the Almighty, the Wise" [3:18].

Everything that you see in existence of evil, suffering, punishment, drought, fear, and loss, in your own case and in others is part of the Almighty Lord's upholding of justice; it is God's justice and equity, even if it issues at the hand

فكل نقص وبلاء وشر في الدنيا والآخرة فبسبب الذنوب ومخالفة أوامر الرب تعالى، فليس في العالم شر قط إلا الذنوب وموجباتها.

وآثار الحسنات والسيئات في القلوب والأبدان والأموال أمر مشهود في العالم لا ينكره ذو عقل سليم، بل يعرفه المؤمن والكافر، والبر والفاجر.

وشهود العبد هذا في نفسه وفي غيره وتأمله ومطالعه، مما يقوي إيمانه بما جاءت به الرسل، وبالثواب والعقاب. فإن هذا عدل مشهود محسوس في هذا العالم، ومثوبات وعقوبات عاجلة، دالة على ما هو أعظم منها لمن كانت له بصيرة. كما قال بعض الناس: إذا صدر مني ذنب ولم أبادره ولم أتنازعه بالتوبة، انتظرت أثره السيء. فإذا أصابني—أو فوقه أو دونه—كما حسبت، يكون هجيراي [أشهد ألا إله إلا الله] وأشهد أن محمداً رسول الله، ويكون ذلك من شواهد الإيمان وأدلتها. فإن الصادق متى أخبرك أنك إذا فعلت كذا وكذا ترتب عليه من المكروه كذا وكذا، فجعلت كلها فعلت شيئاً من ذلك حصل لك ما قال من المكروه، لم تزد إلا علماً بصدقه وبصيرة فيه. وليس هذا لكل أحد، بل أكثر الناس ترين الذنوب على قلبه، فلا يشهد شيئاً من ذلك، ولا يشعر به البتة.

وإنما يكون هذا لقلب فيه نور الإيمان، وأهوية الذنوب والمعاصي تعصف فيه، فهو يشاهد هذا وهذا، ويرى حال مصباح إيمانه مع قوة تلك الأهوية والرياح، فيرى نفسه كراكب البحر عند هيجان الرياح وتقلب السفينة وتكفئها، ولا سيما إذا انكسرت به، وبقي على لوح تلعب به الرياح. فهكذا المؤمن يشاهد نفسه عند ارتكاب الذنوب، إذا أريد به الخير، وإن أريد به غير ذلك فقلبه في واد آخر. ومتى انفتح هذا الباب للعبد انتفع بمطالعة تاريخ العالم وأحوال الأمم وماجزيات الخلق، بل انتفع بماجزيات أهل زمانه وما يشاهده من أحوال الناس، وفهم حينئذ معنى قوله تعالى: ﴿أَقْنِ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾ [الرعد:33]، وقوله: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران:18]. فكل ما تراه في الوجود من شر وألم وعقوبة وجذب وخوف ونقص—في نفسك وفي غيرك—فهو من قيام الرب تعالى

of a tyrant. The one who has imposed him is the Most Just of all, as the Almighty said to those who spread corruption on earth,

We sent against you Our servants given to terrible warfare: They ravaged your abodes to the core; and it was a warning fulfilled. [17:5]

Sins, therefore, are like poison, harmful in themselves, and if one who cures them by taking the antidote, are well and good, else they dominate the force of faith and the death results. As one of the Predecessors said, "Sins are the herald of unbelief just as severe fever is the herald of death."

Among the things that strengthens his faith is a servant's experience of his inner state when he disobeys his Lord and the turning of [people's] hearts against him, loss of trust for him, and the closing of doors in his face, the tumultuousness of life, and loss of his respect and regard in his own household, his children, wife, and brothers, and then asks himself the reason for all this, and then finds the answer. If he parts from it and embraces the means that obtain for him the opposite of this, he witnesses honor after dishonor, sufficiency after poverty, delight after grief, peace after fear, and strength of the heart after its weakness and emaciation, and his faith increases even further. The evidence and proof of faith become even stronger in his heart both in his state of disobedience and obedience. He becomes among those of whom God said,

That God will remit from them the worst of what they did, and reward them for the best they used to do. [39:35]

He who witnesses this and develops insight in it giving it its due counts among the physicians of the heart, the knower of the hearts' maladies and medicines, and God benefits him as regards his own soul as well as whomever He wills of His creation.

14.10 *Compassion for the Sinners*

The tenth perspective is the perspective of mercy. When the servant falls into sin, his heart parts from that rigidity, the hardness, and the state of rage that he felt toward anyone who committed a sin, so much so that if he could he would kill him, perhaps he called upon God to kill him and take him, angry for the sake of God and eager that He not be disobeyed, thus he finds no mercy for those given to sin and error in his heart, he sees them with nothing but denigration and disgust, and does not mention them except to curse, fault, and blame them. When the foreordainment overtakes such a one and he is left [to commit sin], his soul seeks God's aid, he turns to Him begging, fidgeting restlessly

بالقسط، وهو عدل الله وقسطه، وإن أجراه على يد ظالم. فالمسلط له أعدل العادلين، كما قال تعالى لمن أفسد في الأرض: ﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ يَحْجُسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا﴾ [الإسراء:5].

فالذنوب مثل السموم مضرّة بالذات، فإن تداركها من سقي بالأدوية المقاومة لها وإلا قهرت القوة الإيمانية وكان الهلاك، كما قال بعض السلف: «المعاصي يريد الكفر، كما أن الحمى يريد الموت». فشهود العبد نقص حاله إذا عصى ربه، وتغيّر القلوب عليه، وجفوها منه، وانسدّ الأبواب في وجهه، وتوعر المسالك عليه، وهوانه على أهل بيته وأولاده وزوجته وإخوانه، وتطلبه سبب ذلك حتى يعلم من أين أُتي. ووقوعه على السبب الموجب لذلك مما يقوي إيمانه، فإن أقلع وياشر الأسباب التي تفضي به إلى ضد هذه الحال، رأى العز بعد الذل، والغنى بعد الفقر، والسرور بعد الحزن، والأمن بعد الخوف، والقوة في قلبه بعد ضعفه ووهنه—، ازداد إيمانا مع إيمانه، فتقوى شواهد الإيمان في قلبه وبراهينه وأدلتها في حال معصيته وطاعته، فهذا من الذين [قال الله فيهم]: ﴿لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ﴾ [الزمر:35].

وصاحب هذا المشهد متى تبصر فيه وأعطاه حقه صار من أطباء القلوب العالمين بدائها ودوائها، فنفعه الله في نفسه، ونفع به من شاء من خلقه.

فصل

المشهد العاشر: مشهد الرحمة. فإن العبد إذا وقع في الذنب خرج من قلبه تلك الغلظة والقسوة، والكيفية الغضبية التي كانت عنده لمن صدر منه ذنب، حتى لو قدر عليه لأهلكه، وربما دعا الله عليه أن يهلكه ويأخذه غضباً منه لله، وحرصاً على ألا يعصى، فلا يجد في قلبه رحمة للمذنبين الخطائين، ولا يراهم إلا بعين الاحتقار والازدراء، ولا يذكرهم إلا بلسان الطعن فيهم والعيب لهم والذم. فإذا جرت عليه المقادير وخلي ونفسه استغاث بالله والتجأ إليه، وتملل بين يديه تملل السليم، ودعاه دعاء المضطر،

like one deeply wounded, and calls upon Him the call of one in utter need. That rigidity is, then, replaced by lenience, that hardness against the sinners by mercy, without relenting the limits of God. His prayers against them turn into prayers for them, and he devotes some of his litanies to them asking God to forgive them. How beneficial such a perspective, and what a gain for him!

14.11 *Incapacity and Meekness*

That brings to him the eleventh perspective, which is the perspective of incapacity and weakness, that he is the least capable of protecting his soul, that there is no power, no capacity, no change except through his Lord. His heart sees himself like a feather dropped in a wilderness at the mercy of the winds, tossed around by the waves, now rising, now falling, the object of divine decree, thrown before his Master, down at His door, his cheek rubbing the doorstep, master of neither his good nor ill, neither death nor life, nor resurrection. His ego is the source of nothing but ignorance and injustice and their corollaries and consequences, perdition is closer to it than the strap of his shoes, like a lamb thrown between wolves and predators from whom only the shepherd can save it, and if he let it out of his sight for a moment they would divide it up and devour it.

This is the state of the servant thrown between God and His enemies among the devils of men and jinn; if He protects and guards him from them, they find no way to him, if He leaves him alone to his own ego for the wink of an eye, he becomes the share of whichever of them gets to him first.

In this perspective he truly comes to know himself and know his Lord, and this is one of the meanings of the famous saying, "Whoever knows himself, knows his Lord." It is not a report from the Messenger of God, God grant him blessing and peace, but only an Israelite tradition which appears in a slightly different wording as well: "O man! Know yourself, you shall know your God." It has three interpretations.

First, that whoever knows the weakness of his ego, knows the strength of His Lord; whoever knows its incapacity, he knows his Lord's power; whoever knows his lowliness, knows the magnificence of his Lord; whoever knows his ignorance, knows the omniscience of his Lord. God the Exalted alone possesses total perfection, praise and acclaim, magnificence and self-sufficiency. The servant, in contrast, is needy, impoverished, and deficient. The more he realizes that he is deficient, flawed, destitute, meek, and weak, the more he knows his Lord's attributes of perfection.

The second meaning is that whoever looks at his ego and what he finds in it of praiseworthy attributes of strength, will, speech, and life, he knows that He

فتبدلت تلك الغلظة على المذنبين رقةً، وتلك القساوة على الخاطئين رحمةً، مع قيامه بحدود الله. وتبدل دعاؤه عليهم دعاءً لهم، وجعل لهم وظيفةً من عمره يسأل الله أن يغفر لهم، فما أنفعه له من مشهد! وما أعظم جدواه عليه!

فصل

فيورثه ذلك المشهد الحادي عشر، وهو مشهد العجز والضعف، وأنه أعجز شيء عن حفظ نفسه وأضعفه، وأنه لا قوة له ولا قدرة ولا حول إلا بربه، فيشهد قلبه كريشة ملقاة بأرض فلاة تسيرها الرياح يميناً وشمالاً، ويشهد نفسه كراكب سفينة في البحر تهيج بها الرياح وتلاعب بها الأمواج، ترفعها تارةً وتخفضها تارةً أخرى، تجري عليه أحكام القدر. وهو كالآلة طريحاً بين يدي وليه، ملقى ببابه، واضعاً خده على ثرى أعتابه، لا يملك لنفسه ضراً ولا نفعاً، ولا موتاً ولا حياةً ولا نشوراً. ليس له من نفسه إلا الجهل والظلم وآثارهما ومقتضياتهما. فالهلاك أدنى إليه من شرك نعله، كشاة ملقاة بين الذئب والسباع لا يردهم عنها إلا الراعي، فلو تخلى عنها طرفة عين لتقاسمها أعضاءً.

وهكذا حال العبد ملقى بين الله وبين أعدائه من شياطين الإنس والجن، فإن حماه منهم وكفهم عنه، لم يجدوا إليه سبيلاً، وإن تخلى عنه ووكله إلى نفسه طرفة عين لم ينقسم عليهم، بل هو نصيب من ظفر به منهم.

وفي هذا المشهد يعرف نفسه حقاً، ويعرف ربه، وهذا أحد التأويلات للكلام المشهور: «من عرف نفسه عرف رب». وليس حديثاً عن رسول الله ﷺ، وإنما هو أثر إسرائيلي بغير هذا اللفظ أيضاً: «يا إنسان اعرف نفسك تعرف ربك». وفيه ثلاث تأويلات:

أحدهما أن من عرف نفسه بالضعف عرف ربه بالقوة. ومن عرفها بالعجز عرف ربه بالقدرة. ومن عرفها بالذل عرف ربه بالعز. ومن عرفها بالجهل عرف ربه بالعلم. فإن الله سبحانه استأثر بالكمال المطلق والحمد والثناء والمجد والغنى، والعبد فقير ناقص محتاج. وكلما ازدادت معرفة العبد بنقصه وعيبه وفقره وذله وضعفه ازدادت معرفته لربه بأوصاف كماله.

التأويل الثاني: أن من نظر إلى نفسه وما فيها من الصفات الممدوحة من القوة والإرادة والكلام والمشية والحياة، عرف أن من أعطاه ذلك وخلق فيه أولى به. فعملي الكمال أحق بالكمال، فكيف

who granted him all that and created it all is more deserving of such attributes. How could it be that the servant is alive, speaking, hearing, seeing, willing, knowing, acting by his choice, but the one who created him and brought him into existence from nothing is not greater in all these respects? This is the greatest impossibility. Rather, He who made the servant speak is greater in speech, He who made him alive, knowing, hearing, seeing, acting, capable, is greater in all these respects.

The first interpretation attends to the class of contrasts, and this one to the class of *argumentum a fortiori*.

The third interpretation belongs to the class of negation, that is, just as you know your self that is the closest of things to you but you do not know its reality, its essence, its modality, how then can you truly know the reality, modality, and attributes of your Lord?

The point is that in this perspective the servant knows that he is powerless and weak, and he thus parts from the conceit of claims and self-praise; he knows that he has no part of the affair, nothing is in his hands, that he is nothing but an object of irresistible might, incapacitated and weak.

14.12 *A Broken Heart before the Lord*

At this point, the twelfth perspective dawns on him, and that is the perspective of humility, meekness, humbleness, and neediness toward the Lord Almighty. He witnesses for every last grain of his existence, inwardly and outwardly, the absolute need and reliance upon his Lord, his patron, in whose hands is his welfare and success, guidance and bliss. The reality of this state that accrues to the heart cannot be described in words; it is only attained by those who seek, and it leaves the heart with a distinctive loss and brokenness that resembles nothing else whatsoever. He sees his ego like a crumbled vessel under the feet that holds nothing, that has nothing and gives nothing, that has no benefit and nothing desirable, that it cannot be of any use unless it is remolded by its maker and caretaker. Thus one sees more and more the Lord's bounty on him and that he deserved none of it, neither a little nor a lot, and whatever good that has come to his soul from God Almighty, He has given it in excess far above its desert, and that the mercy of his Lord requires, nay, compels him toward His remembrance. One now sees his acts of obedience to his Lord few and deficient even if they equaled the righteous deeds of the two burdens (men and jinn), and sees his disobedience and sins are enormous and overwhelming. All of this results from his broken heart.

How close is all that is good to such a broken heart! How close is the victory, mercy, and providence from Him, and how beneficial and gainful such a perspective! A morsel of this, just a breath of it, is dearer to God than acts of

يكون العبد حياً متكلاً سميعاً بصيراً مرئياً عالماً يفعل باختياره، ومن خلقه وأوجده لا يكون أولى بذلك منه؟ فهذا من أعظم المحال، بل من جعل العبد متكلاً أولى أن يكون هو متكلاً، ومن جعله حياً عليمًا سميعاً بصيراً فاعلاً قادراً ص أولى أن يكون كذلك.

فالتأويل الأول من باب الضد، وهذا من باب الأولوية.

والتأويل الثالث: أن هذا من باب النفي، أي كما أنك لا تعرف نفسك التي هي أقرب الأشياء إليك، ولا تعرف حقيقتها ولا ماهيتها ولا كيفيتها، فكيف تعرف حقيقة ربك وكيفية صفاته؟ والمقصود أن في هذا المشهد يعرف العبد أنه عاجز ضعيف، فتزول عنه رجونات الدعاوى والإضافات إلى نفسه، ويعلم أنه ليس له من الأمر شيء [وليس بيده شيء]، إن هو إلا محض القهر والعجز والضعف.

فصل

فحينئذ يطالع منه على المشهد الثاني عشر، وهو مشهد الذل والانكسار والخضوع والافتقار للرب جل جلاله. فيشهد في كل ذرة من ذراته الباطنة والظاهرة ضرورةً تامةً وافتقاراً تاماً إلى ربه ووليه، ومن بيده صلاحه وفلاحه وهداه وسعادته. وهذه الحال التي تحصل لقلبه لا تنال العبارة حقيقتها، وإنما تدرك بالحصول، فيحصل لقلبه كسرة خاصة لا يشبهها شيء، بحيث يرى نفسه كالإناء المروض تحت الأرجل الذي لا شيء فيه، ولا به ولا منه، ولا فيه منفعة، ولا يرغب في مثلهن وأنه لا يصلح للانتفاع إلا بجبر جديد من صانعه وقيمه. فحينئذ يستكثر في هذا المشهد ما من ربه إليه من الخير، ويرى أنه لا يستحق منه قليلاً ولا كثيراً. فأبي خير ناله من الله تعالى استكثره على نفسه، وعلم أن قدره دونه، وأن رحمة ربه اقتضت ذكره به وسياقته إليه، واستقل ما من نفسه من الطاعات لربه، ورآها—ولو ساوت طاعات الثقلين—من أقل ما ينبغي لربه عليه، واستكثر قليل معاصيه وذنوبه. فإن الكسرة التي حصلت لقلبه أوجبت له هذا كله.

فما أقرب الخير من هذا القلب المكسور! وما أدنى النصر والرحمة والرزق منه! وما أنفع هذا المشهد له وأجده عليه! وذرة من هذا ونفس منه أحب إلى الله من طاعات أمثال الجبال من المدلين المعجبين

righteousness like the mountains from those who are self-righteous and impressed with their deeds, sciences, and states. The dearest of hearts to God is one in which this brokenness has taken root and has left it with this humility, with his head bowed before the Lord Almighty, never raising his head before Him in modesty and shame before God.

It was said to some of the knowers, "Does the heart prostrate too?" They said, "Yes, it prostrates with a prostration from which it does not raise its head until the Day of the Meeting." This is the prostration of the heart.

The heart that does not embrace this brokenness cannot prostrate in the way that is demanded of it. When the heart prostrates to God, it is the greatest prostration and with it prostrate all the limbs, the entire being then humbles itself before the Ever-living, the Sustainer, the voice and the limbs all soften, the servant becomes meek and submissive, rubbing his cheek at the doorstep of worship, looking with his heart to his Lord and Patron the looking of a lowly being to the Almighty, the Merciful. He is not seen except flattering his Lord, humbled before Him, meek and submissive, seeking His pleasure, begging for His gentleness and mercy. He seeks his Lord's pleasure like a true lover seeks the pleasure of his beloved who owns him, without whom he cannot live, whom he must have, other than whom he has no worry. They have no concern but to seek His love and attention, for he has no life and no bliss except in His nearness and His pleasure. He says, How can I anger Him in whose pleasure is my life, how do I turn away from Him in whose company is all my bliss, my success, my triumph?

One who has attained this perspective sees himself like a man who was in the care of his father who raised him on the best of food, drink, clothing, and adorned him with the best of adornment, and raised him to the highest level of perfection and refinement, and he continues to take care of his welfare in every way. Once, his father sent him on a task but the enemy betook him on his way, captured him, tied him up and took him to a foreign land where he afflicted him with the worst punishment, and treated him in a way exact opposite of how his father had once raised him. He remembers the care and compassion of his father every moment, and his heart quivers with pangs of remorse every time he sees his current state and remembers what he once had. As the enemy continues to torture him, about to slaughter him at the end, he chances to pass by his father's abode and upon seeing his father, runs to him and throws himself at his feet, begging, O dear father, O dear father, look at your son and his state. His tears rolling down his cheek, hugging him and clinging to him. His captor is approaching to take him away. The enemy finds him grabbing on to his father. Do you think that his father would surrender his son in this state to the enemy, leaving him at his mercy? If not, then what do you think about Him

بأعمالهم وعلومهم وأحوالهم. وأحب القلوب إلى الله سبحانه قلب قد تمكنت منه هذه الكسرة، ومملكته هذه الذلة، فهو ناكس الرأس بين يدي ربه تعالى، لا يرفع رأسه إليه حياءً ونجلاً من الله تعالى.

قيل لبعض العارفين: أيسجد القلب؟ قال: نعم يسجد سجدة لا يرفع رأسه منها إلى يوم اللقاء، فهذا سجود القلب.

فقلب لا تباشره هذه الكسرة، فهو غير ساجد السجود المراد منه. وإذا سجد القلب لله—هذه السجدة العظمى—، سجدت معه جميع الجوارح، وعنا الوجه حينئذ للحق القيوم، وخشع الصوت والجوارح كلها، وذل العبد وخضع واستكان، ووضع خده على عتبة العبودية، ناظراً بقلبه إلى ربه ووليه نظر الدليل إلى العزيز الرحيم. فلا يرى إلا متملقاً لربه خاضعاً له، ذليلاً مستكيناً مستعظفاً له، يسأله عطفه ورحمته. فهو يرضى ربه كما يرضى الحب الكامل المحبة محبوبه المالك له، الذي لا غنى له عنه، ولا بد له منه. فليس له هم غير استرضائه واستعطافه، لأنه لا حياة له ولا فلاح إلا في قرب ربه ورضاه عنه ومحبته له. يقول: كيف أغضب من حيائي في رضاه؟ وكيف أعدل عن سعادتي وفلاحي وفوزي في قرب ربه وحبه وذكره؟

وصاحب هذا المشهد يشهد نفسه كرجل كان في كنف أبيه يغذوه بأطيب الطعام والشراب واللباس، ويزينه أحسن الزينة، ويرقيه على درجات الكمال أتم ترقية، وهو القيم بمصالحه كلها، فبعثه أبوه في حاجة له، فخرج عليه في طريقه عدو فأسره وكتفه وشده وثاقاً، ثم ذهب به إلى بلاد الأعداء فسامه سوء العذاب، وعامله بضد ما كان أبوه يعامله به، فهو يتذكر تربية والده وإحسانه إليه الفينة بعد الفينة، فتهيج من قلبه لوائح الحسرات كلها رأى حاله وتذكر ما كان فيه. فبينما هو في أسر عدوه يسومه سوء العذاب ويريد نحره في آخر الأمر، إذ حانت منه التفاتة إلى نحو ديار أبيه، فرأى أباه منه قريباً، فسعى إليه وألقى نفسه عليه يستغيث: يا أبتاه، يا أبتاه! انظر إلى ولدك وما هو فيه، ودموعه تستبق على خديه، قد اعتنقه والتزمه، وعدوه في طلبه، حتى وقف على رأسه، وهو ملتزم لوالده ممسك به، فهل تقول: إن والده يسلمه مع هذه الحال إلى عدوه، ويخلي بينه وبينه؟ فما الظن بمن هو أرحم بعبده من

who is more merciful to His servants than a father to his son, and a mother to her son, when he is fleeing to them from the enemy, throwing himself at his door, rubbing his cheek at his doorstep, weeping before him? He said, O Lord, O Lord, have mercy on him who has no else to give mercy but You, no patron but You, no one to help but You, no consoler but You, no one to give succor but You; Your needy, Your destitute, Your beggar, he has no hope, no refuge, asylum but with You, no one to save him from You but You; You are his refuge, his haven, his protector:

O He on whom I rely in whatever I hope
 In whom I seek refuge from what I fear
 Men cannot set a bone that you break
 Nor can they break one that you have set

When he attains insight in this perspective, it becomes established in his heart and he tastes its sweetness, he rises from it to:

The thirteenth perspective, which is the final goal which all seekers aspire, all seekers seek, all workers yearn, and it is the perspective of worship and love, the yearning for His meeting, the joy, delight, and happiness in Him, so his eyes find their coolness in Him, his heart finds its peace in Him, His limbs find their rest in Him, His remembrance overwhelms the tongue and the heart of the lover. The thoughts of love overwhelm the thoughts of disobedience; the will to draw nearer to Him replaces the will to disobey and anger Him; the movements of the tongue and the limbs replace the movements of sin. His heart is filled with love, his tongue quivers in remembrance, and his limbs surrender in obedience. This humility has such a stunning effect on love that cannot be expressed.

It is said about one of the knowers that he said, "I tried to call upon God through all the doors of obedience, and each one I found crowded, so I could not enter, until I came to the door of humility and meekness and found it to be the nearest of doors to Him and the widest, with no one to crowd it and obstruct it, and the moment I placed my foot on its doorstep He took my hand and brought me in."

The Shaykh al-Islam Ibn Taymiyya, God have mercy on him, used to say, "Whoever seeks eternal bliss must cling to the doorstep of worship."

One of the knowers said that there is no path to God shorter than worship, no veil thicker than the claim of righteousness; no deed or jihad of benefit if accompanied by self-righteousness and arrogance, and no indolence of harm if accompanied by meekness and humility, [indolence in matters] apart from the obligations, that is.

الوالد بولده، والوالدة بولدها، إذا فر إليه وهرب من عدوه إليه، وألقى نفسه طريحاً ببابه، يمرغ خده في ثرى أعتابه باكياً بين يديه يقول: يا رب، يا رب ارحم من لا راحم له سواك [ولا ولي له سواك]، ولا ناصر له سواك، ولا مؤوي له سواك، ولا مغيث له سواك. مسكينك وفقيرك وسائلك ومؤمك ومرتجيك، لا ملجأ له ولا منجاة له منك إلا إليك. أنت ملاذه وبك معاذه.

يا من ألوذ به فيما أوئله ومن أعوذ به مما أحاذره
لا يجبر الناس عظماً أنت كاسره ولا يهبطون عظماً أنت جابره

فإذا استبصر في هذا المشهد، تمكن من قلبه وباشره وذاق طعمه وحلاوته وترقى منه إلى المشهد الثالث عشر.

وهو الغاية التي شمر إليها السالكون، وأما القاصدون، ولحظ إليها العاملون. وهو مشهد العبودية والمحبة، والشوق إلى لقاءه، والابتهاج والفرح والسرور به، فتقر به عينه، ويسكن إليه قلبه، وتطمئن إليه جوارحه، ويستولي ذكره على لسان محبه وقلبه، فتصير خطرات المحبة مكان خطرات المعصية، وإرادة التقرب إليه ومرضاته مكان إرادة معاصيه ومساخطه، وحركات اللسان والجوارح بالطاعات مكان حركاتها بالمعاصي. وقد امتلأ قلبه من محبته، ولهج لسانه بذكره، وانقادت الجوارح لطاعته. فإن هذه الكسرة الخاصة لها تأثير عجيب في المحبة لا يعبر عنه.

ويحكى عن بعض العارفين أنه قال: دخلت على الله من أبواب الطاعات كلها، فما دخلت من باب إلا رأيت عليه الزحام، فلم أتمكن من الدخول، حتى جئت باب الذل والافتقار، فإذا هو أقرب باب إليه وأوسع، ولا مزاحم فيه ولا معوق، [فما هو] إلا أن وضعت قدمي في عتبته، فإذا هو سبحانه قد أخذ بيدي، وأدخلني عليه.

وكان شيخ الإسلام ابن تيمية—رضي الله عنه—يقول: من أراد السعادة الأبدية، فليلزم عتبة العبودية. وقال بعض العارفين: لا طريق أقرب إلى الله من العبودية، ولا حجاب أغلظ من الدعوى، ولا ينفع مع الإعجاب والكبر عمل واجتهاد، ولا يضر مع الذل والافتقار بطالة. يعني بعد فعل الفرائض.

The point is that this meekness and humility [of worship and servitude and recognition of sin] bring one to the company of God, carry him on the path of love, having doors opened to him that are not opened from any other path. The paths of all different deeds of obedience open for the servant a door from the doors of love, but the door opened by the path of humility, meekness, submissiveness, and denigration of one's ego, recognition of its weakness, incapacity, flaws, deficiency, and blameworthiness, such that he sees it as nothing but lost, incapable, deficient, in sin and error is a door that is of entirely another kind, and an opening of an entirely different hue. The seeker of this path is a stranger among men; they are in a valley and he in another valley altogether. This path is named the path of the bird; the sleeper on this path wins even when asleep, [as when] he wakes up and finds himself having arrived. He may be busy talking to you when you find in the wink of an eye he attains bliss. God is the best support and the best of pardoners.

Such is the one who has attained the fruit of God's love and His delight in his repentance; for He the Exalted loves those who turn to him in repentance often and is pleased with their repentance with the greatest and most perfect delight.

The more a servant studies His favors before his sin, in the moment of the sin and after the sin, and His charity, forbearance, and bounty, rays of love exude from his heart and the longing to meet Him, for the hearts are inclined to love him who does favors to them. And what favor can be greater than that of one whom the servant challenges with his disobedience, but who extends in return His blessings, deals with him in kindness, lowers for him His veil to conceal his vices, saving him from being snatched by his enemies that are lying in wait for his slightest slip to take hold of him, and repels them from him, standing between him and them? In all of this, He has His eyes on him, He sees him and knows him; the heaven seeks permission to shower him with stone and the earth begs to bury him and the ocean asks to drown him [for his sins], as in the *Musnad* of Aḥmad, God be pleased with him, on the authority of the Prophet, God grant him blessing and peace,

Not a day passes without the ocean seeking its Lord's leave to drown the son of Adam, the angels seek his leave to hasten his destruction, and the Lord Almighty says, "Leave my servant be, for I know him better since I raised him up from the earth; if he were your servant, it would be up to you. But he is my servant, from Me and to Me. By My Might and Magnificence, if My servant comes to Me by night I accept him, if he comes to Me by day I accept him. If he comes to Me a span, I come to him a cubit; if he comes to Me by a cubit, I come to him by a fathom. If he walks to Me,

والقصد أن هذه الذلة والكسرة الخاصة تدخله على الله وترميه على طريق المحبة، فيفتح له منها باب لا يفتح له من غير هذه الطريق، وإن كانت طرق سائر الأعمال والطاعات تفتح للعبد أبواباً من المحبة، ولكن الذي يفتح منها من طريق الذل والانكسار والافتقار وازدراء النفس، ورؤيتها بعين الضعف والعجز والعيب والنقص والدم، بحيث يشاهدها ضيعةً وعجزاً وتفريطاً وذنوباً وخطيئةً، نوع آخر وفتح آخر. والسالك بهذه الطريق غريب في الناس، هم في واد وهو في واد، وهي تسمى طريق الطير، يسبق النائم فيها على فراشه السعاة، فيصبح وقد قطع الركب. بينما هو يحدثك، وإذا به قد سبق الطرف وفات السعاة. والله المستعان، وهو خير الغافرين.

وهذا الذي حصل له من آثار محبة الله له وفرحه بتوبة عبده، فإنه سبحانه يحب التوابين، ويفرح بتوبتهم أعظم فرح وأكمله.

فكلما طالع العبد منته سبحانه قبل الذنب، وفي حال مواجهة الذنب وبعد الذنب، وبره به، وحلمه عنه، وإحسانه إليه، هاجت من قلبه لواعج محبته، والشوق إلى لقائه. فإن القلوب مجبولة على حب من أحسن إليها، وأي إحسان أعظم من إحسان من يبارزه العبد بالمعاصي وهو يمدّه بنعمه، ويعامله بالطفاه، ويسبل عليه ستره، ويحفظه من خطافات أعدائه المترقبين له أدنى عثرة ينالون منه بها بغيتهم، ويردهم عنه، ويحول بينهم وبينه؟ وهو في ذلك كله بعينه يراه ويطالع عليه. فالسما تستانذن ربها أن تحصيه، والأرض تستانذنه أن تحسفه به، والبحر يستانذنه أن يغرقه، كما في مسند الإمام أحمد رضي الله عنه عن النبي ﷺ: «ما من يوم إلا والبحر يستانذن ربه أن يغرق ابن آدم، والملائكة تستانذنه أن تعاجله وتهلكه، والرب تعالى يقول: دعوا عبيدي، فأنا أعلم به، إذ أنشأته من الأرض. إن كان عبيدكم فشأنكم به، وإن كان عبيدي فني وإلي. عبيدي وعزتي وجلالي إن أتاني ليلاً قبلته، وإن أتاني نهاراً قبلته. وإن تقرب مني شبراً تقربت منه ذراعاً، وإن تقرب مني ذراعاً تقربت منه باعاً. وإن مشى إلي هرولت إليه. وإن

I run to him. If he seeks My pardon, I pardon him; if he asks me to overlook, I overlook [his sins]; if he turns to Me in repentance, I turn to him in repentance. Who can surpass Me in munificence and bounty, when I am the Munificent, the Bounteous? My slaves spend their nights challenging Me with enormities, and I protect them by night in the beds and guard them in their cots. Whoever turns to Me, I receive him even from afar, whoever gives up a thing for Me I give him more than extra, and whoever acts by My power and strength I soften the iron for him; whoever wills My will, I will his will. Those who remember Me are My company, those who thank Me are the recipients of My increase; those who obey Me are the recipients of My munificence; those who disobey Me I do not sever them from My mercy still. If they return to Me, I am their beloved; if they do not, I am their physician: I afflict them with some suffering to purify them from their faults.”¹⁶⁸

We cut short our mention of repentance, its rulings and fruits; the discourse on it has become extensive only because of the outstanding need for its awareness and the awareness of its rulings, and its details and problems. God alone grants success in attending to its due, and upholding it in practice and inner experience, just as He has enabled its knowledge and awareness. Whoever relies on Him and seeks His shelter and refuge cannot fail, and there is no power to change or resist except in God.

¹⁶⁸ A shorter version of this tradition is narrated in *Aḥmad* 1:43.

استغفرني غفرت له. وإن استقالي أقلته. وإن تاب إلي تبت عليه. من أعظم مني جوداً وكرماً، وأنا الجواد الكريم؟ عبيدي يبيتون يبارزونني بالعظام، وأنا أكلؤهم في مضاجعهم، وأحرسهم على فرشهم. من أقبل إلي تلقيته من بعيد. ومن ترك لأجلي أعطيته فوق الميز. ومن تصرف بحولي وقوتي أنت له الحديد. ومن أراد مرادي أردت ما يريد. أهل ذكري أهل مجالستي، وأهل شكري أهل زيادتي. وأهل طاعتي أهل كرامتي، وأهل معصيتي لا أقنطهم من رحمتي. إن تابوا إلي فأنا حبيبهم، وإن لم يتوبوا فأنا طبيبهم. أبتليهم بالمصائب لأطهرهم من المعاييب».

ولنقتصر على هذا القدر من ذكر «التوبة» وأحكامها وثمراتها، فإنه ما أطيل الكلام فيها إلا لفرط الحاجة والضرورة إلى معرفتها، ومعرفة أحكامها وتفصيلها ومسائلها. والله الموفق لمراعاة ذلك، والقيام به عملاً وحالاً، كما وفق له علماً ومعرفةً. فما خاب من توكل عليه ولا ذبه ولجأ إليه. ولا حول ولا قوة إلا بالله.

Glossary

(These are key terms assembled here for the reader's convenience. Please also consult the index for more on these terms.)

Anthropomorphism (*tashbīh*, *tamthīl*). A range of concepts such as *tashbīh* (lit. comparing God), *tamthīl* (likening God to other beings or things), *tajsīm* (likening God to a body or corporealism) are collectively rendered loosely as anthropomorphism (lit., likening God to humans). The Qur'an, like the Bible but to a lesser extent, liberally uses anthropomorphic language, but adds strident caution against *tamthīl* (*laysa ka-mithlihi shay'*, Q. 42:11). Yet it also describes God through human attributes and adds that God's is the highest likening (*li-llāh mathal al-a'lā*, Q. 16:60). The Qur'an is emphatic that God has no equal, no biological link, no dependency (Sūra 112); He is the creator and all else is creation. Muslim theologians came to use words like *tanzīh* (purifying God from likening, transcendence) in rejection of anthropomorphism to varying degrees. Most importantly, and unanimously for the Sunnis, the characteristic balance between accepting scriptural attributions and anti-anthropomorphism was struck in the *bilā-kayf* doctrine: affirm attributes but do not ask how. This meant that any questions about God's nature or essence, apart from God's actions as captured in "Divine Names and Attributes" as described in the Qur'an and the Sunna, are inappropriate, inscrutable, and even heretical. For an overview of negationist views (*ta'īl*) and their relation to the debate about God, see van Ess, "Tashbīh wa Tanzīh," in *EI2*, 341 ff. See also Jon Hoover, "Ḥanbalī Theology" in *The Oxford Handbook of Islamic Theology*, 15.

antinomianism (*ibāḥa*, also, or *suqūṭ al-taklīf*). It is the idea that one is not, or no longer, obliged to abide by the commands and prohibitions of the divine Law, often because one has risen to the rank of a saint. See its detailed treatment in Translator's Introduction, 1:27–30.

Ash'arī, Abū Ḥasan al-. Abū Ḥasan al-Ash'arī (d. 324/935), was a leading Mu'tazilite theologian and debator from Basra who, in a dramatic act of conversion, left his former school and devoted himself to defending Aḥmad b. Ḥanbal, the champion of Sunnism at the time, and in the process founded his version Sunni Kalam that came to be known as Ash'arism. At first, both the Sunni Traditionalists and the Mu'atizilites rejected his attempt to forge a compromise, but over time, especially with the Sunni Revival at the hands of the Saljuqs, his school spread. He reportedly authored nearly one hundred works, only a few of which have survived, and even their transmission is not beyond doubt. One is an important source for Islamic heresiography, *Maqālāt al-*

islāmiyyīn (Doctrines of the Muslims), which is an erudite polemic on the extant sects in Islam and scholarly opinions on an array of theological issues. Al-Ash'arī's own argumentation had deferred to scriptural statements, yet his school became increasingly intellectualist in a vein that was, in Watt's words, "was far removed from the temper of al-Ash'arī himself." See W.M. Watt, "al-Ash'arī, Abū 'l-Ḥasan," in *EI2*; and for a recent history of his school, see Jan Thiele, "Between Cordoba and Nisābūr: The Emergence and Consolidation of Ash'arism" in *The Oxford Handbook of Islamic Theology*.

Associationism (*shirk*). The Arabic word *shirk* can be translated as "taking or ascribing a partner," and in its Qur'anic sense, it refers to associating someone with God as an equal or participant in unique divine attributes. It is declared in the Qur'an to be the greatest sin in Islam. Literally, it means *khalt* (mixing), *ḍamm* (adjoining); to *share* a thing or meaning, such as men and horses are said to share the property of being animals (al-Rāghib al-Isfahānī, *al-Mufradāt*, 259). The concept, therefore, is far more expansive than captured by its common translation as "polytheism." The latter captures only the most manifest kind of *shirk*, the explicit worship of a deity other than God. In numerous instances in the Qur'an there is criticism of the "associators" (*al-mushrikūn*), defined as those who invoke (*yad'ūn*), adopt (*yattakhidhūn*) and worship (*ya'būdūn*) someone or something besides God (*min dūn Allāh*), other gods (*āliha*), giving Him "associates" and equals. Some, such as Christians, engage in *shirk* by attributed a son, daughters, or a wife to Allah; the practice of ascribing children to God is condemned as *kufṛ* (unbelief) in the strongest terms (5:17; 5:72–73). Christians and Jews, although censured for ascribing progeny to God, are not explicitly labeled *mushrikūn* (associators). This is because the term *mushrikūn* in the Qur'an becomes somewhat of a label to refer to the pagan Arabs, just as the term "believers" (*mu'minūn*, *alladhīna āmanū*) is a label for the followers of the Prophet Muḥammad, and Ahl al-Kitāb (People of the Book) for Jews and Christians. Associating partners to Allah is declared to be the greatest injustice (31:13) and it is the only sin that Allah promises will never be forgiven (without repentance) (4:48, 4:116). *Shirk* can be rather unobvious, as in taking one's own opinions as one's ultimate authority as against God's word, replacing God's sole prerogative to give law (25:43; 45:23); doubting God's power to resurrect and hold one accountable (18:35–42), and venerating idols in order to draw near to God, even while acknowledging God's creation and general providence (39:3).

Barzakh. The state between death and resurrection, which according to the Sunnis will serve as a purgatory or window into Paradise.

blasphemy (*ilhād*). The term carries the meaning "diverting" from the right course and come to connote a range of concepts, ranging from irreligion and heresy to atheism. See W. Madelung, "Mulḥid" in *EI2*, 7:546.

Divine Hadith (*ḥadīth qudsī*). Literally, the phrase means “a sacred report,” and refers to a Hadith in which the Prophet reports the speech of God directly, but which is distinct from the Qur’an.

ecstatic outbursts (*shataḥāt* or *shaṭḥiyyāt*). This phrase refers to mystic utterances that are insensible or make grandiose claims that are usually blasphemous or heretical, emitted by a mystic in intoxicated state. The famous ninth century Sufi Yazīd Bisṭāmī, for example, uttered, “Glory to me! How great is my affair” (*subḥānī mā a‘ẓama shānī*), proclamations usually reserved in praise of God.

Exegetes (*mufasssīrūn*)

- Abū l-‘Āliya Rufay‘ b. Mihrān al-Riyāḥī (d. 93/712) of Basra. A scholar of the Successor’s generation, reportedly born toward the end of the Prophet’s life, client of a woman from Banū Riyāḥ who manumitted him. He was a major Qur’an reciter of his generation who reportedly recited to ‘Umar b. al-Khaṭṭab thrice, and was senior to al-Ḥasan al-Baṣrī. He was known for his exegesis, piety, trustworthy in Hadith. In a curious report, a certain ‘Abd al-Karīm Abū Umayya visited him wearing a woolen tunic (*ṣūf*) to which he remarked, “This is the way of the monks (*ruhbān*); when Muslims visit each other, they dress up.” *Sīyar*, 4:213.
- Al-Baghawī, Abū Muḥammad Ḥasan bin Mas‘ūd al-Baghawī (d. ca. 510/1117). He is also known as al-Farrā’, author of *Ma‘ālim al-tanzīl*, a work on Qur’anic exegesis. He was a Shāfi‘ī jurist, traditionist, and exegete, who hailed from a place called Bāgh near the Afghan city of Herat, hence his name. See *Sīyar* 19:439.
- Al-Ḍaḥḥāk b. Muzāḥim. Abū Muḥammad al-Ḍaḥḥāk b. Muzāḥim al-Hilālī (d. 102 or 106), originally from Transoxania (Balkh), known for his renunciant piety and knowledge of Qur’anic exegesis, but of debated reputation in Hadith—al-Bukhārī and Muslim do not report from him but the other four do; his status as a Successor (one who met with and learned from the Companions) is also generally disputed. Al-Dhahabī calls him truthful but unreliable in Hadith.
- Al-Kalbī. A Kufan scholar of Qur’anic *tafsīr* and grammar, Akhbārī (tribal folklorist), Muḥammad b. al-Sā‘ib Abū l-Naḍr al-Kalbī (d. 146/763); Sunni Hadith critics reject him as a Shī‘ī and unreliable in ḥadīth. See *Sīyar* 6:248.
- al-Kisā‘ī. Abū l-Ḥasan ‘Alī al-Kisā‘ī (d. 189/805), an early Qur’anic scholar of Persian extraction, known as the Imām of the Kufans in grammar (*naḥw*); he was the transmitter and eponym of one of the canonical recitations of the Qur’an. *Sīyar* 9:131.
- Mujaḥhid b. Jabr Abū al-Ḥajjāj al-Makkī al-Aswad (d. ca. 104 or 107). He was a client of al-Sā‘ib a Companion from Banū Makhzūm. Mujaḥhid was a distinguished Successor, who learned and transmitted exegesis and other hadith from Ibn ‘Abbās and others. See *Sīyar*, 4:449.

- Qatāda b. Di‘āma (d. 118/). He was a noted scholar of Qur’anic exegesis and Hadith, from Basra, known for his immaculate memory and vast collection of knowledge (that is, opinions of Companions and Successors, their mutual disagreements about such questions, about Qur’an and practical questions), generally held in high esteem by the Sunni Traditionalists for his piety, memory, understanding, and integrity, even though he held Qadarite views. *Sīyar* 5:269.
- Al-Suddī. Ismā‘īl b. ‘Abd al-Raḥmān (d. 127/745). He was a freedman (*mawlā*) of a woman Companion Zayban b. Qays from Quraysh, of Kufa, was a popular exegete, who got his name presumably from his wont to sit at the threshold (*sudd*) of the mosque and explain the Qur’an. Although his reputation as a narrator is quite mixed, and he is accused of *rāfiḍī* tendencies, his opinions are extensively reported in the exegetical literature, including *Tafsīr al-Ṭabarī* the most comprehensive record of such opinions. See G.H.A. Juynboll, “al-Suddī,” in *EI2*.
- Ṭāwūs b. Kaysān. A Yemeni scholar of Persian origin, a close companion and disciple of ‘Abdallāh b. ‘Abbās, known for his mastery of command and prohibition in the Qur’an, met and learned from some fifty Companions. He was held in high esteem and known for his worship and integrity.
- Al-Wāḥidī. Abū al-Ḥasan ‘Alī al-Wāḥidī (d. 468/1076), a leading Shāfi‘ī exegete from Nishapur, the author of a well-known treatise *Asbāb al-Nuzūl* (The Occasions of Revelation), identified by one scholar as the last of the Nishapuri school of exegesis. He was a student of a popular exegete al-Tha‘abī (d. 427/1035)—both he and al-Wāḥidī are criticized by Ibn Taymiyya for transmitting weak traditions. Al-Wāḥidī’s major work, referred to here by Ibn al-Qayyim is *al-Basīṭ* (*The Large Commentary*). See Walid Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qur’anic Exegesis,” *Journal of the American Oriental Society* 126.2 (2006).

Fatalists (Jabrites or Jabriyya). The name given by opponents to those whom they alleged to hold the doctrine of *jabr* (lit., compulsion), which held that the human being does not really act but only God. It was used by later heresiographers to describe a group of sects. The Mu‘tazila applied it (usually in the form *Mujbira*), to Traditionists, Ash‘arites and others who denied their doctrine of qadar or “free will.” The Māturīdis as well as Traditionalists like Ibn Taymiyya and Ibn al-Qayyim considered the Ash‘arites as part of or close to this opinion, whereas the early Ash‘arites held that their doctrine of *kasb* (acquisition of acts) was a middle ground between *jabr* and *qadar*. All sects identified the Jahmites as the extreme case of *jabrites*.

Ḥadīth: Six Canonical Compilers

- Sunni tradition has come to recognize the following six compilations as the most sound and canonical of all. Of these, the first, that by al-Bukhārī is unanimously rec-

ognized as the most authoritative, that by Muslim as next. Of the rest, al-Tirmidhī is often seen as the next most authoritative collection. Together, the Six Books contain approximately 19,600 hadiths (around 35,000 with repetitions). The following comments are based on Jonathan A.C. Brown, *Hadith*, 2nd ed. (Oneworld, 2018), 32–41.

- Bukhārī, al-. Muhammad b. Ismāʿīl al-Bukhārī (d. 256/870) was the compiler of the most revered and authoritative Sunni hadith collection, known in short as the *Sahīh al-Bukhārī*. Experts have placed the number of full-isnād narrations at 7,397, with the number of distinctive Prophetic traditions at approximately 2,602.
- Muslim. Muslim b. Ḥajjāj of Nishapur (d. 261/875) was a disciple of al-Bukhārī and the compiler of another sound collection known as *Sahīh Muslim*. Compared to *al-Bukhārī*, *Muslim* contains less legal commentary, and fewer chapters but it contains a similar number of narrations (7,748). Unlike al-Bukhārī, Muslim keeps all the narrations of a certain hadith in the same section. Muslim also diverges significantly from al-Bukhārī in his near exclusion of commentary reports from Companions and later figures.
- Abū Dawūd. Sulaymān b. Ashʿath (d. 275/889) of Sijistan, student of Aḥmad b. Ḥanbal, ʿAlī b. al-Madīnī, and Yaḥyā b. Saʿīd, and teacher of al-Tirmidhī and al-Nasāʾī and others. His method of evaluation is close to that of his teacher, Aḥmad b. Ḥanbal.
- Tirmidhī, al-. The *Jāmiʿ* of Muhammad b. ʿĪsā al-Tirmidhī (d. 279/892), one of al-Bukhārī's disciples, contains about 4,330 narrations and also focuses on hadiths that different schools of law had used as legal proofs. It also includes detailed discussions of their authenticity. Although al-Tirmidhī's *sunan* does include numerous unreliable hadiths, the author notes their status. As such, later scholars often called the work *Sahīh al-Tirmidhī*.
- Ibn Māja. Muhammad b. Yazīd b. Mājah's (d. 273/887) *Sunan* is an interesting case. Although the author seems to have tried to include only reliable hadiths, some later Muslim scholars noted that as much as one fourth of the book's 4,485 narrations are actually unreliable
- Nasāʾī, al-. Ahmad b. Shuʿayb al-Nasāʾī (d. 303/916), another student of al-Bukhārī, compiled two *sunans*: the larger one contained many hadiths that the author acknowledged as unreliable. The smaller one, known as the *Muṣṭabā* (The Chosen), contains 5,770 narrations and focused on reliable hadiths. It has thus been known as *Sahīh al-Nasāʾī*.

Ḥasan, al-. Al-Ḥasan Abū Saʿīd of Basra (d. 110), client of the Anṣarī Companion Zayd b. Thābit; his mother, Khayra, was a client of Umm Salamah, the wife of the Prophet from the Makhzūm clan of Quraysh. He was born two years before the death of ʿUmar b. al-Khaṭṭāb in Medina, and gained renown as one of the most eminent sources of many Islamic disciplines such as exegesis and spiritual insight. See *Sīyar*, 4:563.

Ibn al-Qayyim's works

- *Ṭarīq al-hijratayn wa-bāb al-sa'ādatayn* (*The Road of the Two Migrations and the Gate Leading to Two Joys*). Also known as *Safar al-hijratayn*, it is one of Ibn al-Qayyim's popular books on inner purification second only to *Madārij*. See *Madārij*(§), 361.
- *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn* (*The Garden of Lovers and the Promenade of Those Who Yearn*), also known as *Qurrat 'uḡn al-muḥibbīn*, it discusses love in a theological vein. See Holtzman, "Ibn Qayyim al-Jawziyya."
- *al-Ṭibb al-nabawī*. Ibn al-Qayyim's treatment of Prophetic medicine, see his *al-Ṭibb al-nabawī*, translated as Penelope Johnstone, *Medicine of the Prophet* (Cambridge, UK: Islamic Texts Society, 1998), 133–136.
- *Miftāḥ dār al-sa'ādah*. This work, *Miftāḥ dār al-sa'ādah*, or *The Key to the Abode of Happiness*, was one of Ibn al-Qayyim's earliest works that discusses theology in light of natural sciences. In his introduction to the book, Ibn al-Qayyim admits to having written the text after his mystical experiences during his time in Mecca and ultimately argues for a "theodicy of optimism" in which he highlights divine wisdom in all facets of creation. He also criticizes the methodology of the philosophers (*falāsifa*) in their understanding of the objectives of the sharī'a and refutes the Jahmites. See *Madārij*(§), 361 and Livnat Holtzman, "Ibn Qayyim al-Jawziyya" in *Essays in Arabic Literary Biography*, Joseph Lowery and Devin Stewart, eds. (Wiesbaden: Hubert & co. Göttingen, 2009), 202–223.
- *al-Ṣalāḥ wa-ḥukm tārkiḥā*, ed. 'Abdullāh al-Manshāwī (al-Manṣūra: Maktabat al-Īmān, n.d.). A juristic treatise about the obligation of the five daily prayers and the legal judgment against one who abandons them.
- *al-Kalām 'alā mas'ala al-samā'*, ed. Rāshid 'Abd al-'Azīz al-Ḥamad (Riyadh: Dār al-Āṣima, 1409), a treatise on the prohibition of music; extends over 500 pages in published form.

indwelling (*ḥulūl*). In contrast to *ittiḥād* (monism), *ḥulūl* means indwelling of God in a creature. According to Taftāzānī and other Sunni theologians, *ḥulūl* is applied to the Christian doctrine, the Nuṣayrī doctrine, and certain Sufi doctrines, all of which hold that God dwells in certain human beings. al-Jurjānī (d. 471/1078) described it as two essences becoming one, with the exclusion of any other essence. Ibn Taymiyya characterized the theosophist doctrine of unicity of God with the created universe propounded by Ibn 'Arabī (which later came to be popularized as *waḥdat al-wujūd*, unicity of being or monism) as general indwelling (*ḥulūl muṭlaq*), as opposed to the Christian and similar doctrines of God's indwelling in particular beings (*ḥulūl khāṣṣ*). See L. Masignon and C.G. Anawati, "Ḥulūl," in *IEI*.

Inner knowledge (*ma'rifa*, also, gnosis). As discussed in the "Translator's Introduction," the term *ma'rifa*, translated in the text as *inner knowledge*, *inner awareness*, or, rarely, as

gnosis (which is Greek for knowledge), literally means nothing but knowledge; in later mystic terminology, it came to denote inner, esoteric, intuitive, experiential, or direct knowledge, contrasted with the exoteric knowledge of scripture, which came to be distinguished as *ilm*. In the Qur'anic usage, both kinds of knowledge are referred to as *ilm*. For more on *ma'rifa*, see R. Arnaldez, "Ma'rifa," in *EI2*, 6:568.

Interpretation (*ta'wīl*). *Ta'wīl* is the verbal noun of the form II verb *awwala* (derived either from *awl* "return" or from *iyāla* "putting into right condition, managing properly"). It signifies explanation, exposition, or interpretation as it is literally related to the notion of "returning to its origin or source". The word occurs in the Qur'an 17 times. In most cases (as in *Sūra Yūsuf* and *al-Kahf*), it implies explanation or interpretation of a dream or an event. Its most important occurrence is in 3:7, where it means interpretation, or true meaning of Qur'anic verses, which may be known only to God. Elsewhere, it indicates the end, result, or final sequel of a thing, hence it is similar in meaning to *āqiba*, *ma'āl* or *mašīr*. The related word *tafsīr* (appears once, Q. 25:33) meaning explanation, has a simpler meaning of interpretation or explanation of the Qur'an as provided by the Sunna.

The practice of forced interpretation (*ta'wīl*) as it became subservient to various philosophical, theological, or mystical systems external to the Qur'anic context, is heavily criticized by Ibn al-Qayyim and his teacher, Ibn Taymiyya. See I. Poonawala, "Ta'wīl," in *EI2*, 10:390.

Isrā'īliyyāt. These are reports from the Israelite tradition, that is, Biblical and other Near Eastern antiquities that were passed on to the Islamic tradition either through conversion of Jews and Christians or interaction, and utilized by unscrupulous story-tellers (*quṣṣās*) and exegetes in explaining Qur'anic references to Israelite prophets. Many if not most of these reports are baseless folktales with no basis in the Biblical or Jewish materials. The problem of the authority of Biblical lore would have emerged early on as the Prophet himself commanded his Companions to neither accept nor reject the veracity of Jewish reports about Biblical materials (*Bukhārī* # 4485). See also, G. Vajda, "Isrā'īliyyāt," in *EI2*.

Ja'd b. Dirham. Ja'd b. Dirham (d. AH 124]) is said to have been the first to propose the notion that God did not take the Prophet Abraham as a friend nor speak to Moses through speech since that was not conceivable of God. He also held that the Qur'an was created. See *Sīyar* 5:433.

Jahmites, or, Jahm b. Ṣafwān and his followers. Jahmite doctrine appeared in the early second century. Jahm b. Ṣafwān (d. c. 128/745–746) and his associates (Jahmites or the Jahmiyya), held the following doctrines: (i) they denied human free will altogether (this

belief was called *jabr*; see glossary “Fatalism”); (ii) taught that faith is limited to the knowledge of God in the heart and involves no action (this belief was called *irjāʾ*); (iii) that God is not qualified with any attributes, such as knowing, living, hearing, speaking, etc. (this belief was called *taʿṭīl*, or negationism, see glossary “negationists”) although He can be said to be a Creator and Powerful; and (iv) that the Qurʾan is created. See *Sīyar* 6:26; al-Baghdadi, *al-Farq bayn al-firaq*, 199. Much of *Madārij* is devoted to directly or indirectly refuting the Jahmites. See, e.g. § 0.2. See Ovadia, 46n62; Watt, “Djahm” and “Djahmiyya”, in *EI2*, 2:388. One recent treatment of Jahm b. Ṣafwān is Cornelia Schöck, “Jahm b. Ṣafwān (d. 128/745–746) and the ‘Jahmiyya’ and Ḍirār b. ʿAmr (d. 200/815),” in Schmidtke, *The Oxford Handbook of Islamic Theology*.

Jilānī, al-. ʿAbd al-Qādir b. Abī Ṣāliḥ Jengī Dōst al-Jilānī, al-Jilī, al-Kilānī, or al-Gilānī (b. 470/1077 d. 561/1166) was a great Ḥanbalite scholar, preacher, and Sufi master, who gave his name to the Qādiriyya order. His father’s Persian name supports the theory that he was Persian from Jilān, south of the Caspian Sea. His sermons are collected in al-Faṭḥ al-Rabbānī and Futūḥ al-Ghayb and his theological discourses in *al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq*. His legacy became the target of much fabrication and sanctification by posterity, and his shrine in Baghdad has been one of the most visited tombs of a Sunni figure where he is sought by the pilgrims as an intermediary to God. See W. Braune, “ʿAbd al-Kādir al-Djilānī,” in *EI2*.

Kalam. “The term *kalām* (literally, ‘speech’), mentioned several times above, has two distinct meanings which ought to be clearly differentiated. First, it is a particular style of theological argumentation which talks (*kallama*) with the opponent by asking questions and reducing his position to meaningless alternatives. Second “*Kalām*” is the kind of Islamic theology that habitually employs this style of argumentation. Though the term is often used generically for ‘Islamic theology’ tout court, this usage might be misleading, because there are Islamic theologies (discourses about the divine) distinct from, and in some cases critical of, *Kalām* (e.g. Ḥanbalite theology, Ismāʿīlī theology, Ṣūfī theology, Philosophical theology—i.e. the theological part of metaphysics, often called ‘the divine science’, *al-ʿilm al-ilāhī*—and so on) and, moreover, because *Kalām* covers both theological and non-theological areas of inquiry (e.g. epistemology and physics).” Thus, Alexander Treiger, “Origins of *Kalām*,” in: Schmidtke, *The Oxford Handbook*, pp. 28–29.

Kharijites. The Kharijites (also written as Khawārij, sing. Khārijī) were an early dissident group who “seceded” (*kharajū*) from the camp of ʿAlī b. Abī Ṭālib, the third caliph, after his confrontation with the Syrian governor, Muʿāwiya b. Abī Sufyān, at Ṣiffīn in 37/657. They rejected ʿAlī’s *taḥkīm* (Arbitration) with the Syrians, and eventually excommunicated, that is, declared as unbelievers (*kāfir*) and polytheist (*mushrik*), all Muslims who

failed to join them. Numerous traditions of the Prophet warning against fanaticism and bloodshed of a group of religious fools were understood by the leading Companions to apply to them; e.g. Muslim #1066. Remarkably, none of the known Companions joined their cause, even though they arose in the name of Qur'an and piety, and many of their leaders were among the *qurrā'* (Qur'an-reciters), at a time when a large number of the Prophet's Companions were alive. Later Ibādī (the only surviving Kharijite group) apologetic attempts to find Companions among their numbers succeeded in making a speculative case for only three relatively unknown Companions (see al-Sābi'i, *al-Khawārij wa-l-ḥaqīqa al-ghā'iba*, 397). Having rejected all living knowledge of the Qur'an's context, the early Khārijīs were left free to interpret the Qur'an on their own, and their aversion to authority meant they lacked any scholarship even among themselves. Describing the Najdites (followers of Najda b. 'Āmir), one Khārijite group, one orientalist describes their attitude thus: "All believers were entitled to their own opinions on law and doctrine on the basis of *ijtihad*," for without specialized authorities (the 'ulamā'), all opinions were equal. "Everybody was responsible for his own road to salvation. Najdite Islam was a do-it-yourself religion. Politically and intellectually a Najdite would have no master apart from God." (P. Crone, "Ninth-Century Muslim Anarchists," *Past & Present* 167(200), 25–26). The literature on the Kharijites is extensive. For a recent work that reviews a wide range of it, see Hussam S. Timani, *Modern Intellectual Readings of the Kharijites* (Peter Lang Academic Publishers, 2007).

monism (*ittihād*), see also, indwelling (*ḥulūl*).

Mu'tazila. The name given to a theological (i.e., Kalam) movement founded at Basra in the first half of the 2nd/8th century by Wāṣil b. 'Aṭā' (d. 131/748). Committed to understanding revelation through human reason, they are often called the "rationalists," although this is hardly a precise description, as nearly all Islamic theological schools were committed to reason. What distinguished the Mu'tazila was their commitment to divine justice or omnibenevolence at the expense of divine omnipotence, which is linked to their view that ethical value of human acts can be known to human reason independent of revelation. At the outset, they were politically critical of the Umayyads as well as early Abbasids, generally disposed to setting the rulers right through rebellion, and had a cautious attitude toward the Shi'a. Their doctrines were extremely diverse, and only by late third/ninth century did a standard doctrine emerged in the writings of Abū 'l-Hudhayl (d. 227/841), who proposed five key doctrines that became the standard for the school. These were (1) God's unicity (*tawḥīd*), (2) God's justice ('*adl*), (3) the promise and the threat, (4) that the sinner occupies an intermediate state between believers and non-believers, and (5) the duty of commanding what is right and forbidding wrong. The school's formulation and defense culminated in al-Qāḍī 'Abd al-Jabbār (d. 415/1025). Although the Mu'tazila were not Sunnis, as the disciples of

Companions and Successors decidedly rejected their newfangled discourse of Kalam, they were consensus-orientated or “Jamā’i,” meaning, in the full self-designation of the Sunnis, Ahl al-Sunna wa-l-Jamā’a (People of Sunna and Congregation), they adhered to the second half even as they were excluded from the first. For more, see D. Gimaret, “Mu’tazila,” in *EI2*; and Najam Haider and Racha el Omar, “Mu’tazila” in *The Oxford Encyclopedia of Islam and Politics*. On the Mu’tazilī doctrine of divine speech and attributes, see Harry A. Wolfson, *The Philosophy of the Kalam*, ch. 2–3.

natural disposition (*fiṭra*). *Fiṭra* often refers to the inherent nature that God has endowed humankind with. The key scriptural texts in this respect are Q. 30:30 (“This is God’s *fiṭra*, upon which God has created (*faṭara*) humans”), and more explicitly, the Hadith of the Prophet that states all children are born as Muslims but their parents (i.e. environment) make them Jews or Christians (Bukhārī #1358; Muslim #2658). For the crucial utilization of the notion of *fiṭra* in Ibn Taymiyya, see Anjum, *Politics*, 215; see also, Sophia Vasalou, *Ibn Taymiyya’s Theological Ethics* and Holtzman, “Human Choice, Divine Guidance and the Fitra Tradition: The Use of Hadith in Theological Treatises by Ibn Taymiyya and Ibn Qayyim al-Jawziyya,” in: Ahmed and Rapoport, *Ibn Taymiyya and His Times*.

negationists (*mu’aṭṭila*, also, *nufā*). A term used to refer to a number of groups who denied divine attributes, such as the Mu’tazila, the Jahmites, the *falāsifa*, and according to the Traditionalists like Ibn al-Qayyim, even the Ash’arites, although the Ash’arites varied significantly on the issue between early, middle, and late phases of the school, and generally tried to occupy a middle position between negationists and affirmers. In the text, see § 0.6.2 Refutation of the negationists.

Ontological (*kawniyya*, also, existential) contrasted to deontological or normative (*dīniyya*). This distinction is a key to the intellectual system of Ibn al-Qayyim and his teacher, Ibn Taymiyya. God’s ontological or existential will (*irāda kawniyya*) or words (*kalimāt kawniyya*) brings into existence all things, good or bad, whereas God’s deontological or normative will (*irāda dīniyya*) or words (*kalimāt dīniyya*) give rise to religious, normative, or ethical responsibility on part of the humans, and differentiate between good and evil acts and outcomes. This distinction, denied by the early Ash’arīs following the Mu’tazila (because nothing could prevent God from willing a thing He desired), had already been embraced by al-Ghazālī and possibly al-Juwaynī, and generally by the Mātūrīdīs (see Sherman Jackson, *Islam and the Prophet of Black Suffering*, 190–191).

This distinction is intimated but not explicit in the Qur’an and Hadith: e.g., “Lo, His is the creation and the command,” 7:53, and discussed by Ibn al-Qayyim at length in § 32.6. Also, on this distinction with respect to *irāda* and a long itinerary of Qur’anic verses, see Ibn Taymiyya’s *al-Ihtijāj bi-l-qadar*, especially MF 8:440.

People (*al-qawm*). Ibn al-Qayyim, following a widespread convention, refers to the Sufi authorities throughout the treatise as “they” or “the People,” only rarely referring to them as “*ahl al-taṣawwuf*.” This unqualified mention of “the People” sets it apart from other uses such as “the People of Kalam” or “the People of Hadith,” who are always particularized. This, incidentally, is the practice of many early Sufi authorities, such as al-Makkī. See “Translator’s Introduction.” See also, See *Madārij*(§), 434.

Philosophers, or *falāsifa*. This refers not to academic philosophers or systematic thinkers in general (as it does today), but to the adherents to Hellenic philosophical heritage like al-Farābī (d. 339/950) and Ibn Sīnā (Avicenna, d. 458/1037) and their followers. The philosophers claim to base their findings in metaphysics, the Sunnis generally, including al-Ghazālī and Ibn Taymiyya, accused them of contradicting revelation and unbelief. See Frank Griffel, “Theology Engages with Avicennan Philosophy” in *The Oxford Handbook of Islamic Theology*.

Pure Intellect (*al-‘aql al-mujarrad*). Based on a few vague comments by Aristotle, the Hellenistic interpretive tradition in the following centuries understood (or misunderstood) him to be speaking of a transcendent, disembodied intellect, and philosophers in the Islamic lands inherited this confused tradition. On this widespread view (called Neoplatonism), matter is evil and non-matter is good; intellect is the highest part of the soul, which is immaterial and seeks an utterly immaterial, simple goal (God), whereas body is matter, the opposite of good. In order to make sense of it and reconcile it to their own cosmology, Muslim-world philosophers came up with fantastic schemes of incorporeal intellects, which they equated to celestial spheres and, in some cases, to angels. The Islamic mainstream including Sunni Kalam scholars generally rejected the idea of incorporeal intellect, but later, starting with Fakhr al-Rāzī, the idea infiltrated Sunni Kalam as Kalam and falsafa became generally intertwined. The first Arabic-Persian philosopher to create an elaborate scheme of incorporeal intellects was Al-Farabī, and Ibn Sīnā and Ibn Rushd and their followers, in their different ways, incorporated the idea into their schemes. Ibn al-Qayyim is in the company of early Sunni scholars and Sunni Kalamists in rejecting this idea as an innovation. Philosophical mystics and mystical philosophers, who imagined God as pure intellect, “a thought thinking itself,” transformed Islamic notion of worship into a regime of training in order to overcome desire for matter and become more like God. For debates about intellect and their religious and sociopolitical implications in early Islam, see Anjum, *Politics*, ch. 2, and also, Herbert Davidson, *Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect* (Oxford University Press, 1992), and generally, Dimitri Gutas, *Greek Thought, Arabic Culture* (Routledge, 1998).

purification/purity (*ikhhlās*). The trilateral root of the word "*ikhhlās*," kh-l-ṣ denotes purity, being free from admixture, unmixed, as in *khalaṣa al-mā' min al-kadar* (water became free of turbidity). "Purity" rather than "sincerity," that latter being a common translation, is a more apt translation, given that the Qur'anic verses in question always use it as a verbal noun with *dīn* (religion) as their object, suggesting the meaning: purify your religion for God, rather than the more interiorist meaning of a general attitude of being transparent about one's intentions. See also: William Chittick, *Kashf al-Asrār: The Unveiling of the Mysteries and the Provision of the Pious* (Fons Vitae, 2016): "In the past I have used "sincerity" to translate *ikhhlās*, and it works fine in most contexts. However, the moment we look at the etymology (as Maybudī does under 2:112), we realize that the root means pure, unmixed, unadulterated. Hence, *ikhhlās* means to purify, to remove the adulteration, to restore to the original state. It is an internal activity of the soul, tightly bound up with *tawhīd*, the active assertion of God's unity by eliminating the association (*shirk*) of all others (*ghayr*). It is not by accident that Surah 112, *al-Ikhhlās*, is also known as the surah of *al-Tawhīd*. As everyone knows and as Maybudī explains on many occasions, *tawhīd* lies at the heart of Islamic thought and practice. Although "sincerity" might be understood to convey what is meant by *ikhhlās*, the word "self-purification" conveys both the literal sense and the connotation of engagement with the path to God. One of the drawbacks of the word sincerity itself is that nowadays in English it means honesty in expressing one's deep feelings, but these are typically the deep feelings of a self cut off from its divine roots. *Tawhīd* would be the last thing that "sincerity" calls to mind in the average English-speaking reader. "Self-purification" points us in the right direction" (xvi).

qaḍā' wa-qadar (decree and predestination). *Qaḍā'* is literally "final judgment" and *qadar* is "measuring out." When combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of *qaḍā'*) and the Decree given existence in time (the most frequent sense of *qadar*). Other translations are possible: for example, *qaḍā'*, predetermination (usually eternal but according to some schools operating within time); *qadar*, decree (usually operating within time but according to some schools eternal) or fate, destiny, in the sense of determined or fixed. It is also possible to use *qaḍā'* alone for Decree in its broadest sense and define *qadar* more precisely as existential determination. The expression combining them is in general use and has become a kind of binary technical term of Muslim theology and *kalām*.

Qadarites. The term Qadarites refers to a partisan in the controversy over free will versus predestination during the first two centuries of Islam. More often, it refers to an advocate of human free will in opposition to total divine omnipotence and predeterminism. Both doctrines Qadarī and Jabrī doctrines were rejected by the Sunnis. The

confusion comes from the fact that the term was always used in a pejorative sense, never applied to oneself, due possibly to the circulation of a Prophetic hadith condemning the Qadarites as the “Magians of this Ummah”—thus, those accused of being Qadarites in turn inverted its meaning and applied it to their opponents, the Jabrites. Hence, Ibn al-Qayyim’s distinction between the “Qadarites of the Magians” and the “Qadarites of the Jabrites.” The source of the appellation “Magians of this Umma” was that by affirming unqualified free human will, by corollary they denied God’s power over evil, as the ancient Iranian religion of Magians are supposed to have done, in whose view evil had been created by a different god altogether. During the second century, the Qadarites (the partisans of free will) became incorporated into the Mu‘tazilah, a more developed theological sect with free will as one of its essential doctrines. See: Josef van Ess, “Qadarites,” in *EI2*, 4:368; Hasan Q. Murad, “Jabr and Qadar in Early Islam: A Reappraisal of their political and religious implications” in W. Hallaq and D. Little (eds.), *Islamic Studies Presented to Charles J. Adams* (Leiden, Brill, 1991), 117–132; Livnat Holtzman, “Debating the Doctrine of jabr (Compulsion): Ibn Qayyim al-Jawziyya Reads Fakhr al-Dīn al-Rāzī,” in *Islamic Theology, Philosophy, and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, Berlin: De Gruyter, 2013, 61–93.

Rāfiḍa or rawāfiḍ. The term, literally “those who deny or refuse,” was applied to the Shī‘a of ‘Alī in AH122 or shortly before to those who rejected the legitimacy of the first two caliphs, Abū Bakr and ‘Umar. The term was coined by Zayd b. ‘Alī, the grandson of al-Ḥasan b. ‘Alī, who had revolted against the Umayyads in 122/740, but part of whose army, possibly when facing imminent defeat, abandoned him and joined his quietist nephew, Ja‘far b. Muḥammad al-Ṣādiq (d. 148/765). In one report, some Kufan Shī‘a had joined Zayd upon the condition that he reject Abū Bakr and ‘Umar, but they deserted him when he refused. Numerous traditions of dubious authenticity relate *rafīḍ* to various pre-Islamic figures. What we know is that these ideas first emerged in Kufa, where its proponents were mostly mawālī (non-Arabs) and had spread by the end of the second/eighth century to Qumm, which became a bastion of Rāfiḍī orthodoxy, now championed by the Arabs; other centers being Ahwāz, Rayy, and Naysābūr. The early Rāfiḍīs combined extreme ghulāt theology with political quietism. The doctrines they all shared include corporealism, namely, that God has a form, that His attributes are subject to change, they He may reverse His rulings, that ‘Alī has been appointed the Prophet’s successor by an explicit designation (*naṣṣ*), and that the majority of the Companions were sinners, even unbelievers, for failing to support ‘Alī, and finally, the Qur’an, which does not support any of these doctrines, has been truncated and not identical with the original revelation. They further maintained that the ‘Alid imams were created of a heavenly substance and not of the same substance as other humans. By the third/ninth century, some Rāfiḍīs had gone from one extreme of corporealism to anti-anthropomorphism, adopting Mu‘tazilī ideas about God and about the Qur’an.

Other religious groups, including other Shī'a (such as Zaydī al-Qāsim b. Ibrāhīm), the Mu'tazila (such as Bishr b. al-Mu'tamin) and the Ahl al-Sunna rejected the Rāfiḍīs and wrote treatises to this effect; Sunni scholars remained divided on whether to transmit material from the Rāfiḍīs. (E. Kohlberg, "al-Rāfiḍa," in *EI2*, 8:386).

Reality (*ḥaqīqa*). The word *ḥaqīqa* (lit., reality), has a particular meaning in the Sufi discourse, opposed to the Law (*sharī'a*), and is hence capitalized in translation: Reality.

Sunnīs, also, *Ahl al-sunna wa-l-jamā'a* (The People of Sunna and the Congregation). The Sunna and the Congregation, better known as *Ahl al-Sunnah wa'l-Jamā'ah*, is a phrase that originally developed in a political context in order for those committed to defending the Companions of the Prophet ﷺ [i.e. Sunnis] to distinguish themselves from various emerging theological and ideological sects.

Thamūd. The Thamūd refers to a people who had flourished in northern Arabia a few centuries before Islam, and whose remarkable dwellings carved out of rock were spread over cities hundreds of miles apart. The Arabic name of the Qur'anic Sura *Al-Ḥijr* also refers to the rocky dwellings of Thamūd, also known as Madā'in Ṣāliḥ, a village some 360 kilometers north of Medina. Another 500 kilometers north of it is Petra, the capital of Thamūd that lies in present-day Jordan. The Thamūd are mentioned frequently in the Qur'an. The connection is further suggested by the literal meaning of *ḥijr*, namely, "rock", same as Greek *petros*, and this settlement was second only to Petra in significance. See F.S. Vidal, s.v. "al-Hidjr" in: *EI2*, 3:365.

truth-lover (*ṣiddīq*). Truth-lover is used in this text to translate *al-ṣiddīq*, which means one who is not only truthful but loves and affirms truth, thus being an embodiment of truthfulness and, hence, of all virtue. It is an honorific usually applied to Abū Bakr, the Prophet's closest friend, supporter, and father-in-law, and the first adult male to embrace Islam. In its feminine form, it is applied to the Prophet's wife 'Ā'isha, who is called *al-Ṣiddīqa*.

Zindīq (heretic). This term was used by Muslim authors to refer to pseudo-Muslims who were thought to have kept some pre-Islamic beliefs and worked to undermine Islam; it was applied in particular to followers of Manicheanism, which was a heretical tendency in Zoroastrian Persia. Literally, the Persian root of *zindīq* may have mean "fire or spark," and, according to recent speculation, was a distortion of an Aramaic word *ṣaddīq*, which referred to clandestine Manichaean believers. From its Persian origin, the word came to be used in the Islamic period to those who expressed similar ideas, and expanded it to include atheists or agnostics. See F.C. De Blois, "Zindīq," in *EI2*, 11:511; Ovadia, 49n71.

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